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Evangelical Register:

A MAGAZINE

FOR PROMOTING THE SPREAD OF THE GOSPEL.

[COMMENCED IN 1824.]

"Holding the Faith in the unity of spirit, and in the bond of peace."

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JANUARY, 1838.

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TO READERS AND CORRESPONDENTS.

Communications for the Magazine must, in future, be forwarded to Mr. ROBESON, the publisher, Glasshouse Yard, Doctors' Commons, who will also receive Advertisements and Bills for the wrapper.

We shall be happy to insert any intelligence respecting the progress of religion in the Connexion; also, if any of the leading religious and benevolent societies, which may be forwarded by the 20th. Notices of Sermons or Meetings for our Wrapper, or of new publications for our Literary Intelligence, by the 24th of the preceding month.

Mr. W. Felkin's valuable Remarks we hope to use next Month.

Communications have been received from J. Thompson, Esq.—Rev. H. Hollis—Rev. J. Harris—W. J. B.—R. S.

SERVICES FOR JANUARY, 1838.

2. Tuesday, 12 o'clock, Jubilee Service, Union Street, Southwark, Dr. Vaughan, on "The Principles, History, and Present Position of English Congregationalism."
Evening, 8 o'clock. Lecture to Mechanics, Weigh House, Dr. Fletcher—"The Divine Legation of Moses."
6. *Epiphany*. Morning Lessons, Isaiah 60, Luke 3. Evening, Isaiah 49, John 2.
7. *First Sunday after Epiphany*. Morning, Isaiah 44, Matthew 5. Evening, Isaiah 46, Romans 5.
Evening, Lower Road, Islington, Rev. J. Yockney.
9. Tuesday Evening, half-past 6 o'clock, Rev. J. Edwards's Chapel, Clapham Common, Rev. J. Jackson—"The Authenticity and Inspiration of the Bible."
Eight o'clock. Lecture to Mechanics, Weigh House, Rev. T. Binney—"The Law given from Sinai suited to the circumstances of man, and of universal adaptation."
14. *Second Sunday after Epiphany*. Morning, Isaiah 51, Matthew 12. Evening, Isaiah 53, Romans 12.
Evening, Lower Road, Islington, Rev. R. Ainslie.
16. Tuesday evening, 8 o'clock, Lecture to Mechanics, Weigh House, Rev. J. Young, M.A.—"The Extirpation of Heathen Nations by the Jews, in their conquest of Canaan, a righteous visitation on the enemies of God."
21. *Third Sunday after Epiphany*. Morning, Isaiah 55, Matthew 19. Evening, Isaiah 56, 1 Cor. 3.
Evening, Lower Street, Islington, Rev. W. Clayton.
23. Evening, half-past 6 o'clock, Rev. J. Edwards's Chapel, Clapham, Rev. John Hunt—"Profane History as connected with, and illustrating, that of the Jews."
Eight o'clock. Lecture to Mechanics, Weigh House, Rev. R. Ainslie—"The Subjugation of the Jews by Nebuchadnezzar, their captivity in Babylon, and subsequent return, according to the edict of Cyrus, confirmed by the testimony of Jewish and Heathen historians."
25. *Conversion of St. Paul*. Morning, Wisdom 5, Acts 22. Evening, Wisdom 6, Acts 26.
28. *Fourth Sunday after Epiphany*. Morning, Isaiah 57, Matthew 25. Evening, Isaiah 58, 1 Cor. 9.
Evening. Lower Road, Islington, Rev. Dr. Halley.
30. *King Charles I. Martyrdom*. Morning, 2 Samuel 1, Matthew 27. Evening, Jeremiah 12, Hebrews 11.
Evening. Lecture to Mechanics, Weigh House, Rev. T. Archer, M.A.—"The Fulfilment of Prophecies regarding the Destruction of Babylon, Edom, and Moab, established on the authority of general History."

Brussels Carpeting.

CROMAR and CO. (late Langford's) respectfully invite the Nobility and Families about to furnish, to the inspection of their Immense and Splendid Stock of Brussels, Kidderminster, Venetian, and other Carpetings, of the newest and best patterns as produced—for style and variety of pattern cannot be surpassed by any House in the metropolis. Together with a superb selection of the newest patterns of Chintz Furnitures, Damasks, Mohair-Damasks, Moreens, Silk Tabbarets, &c.; with every article requisite for furnishing houses of any class, at a saving of from 20 to 30 per cent. to ready money purchasers. Upholstery work finished with elegance and dispatch.

THE EVANGELICAL REGISTER.



JANUARY, 1838.

FINSBURY CHAPEL, FINSBURY CIRCUS.

THIS commodious and splendid sanctuary is situated immediately beside Finsbury Circus, in the very centre of the city of London. The Mission House of the London Missionary Society, and the Congregational Library, stand opposite to it on the one side, and the Roman Catholic Chapel stands opposite its front entrance.

The site of this Chapel, and the vicinity, have been long known by the name of Moorfields. In the remembrance of some living, this was a large open space of ground, intersected by aged trees, and had originally been appropriated, in some remote reign, for the recreation and amusement of apprentices and children.

It was on the occasion of a fair being held in these fields, the pious and immortal Whitfield erected the standard of the cross, and successfully preached the Gospel to admiring thousands!

Finsbury Chapel is about seventy feet in length, and nearly as much in breadth. It is capable of seating 2,260, but when the aisles are filled, and the seats crowded, it contains more than 3,000. On Christmas day, at the annual meeting of Sabbath School children, nearly 5,000 have been addressed at one time. This is certainly one of the most animating and interesting moral spectacles which can be witnessed in this metropolis.

This Chapel was opened for public worship in 1826, and originally cost upwards of £10,000. Lately £800 were expended in its repairs. As to architectural elegance, taste, and accommodation, this place is considered as unrivalled in the metropolis, or even in this kingdom. In the

lower part, the pews gradually rise above each other, forming an imposing and beautiful amphitheatre. There are two galleries. The first contains seven rows of pews; the second, or upper, is about half the depth, and set apart for children and the poor. The form of the pulpit is singular and magnificent, taken from the model of the rostrum of Demosthenes, seen in the Bodleian Library of Oxford.

This Chapel was built by the congregation of the Rev. Alexander Fletcher, and proves itself to be a remarkable testimony of their ardent and steadfast affection to their beloved pastor.

In the month of May many anniversary meetings are held of those sacred societies which shed such lustre on this city. For several years the Irish Evangelical Society, and the Christian Instruction Society, have held their annual meetings in this commodious structure, which is so well calculated for such animating and august assemblies.

May this edifice ever be a temple for the Triune Jehovah, and for the pure and unadulterated Gospel of Jesus Christ! Respecting it, may Zion's King ever say, "This is My rest; here will I dwell, for I have desired it." Amen.

THE BREAD CAST UPON THE WATERS.

"Cast thy bread upon the waters; for thou shalt find it after many days."—Ecclesiastes xi. 1.

THE commentators on this passage observe, that the expression, "Cast thy bread upon the waters," probably has reference to the husbandman casting his bread-corn into a marshy spot, or even upon the waters themselves, although apparently without the prospect of a harvest. If this be correct, the precept must be considered as enjoining perseverance in well doing, even when there is the least likelihood of any success. We are not to compute the probable event; we have simply to determine the positive duty; and, when the latter is clear, we ought in no degree to suffer ourselves to be influenced by the former.

The precept evidently refers to endeavours to benefit our fellow-men, whether in temporal or spiritual respects, and urges us to continue those endeavours, in confidence of an ultimate recompense. The words are remarkable, inasmuch as they represent the same thing as found, which was originally dispersed; it is *bread* which was cast upon the waters, and it is this *very* bread which shall be found after many days. We do not indeed suppose that it will be necessary, in illustrating the words of the preacher, to prove in every case the identity or sameness of the thing cast and the thing found; it will be sufficient if we show, that a suitable and adequate reward will invariably follow on obedience to the precept, though we may have, moreover, to adduce particular instances in which this identity is apparent.

Now, it will at once appear, that the words of Solomon, taken in their largest signification, are to be classed with those passages of Scripture, which speak of the reward of good works, and use that reward as a motive to their performance. There can be nothing clearer from the Bible, than that, though man can deserve nothing from his Maker—so that his best actions, if tried by their own worth, would procure him only wrath—nevertheless he will be tried by his works, and receive a recompense, of which those works shall determine the extent. God, in His

infinite condescension and love, may resolve to deal with us as though we had been able to deserve at His hands, proportioning what He bestows to what we have done in His cause, though all the while it be only as a free gift that we receive the least of those elements, which are to constitute future happiness. And when this principle has been settled—the principle that there is no *merit* in us—we may speak of good works as hereafter to be rewarded, because they are as actually to regulate our portion, as though that portion were a recompense in the very strictest sense of the term.

If, then, it be lawful to speak of rewards, we may certainly speak of the bread cast upon the waters as found after many days. It will very frequently happen, that we have no means whatever of ascertaining that any beneficial results have been produced by our most unwearied and disinterested labours; and it is quite possible, moreover, that no such results have yet followed, and that none will follow. The minister may have toiled in vain, the parent may have striven in vain, the philanthropist been generous in vain. Not only may it be true, that none of these parties can discover any fruit of their exertions and sacrifices; it may be further true, that no fruit whatsoever has been yielded—so that minister, and parent, and philanthropist, have apparently spent their strength for nought. Yet, even in these extreme cases, we have only to keep in mind the retributions of eternity, and we may abundantly vindicate the statement of the preacher. The bread has been cast upon the waters, and our decision must be—if we shut out the appointments of the future—that it is utterly lost, and will never, under any form, return to its original proprietor; but, if we bring those appointments into account, we presently discover the falseness of that decision. We find that God has kept an exact register of every effort to promote His glory and the welfare of our fellow-men, and that, whatever may have been the success of that effort, He will adjudge it a recompense proportioned to its zeal and sincerity. And this at once shows, that the reward of our endeavours will be altogether independent of their achieving the proposed end—they may prosper, or they may be frustrated, but they are equally remembered, and equally marked out for a recompense by God. The bread, therefore, may, to all appearance, sink in the waters; every effort to feed the perishing with that living manna, which came down from heaven, may absolutely be defeated: but this is no proof that we shall not reap the reward of our labours; only let us put the “many days,” for the interval from the present time to the day of judgment, and allow that, at this judgment, “the cup of cold water, given in the name of a disciple, shall not lose its reward,” and the words of Solomon are established in their largest extent. The utmost that many of the most devoted servants of God can say, when they come to die, is, that they have been diligent in casting the bread upon the waters; they have received no testimonies to their usefulness, no evidence that the bread, thus cast—the example they have set, the exhortations they have uttered, the Bibles they have distributed—have been instrumental to the adding a single member to the invisible church. And are they, on this account, to conclude, that they have made a wholly fruitless outlay of zeal and of exertion? It were indeed a most erroneous conclusion. The attempt to benefit others, if it spring from a pure love of God, may utterly fail, so far as its objects are concerned, but cannot fail to benefit ourselves. And when, at the last, those who have gladly spent and been spent in the service of God, and whose toils and sacrifices never have been sweetened by the knowledge that they have been effectual in accomplishing or in securing the ends which they sought—nay, whose toils and sacrifices have not only seemed, but have actually been, followed by no measure of success—when these men shall receive their portion from the Judge, there will be given the most affecting demonstration, that “God is not unrighteous to forget any work or labour of love.” To every action will be allotted a recompense, to every sacrifice a compensation. Efforts, which those who made them have forgotten—endurances, of which those who sustained them have lost the memory—actions, which seemed too inconsiderable to attract the notice of Him in whose cause they were performed, as well as more conspicuous transactions—these will be produced, without a solitary exception, from the book of God’s remembrance, and not one shall pass without its remuneration. The righteous will marvel, it may be, at nothing so much as

at this thorough re-production of every particular of their conduct, and at the unerring precision with which their portion for eternity is adjusted, to what they did upon earth for God and for truth. And oh! as the tide of glory comes swelling in upon them, and they behold reflected from the mighty flood, as from a mirror, all their endeavours, and all their endurances, whilst they struggled with the wickedness of a depraved generation, will they not delightedly own, that toil was not lost because it overcame not resistance, and that zeal was not wasted because it gathered in no converts, and that prayer was not unheard because it brought down no regenerating influence? Yea, as they receive back in blessing whatever they have done and suffered, as servants of the Lord and His Christ, will they not feel, will they not acknowledge, the truth of the saying, "Cast thy bread upon the waters, for thou shalt find it after many days?"

But we thus only vindicate the statement of the preacher, on the extreme supposition—namely, that our labours to do good are wholly ineffectual, so that they produce no advantageous results to those whose benefit was our object. And we call this *the extreme supposition*, because we believe that, ordinarily, where God is sought to be honoured in our endeavours, He crowns them with some measure of success, though He may not always allow that success to be known upon earth. We may, therefore, add, in reference to the judgment, that there will then be disclosures of the falseness of many calculations, which have decided that such and such endeavours were altogether fruitless. It is quite out of our power, in a variety—yea, in the majority—of instances, to trace the consequences of any effort that we may make to confer moral benefit upon our fellow-men; we have to make the effort in faith, and we have to leave the issue with God; and of course there will be cases, in which the issue is ascertained, in which we know, that, through the Divine blessing, way has been made in converting souls; it far more frequently happens, that we are left in utter ignorance of results, and can point to no effects which can animate to fresh labours; but there may be those effects, when we have no power of discovering them. The quantity of good wrought through this or that agency, is one of those secrets which only the future can unfold. And we can believe, that this unfolding will be one of the most surprising and animating transactions which distinguish the last judgment. The *minister*, who has been oppressed, up to his dying day, by the melancholy conviction that his warnings, and entreaties, and expostulations, have been lost on his congregation—he may be hailed by many as the instrument of their conversion; so that he, who went down to his grave sorrowing that he had wielded to no purpose the sword of the Spirit, shall find himself surrounded by a rejoicing company, all testifying that it was by him the blow was dealt, which overthrew in their hearts the strongholds of Satan. And *parents*, who have had to struggle with the heaviest of human trials—the ungodliness of children—and who have not had the least ground for hope that their counsels, and tears, and prayers, wrought any effect on their reprobate offspring—they may be met hereafter by the sons or the daughters, whose contempt of religion embittered their lives, but into whose hearts their admonitions had sunk, notwithstanding their apparent insensibility; and, on the morning of the resurrection, one of the first sounds which greets the father's ear, may be the voice of the child over whom he had sorrowed, and of whom he had almost despaired—thanking him, and blessing him, for his unwearied advice, and his faithful reproof, and exulting that the labours of an earthly parent had been successful in guiding him to reconciliation with a heavenly. And, in like manner, those who have been here assiduous in *propagating the Gospel*, who have concentrated their energies in spreading abroad the knowledge of salvation, but who have lived to see little or no fruit of their labours—why may we not think, that, in their cases, one of the great manifestations of the judgment will be that of the effects of their efforts; so that there will be a pressing forward of some heathen, who gained his knowledge of redemption from the missionary whom they helped to equip; and a family will arise, to ascribe its deliverance from ruin to the Bible with which they furnished their dwelling, and numbers will declare what a stimulus their example had been—so that they had given an impulse to benevolence which stirred others to liberality, and prevailed long after their spirits had entered into rest.

We see no reason whatever for doubting, that there will be much of this manifestation of the good eventually wrought by labours, which, at the time, appeared to be wholly fruitless. If it be—as we know it to be—a principle in the Divine dealing to interpose delay between the effort and the result, we must be quite prepared to expect that, in numerous instances, “the bread cast upon the waters” will not be found during the life-time of those by whom it has been thrown; but survivors have often abundant proofs that the bread is not lost. We all know that the founders of many institutions, which are now most successful in grappling with the profligacy and misery of the human race, died without practical demonstration of the efficiency of the engines which they laboured to construct, and, therefore, ignorant—except so far as faith might give them instruction—of the blessing vouchsafed to their endeavours. We all know (if familiar with the recorded histories of our fellow men) how often conversion has to be traced to a sermon delivered long years before, and how frequently the memory of a parent or friend has that energy, that persuasiveness, in winning from evil, which did not attend his labours during life. And if, though the individuals themselves die ignorant of the good which they have been instrumental in effecting, survivors can ascertain that good, and refer it to its cause, why should we doubt that, when all secrets are laid open at the judgment, there will be a great display of the consequences of actions; and that remote benefits, which came not into view till those who wrought them were almost forgotten, will be made beautifully evident to the several agents, and minister immeasurably to their gladness and their joy. This we know—that if the minister who has wrestled, without any tokens of success, with the hard-heartedness of his people, be met at the judgment by some—perhaps many—unto whom the Gospel, as preached by his lips, had proved finally “the power of God unto salvation;” and if the father or the mother, who saw no cause for hope, during life, that their children would follow them into the kingdom of heaven, find those children numbered with the heirs of immortality, and ascribing to parental instruction their safety and their happiness; and if there come thronging round the men, who devoted themselves to God’s cause, but who lived not to see the issue of their labours, converts from idolatry, families reclaimed from profligacy, trophies of their usefulness and success—this, we say, we know—that ministers, and parents, and labourers in every department of philanthropy, will join in one enraptured confession, that nothing more was promised than experience has proved, when they were told, that if they would “cast their bread upon the waters,” they should “find it after many days.”

But this naturally leads to our taking that view of the language of the preacher, which is practically of the greatest importance. We wish to regard them as a promise—a promise which is admirably fitted to preserve us against becoming weary in well-doing. When considered under this point of view, the words are of extraordinary value, for they just meet that feeling of despondency, which those who labour for God are too often tempted to entertain. It is most discouraging, for example, to ministers, to observe with what listlessness and indifference their message is received, and how the great and stirring truths, which they continually announce, fail to gain any lodgment in the breasts of their hearers. Sabbath after Sabbath they ply the same individuals with the same momentous facts, but they cannot find that they make the least impression. There is always the same task to be performed, and always, as it would seem, with diminished hopes of success. May we not believe, that there are many individuals unto whom the Gospel has been published for a long series of years, who have heard sermon after sermon, as the wide field of scriptural truth has been traversed, but who as yet have given no sign that the preached Word has been effectual in bringing them to God? And if we had nothing to guide us but present appearances, we should decide at once, that the seed which has been sown has been utterly wasted, and that the sowing any more would be like scattering it upon the waters—so sterile is the soil, so unapt for moral culture. And here it is that the temptation to despondency is strong—there is no fruit for the past, and there seems no hope for the future. Here, therefore, it is, that the language of Scripture comes in with great sustaining power, declaring that there is no cause for despair, even if it be actually on the waters

that the seed must be cast. The minister of Christ may say, 'I do not conclude that I have laboured in vain, even in respect of those who have heard me the longest, and with no apparent advantage. I have no unwillingness to be addressing them again with the very truths which have so often seemed to fall ineffectual on their ear. I might, indeed, conclude, that I had laboured in vain, and I might feel a strong unwillingness to the making any further attempt, if there were no Divine intimation and promise which oppose such conclusions, and animate to new effort.' But, whilst there are such words in the Bible as those we have quoted, the minister has no right to be disheartened, though, after long waiting, he can discover no tokens of harvest. We fasten again upon the case of those, on whom the labourer in the vineyard seems to have exhausted all the arts of moral husbandry in vain. We regard even these men with some degree of hope. Yes; even those, against whose covetousness the servant of Christ has remonstrated without shaking their devotion to wealth; before whom he has arrayed the splendours of heaven without exciting a wish, and the terrors of hell without raising a fear—even these are surveyed by us with a measure of expectation, and we cannot shut ourselves up to the melancholy conviction, that not a solitary particle of all that grain, which has been cast upon the surface, has penetrated the soil, and will hereafter appear to gladden and recompense the husbandman. Experience has taught us, that often, in a season of sickness or affliction—just as though the clouds which gathered over men, and the tears they were forced to shed were chiefly instrumental in moral vegetation—there is a sudden produce which demonstrates that the seed has not been lost; for then texts and sermons, which, when first heard, had seemed to take no hold upon the mind, recur with extraordinary force, and the admonitions and the exhortations which appeared forgotten so soon as uttered, come strangely forth from some deep cell in the memory, as though they had but waited an opportunity to claim audience, and, having found it, were not to be repulsed, but would insist on obedience. There is not a more singular, nor a more interesting fact, than that to which we now advert—the fact that words, which wrought no effect upon men at the time of their delivery, but which they seemed to throw from them with the greatest ease, and the greatest determination, return to them, they cannot tell how, on some long distant day, so that they hear again—only in a more startling and reproachful tone—the counsel of a minister, or the warning of a parent, though years may have elapsed since that minister or that parent affectionately addressed them, and they would not give heed. We speak of this as a fact, because there is testimony in abundance to which we might appeal, and because, perhaps, there is hardly an individual who is not occasionally conscious to himself of the sudden revival of what had been long forgotten; and who is not, therefore, his own witness, that what seems but a transient impression, may be too deep for years and years to obliterate, and wait only its season for bursting in upon the mind with a strength and a vigour which it did not possess at the first. It may be, that then those who gave not heed to a minister's exhortations, whilst every thing went smoothly, and there was promise of long life, will desire his presence, that he may again set before them the sublime truths of the Gospel. And it would not be without hope the servant of Christ bent his steps to the door of the individual, who had so often heard the message, and apparently without effect. Oh, not without hope! We mean not merely, that we should have hope that there might now be admission for truths, against which the heart was heretofore closed—we should have hope of beholding a harvest from seed that had been sown months and years before; we should have hope of being greeted with the statement, that some discourse, long ago delivered, had recurred to the mind in the hour of darkness and perplexity—that some text, or some sentence, had sunk unperceived into the soul, and was now working, through God's help, a sorrow for sin and a desire after holiness. And we could not hearken to any man, who should tell us that such a hope was visionary and absurd. We have warrant, scriptural warrant, for the hope—it is a hope which the preacher's words bids us cherish, and by the cherishing of which we are to equip ourselves against that weariness in well-doing, which must certainly overcome us, if we judged the duty of future exertion by the apparent success of the past.

Our object, in adducing this last illustration, has been, that we might encourage those who have the moral seed to sow, to persevere, notwithstanding every appearance of the ineffectiveness of their labours. There must be no such thing as giving up in despair, because hitherto we seem to have toiled in vain. We cannot tell that it has been in vain. We are rather bound to believe that it has not been in vain. If we meet with a parent who is tempted to resign all hope, with respect to a dissolute child, because the advice and remonstrance of many years have produced no visible effect, we bid that parent be of good cheer, and not hastily conclude that his labour is lost. If he have indeed been diligent in casting his bread upon the waters—yea, perhaps, literally “on the waters,” for he could not, it may be, give his counsel, without first giving his tears—and if it have indeed been “bread,” which he hath cast—not the maxims of a mere worldly prudence, but the Word of Life, of which whosoever eateth shall not perish—we would encourage him to expect a recompense, though it may be long deferred. We have a confidence in such assertions as that of Solomon, which is not to be shaken by the protracted dissoluteness of the child, provided only we are assured that there has been a careful obedience to the direction of casting our bread upon the waters. For our own part, we cannot give up all hope of the child, whilst we know, that, throughout his career of thoughtlessness or folly, he is followed by the remonstrances and the prayers of a parent. We still regard him as one on whose behalf a mighty agency is at work; and we have, what almost amounts to a persuasion, that, sooner or later, this agency will prevail. We may not be able to vindicate this persuasion by proving the frequency of such an occurrence, but a promise of God should be as powerful in testimony as an accumulation of facts. And we have no doubt whatsoever, that, from a careful register, from which facts might be gathered, it would be perfectly demonstrable—that, just as the sins of fathers are visited upon children, so does their righteousness bring a rich blessing on their posterity; and that in by far the majority of instances, a religious education is finally successful in producing a religious character—so that the cases are comparatively rare in which the bread cast upon the waters, in their early flowings, is not found, ere those waters lose themselves in the shadows of the grave. We know that the remark is often made, that the children of religious parents turn out worse than others; but we have no faith in the historical accuracy of this remark. Now and then there will be striking and melancholy cases; and those cases—the more noticed, because occurring in families on which many eyes have been fixed—are taken as establishing a general rule, and that a rule which concludes against the worth of a religious education. But we are persuaded that the sum total of the evidence from fact is immeasurably the other way. It will sometimes happen, that the parent’s efforts are frustrated, and the child is never reclaimed from his wanderings; but, ordinarily, you have the spectacle—the beautiful spectacle—of the old age of the father and the mother cheered by the piety of their offspring. If the sons and the daughters have been carefully trained in the way they should go, their adherence to it will be generally among those rich consolations, which God ministers in the last days of the parents. The gray hairs of the patriarch are seldom brought down with sorrow to the grave, if he have made it his business to instruct his family in righteousness. And we do not then fear to animate any parent, who may be tempted to think that his children will never reward his prayers and his labours:—we do not fear to animate him by the words of the preacher—words which we declare verified by general experience. Yea, he may tell us how unwearied he has been in counsel and reproof; how diligently he has set before his children the good and the right way; how he has striven, by every means which God has placed in his power, to conduct them to glory, and honour, and immortality; and then he may speak sadly and despondingly of their continued resistance, their perverseness, their growing determination of taking part with the world; but we can bid him be of good cheer, for we can say to him, ‘Thou hast cast thy bread upon the waters,’ and the Almighty hath promised,—and there is a noble testimony from fathers and from mothers, that the promise is commonly fulfilled—“Thou shalt find it after many days.”

POLITICS NOT INCOMPATIBLE WITH CHRISTIANITY.

"Look not every man on his own things, but every man also on the things of others."—PAUL.

It has been a question, agitated by ignorance, and disputed by the energetic and inert, "whether the science of politics be not at utter variance with the knowledge of God; the philosophy of this world, with the wisdom that is from above; the vain phantasma of time, with the glorious realities of eternity?" Acting on this principle (pious, doubtless, in their judgment), some renounce all interference with political matters; they refuse to identify themselves as parts of the great whole; they are not citizens—"here they have no continuing city, but they seek one to come;" they are not subjects; others may so denominate them, but they do not sustain the character—they are passive, quiescent, inactive; no measure receives their support—to vote were the most reckless profanity; nor does their influence lean either for or against a question of the most vital importance (it may be) to the interests of true, evangelical religion. They bend the knee to the "High and Lofty One, who inhabiteth eternity;" but forget that "by Him *kings reign*, and *princes decree justice*." Christ's kingdom is not of this world, they religiously remind us; and, standing aloof from the civil community, they regard it as too impure to admit a reciprocation of feeling, an interfusion of sentiment, a consolidation of interest, a union of effort with the church! "Come out from among them, and be ye separate!" thunders in their ears from the throne of the Infinite; and, misconceiving its import, they rush for shelter to the chosen flock, and tremble in silence.

This indifference to the temporal welfare of man is the result of a delusive theory. The Christian is a true patriot. The fire of patriotism sparkles in his eye, and glows in his conscious soul, as he glances from north to south, from west to east, and looks abroad on the general face of nature—moral as well as natural, civil as well as moral, social as well as civil, national as well as social, universal as well as national—till his expanded vision sweeps o'er all, nor stops but at creation's boundary. Oh, there is a feeling, breathless and intense, that thrills in his bosom, as he contemplates this living mass of intelligence—of immortality! It is a flame kindled on the altar of the heart, and which, consuming the sacrifice of love, wafts its incense in ethereal fragrance to empyrean heaven.

Nor is it surprising that the Christian is thus philanthropic, since the first principle of our religion is love—primary, to God; subordinate to our neighbour, and our neighbour indefinitely—not merely our pious neighbour, our fellow-communicant at the same table—fellow-worshipper at the same temple; but our neighbour, be he who or what he may—if necessitous, to assist him; if erring, to guide him; if ungodly, to lead him to the fountain of purity; if a backslider, to reclaim him from his wandering; if a disciple of our common Saviour, to offer him the right hand of fellowship and of brotherly love.

And as Christian philanthropy is not restricted to one class, so neither is it limited to spiritual objects; nor is Christianity itself thus limited. The duties of religion are not alone connected with the specific service of God in His sanctuary. It is true, that there the uncovered head and bended knee can most devoutly and reverently worship the Majesty of Heaven: but the Christian has other duties, other claims—not, it is true, paramount to this—still obligatory. A suitable becoming attention to the relationships of life—integrity in the transactions of commerce—equitable decisions in the cause of justice,—the exposure and crimination of vice,—the protection of injured innocence—a delicate acknowledgment of the claims of charity and hospitality—are these of no importance to the Christian? And if these *are* incumbent on him, then is the principle at once recognised, that Christian philanthropy is not limited to spiritual objects.

The Christian occupies a prominent, an exalted position, in the civil community. If a man of probity, becoming his profession, and one whose commercial endeavours, by prudential economy, have placed him in a sphere commanding respect and influence—a responsibility is committed to his charge, a neglect of which

would be criminal. It is to such the church looks up as to a champion in her cause—a guardian of her privileges, a defender from her foes; one that will watch over her interests, at all times jealous for her safety, and tenacious of every measure in any degree calculated to militate against her stability or efficiency. Dare such an one refuse to lend his aid in a cause so professedly near his heart? Nay, may we not question the sincerity of a profession, which, when tried, proves but listless inaction?

And his station, because exalted, is a 'vantage ground. He takes a higher stand than the worldling. He rejects such and such a measure *on principle*. Considerations of human policy, personal emolument or aggrandizement—the various bribes whose glitter attracts the avaricious eye—these are all immolated at the shrine of Principle. He looks with contempt on the man who can betray his country with a Judas kiss, and barter her weal for “thirty pieces of silver!” Feeling himself but a steward to his Divine Master, he discharges his duties with openness of purpose; while his unblushing front, and unburdened conscience, evidence the honesty of his movements, sealing the approbation of God and of his fellow-creatures, and reflecting that approbation on his own soul, till his heart is too full for utterance;—the Christian is absorbed in the patriot, and the patriot is lost in the man!

Certain talents, therefore, are intrusted to his care, which must be laid out to the best advantage. By his intimate acquaintance with the human heart, he can fathom to the depths of motive, and trace the secret springs of action to their hidden principle. The machinery of mind, with all its intricate, complicated workings—the wheels within wheels, that to any other eye would appear confusing and confused—he, with a master-hand, must so regulate, that it shall answer the great design of its Creator; and, by subserving the cause of piety, multiply blessings on his race. The arena of politics invites his notice; and, if called to enter the lists, it must be on the side of justice. Not as the leader of a faction, or the organ of a party, to disseminate narrow sectarian views, and proselyte men to his own creed, but as the staunch advocate of the eternal principles of truth and equity. And whatever he observes in the social economy capable of improvement—abuses needing correction—just privileges denied—unrighteous exactions demanded—each and all of these require his uncompromising, unflinching attention. He must act as the representative of Jehovah,—and fear not.

This is a duty which he owes, first, to God. It is true that “the hearts of kings are in His hand, even as rivers of water; and that He turneth them whithersoever He will;”—but it is equally true, that instruments are frequently, if not ever, employed by unerring Wisdom in carrying out its blest designs. And where can so fit an instrument be found, as he who has devoted himself unreservedly to the service of his God?

It is a duty which he owes, also, to man. Not that he will feel it such, and *therefore* perform it. If he be really under the influence of the Christianity which he professes, he will be led to its discharge by an intuitive prompting. Without inquiring why, or even being aware of any mental process, he will breathe the genuine spirit of patriotism. 'Twill be to him as a mother tongue, natural and fluent from infancy, rather than acquired by labouring perseverance. If asked whether he would benefit his fellow-beings, were it in his power, he would start with surprise;—it has never been a question with him, but a principle, ready to evince itself on the slightest need. Still, although he feels it not a duty, it is one. His relation to the church and the world binds him to its performance; and while he would not refuse if he dare, he dare not if he would.

Need it be added, that is also a privilege? Duties and privileges are synonymous terms. Duties to be performed are privileges to be enjoyed: privileges that may be enjoyed, become, by that very possibility, duties that must be performed. To neglect a duty is to lose a privilege; to lose a privilege is to neglect a duty. The one is so interwoven with the other, that they cannot be separated but by cutting both in twain.

The advantages resulting from a faithful discharge of this obligation are obvious. If every Christian were to take an active part in political movements, an immense

power would be brought to bear on the public mind. Instead of vacillating in neutrality, it would arouse from its torpor ; and, once aroused, would decide with energy and promptitude. Were every Christian a politician, and an active one, several situations of responsibility and trust—offices in the public service—would be filled by men whose stern principles, fearing no frown, courting no smile, would be ever impervious to a bribe, and willing to make any personal sacrifice for the general good. Thus a stream of purity would flow in upon many an Augean stable ; law would be recognised as justice, or, rather, justice would become law ; and the moral aspect of the community, instead of resembling some arid desert, with here and there an oasis, whose very verdure but mocks the surrounding sterility—would soon become as a flourishing and fruitful Eden, not indeed secure from the access of the tempter—still beautiful and blest.

If the preceding positions are tenable, we perceive how imperative it is on *the Christian* to enter into the politics of his country. Let us not, however, be misunderstood. We do not say *the professor* ; he who has a name to live, but is dead. Such would be of no more real utility than the worldling. It is to the man who has experienced the renewing power of vital godliness, that our remarks primarily, and, indeed, exclusively, refer. Nor, again, do we advocate the neglect of other and paramount duties. The Christian is not his own ; he is *bought* with a price. He is “*δοῦλος Ἰησοῦ Χριστοῦ*,” a *slave* of Jesus Christ. As such, he is at all times the Lord’s—in the family, as in the great congregation—in the counting-house, as in the closet. And the duties of every situation in life are each and equally binding on him, whether as the parent, the husband, the friend, the master, the merchant, or the citizen. He cannot escape from the discharge of any of these relative obligations, without incurring the frown of God’s righteous displeasure. Nor, lastly, would we be thought to recommend vain jangling, unseemly and unprofitable disputes, with the idle and uninformed. He is only called to speak when occasion demands ; not to hold a logomachy with every wrangler who may cross his path.

We have now contemplated the Christian in a new position. He here stands in another relation to mankind : looking around on his brother-beings, and acknowledging, while he feels, the fraternal tie which binds man to man, he is no longer careless of their privileges, or negligent of their rights ; he identifies himself as one of them, and them as part of himself ; his heart is susceptible of emotions he was before a stranger to ; the tenderest sympathies of his nature are called into play ;

And a new world seems opening to his view
Of blissful visions, bright imaginings,
Creations of young Fancy’s ardent thought,
Too pure for mortal, and such loveliness,
That angels might look on, and envy it.
But chief, the bliss of blessing hangs mid-air,
A pendent jewel from the hand of God.
He leaps with bounding step to seize the gem,
And, as the crystal trembles in his grasp,
It melts away, *dissolving to a tear !*

T. S. E.

THE CHRISTIAN STATESMAN.—Pure and unstained religion ought to be the highest of all cares appertaining to public government, as well in regard of that aid and protection, which they who faithfully serve God, confess that they receive at His merciful hands ; as also the force which religion hath to qualify all sorts of men, and to make them, in public affairs, the more serviceable ; governors the apter to rule with conscience ; inferiors, for conscience’ sake, the willinger to obey. It is no peculiar conceit, but a matter of sound consequence, that all duties are by so much the better performed, by how much more the men are religious—from whose ability the same proceed. For, if the course of politic affairs cannot, in any good sort, go forward, without fit instruments, and that which fitteth them be their virtues, let policy acknowledge itself indebted to religion ; godliness being the chiefest top and well-spring of all virtues, even as God is of all good things.”—HOOKER.

THE NEW YEAR.

“ Let us search and try our ways, and turn again to the Lord.”—Lamentations iii. 40.

THE great object which the Christian minister should ever keep in view, is the salvation of the soul—that that soul, which sin has polluted, ruined, and made miserable, may be made holy, restored to the favour of God, and be reinstated into that blessedness which man lost by his fall. The Christian minister has other objects of solicitude; he is anxious to inform the sinner's mind, alleviate his sorrows, and contribute to his prosperity in this world; but his *main* concern is to rescue his soul from perdition; and to the accomplishment of this he makes every thing else subservient. This object he keeps in view in his studies, in his visits, in his letters, in his sermons, in his prayers; for this he lives, and in this work of faith, and labour of love, he would persevere until death. This solicitude for the salvation of souls has been expressed by good men in all ages of the world. For instance—we find that it was in Moses, in Jeremiah, in Paul—Deuteronomy xxxii. 29; Lamentations iii. 48—60; Romans x. 1. This solicitude for the salvation of souls is highly proper. The hindrances in the way of their salvation, the *few* who feel this solicitude, the design of the Christian ministry, the necessity of salvation, the miseries of the lost, and the blessedness of being saved—all these considerations sufficiently prove the propriety of this solicitude. That the church may be enlarged, that additional means of usefulness may be furnished to the world, and that the Triune God may be glorified—are objects for which the salvation of souls is so earnestly desired. This solicitude will express itself in a variety of ways. This solicitude will be seen in the manner in which the sinner's danger is exposed, the pains taken to unfold to his mind the means of his escape, and in the earnestness with which his mind is directed to the subject. This solicitude will also be seen in the minister's anxiety to improve *every season* of the *year* which is likely to give impressiveness to his address to the sinful children of men. Such a season is afforded by the commencement of a new year. This is a season which ought not to be allowed to pass away unimproved. Tradesmen are accustomed, about this time, to examine into their accounts, that they may ascertain the state of their affairs; and this investigation is highly important, in order that the tradesman may know whether he can meet his demands; that he may know the extent of his obligations to the Author of all success, and that he may know what he can spare for the cause of Him who gave Himself for his salvation. And so every sinner, blessed with the light of revelation, should, at this season of the year, examine his ways during the past year, that he may know the sins of which he has to repent, the dangers he has to guard against in future, and the mercies which he has gratefully to acknowledge. The resolution which Jeremiah proposed to the Jews in their low estate is well worthy of the adoption of every sinner, especially at the beginning of a new year: “ Let us search and try our ways, and turn again unto the Lord.”

That this subject may be impressed on our minds, let us consider,

I. *The subject of this investigation*—“ our ways.” The ways of a man are either internal or external. The internal ways of a man are the ways of his heart, as the prophet tells us, in the 57th of Isaiah and 17th verse: “ He went on frowardly in the way of his heart.” The ways of the heart, or our inward ways, refer to our thoughts, affections, intentions, purposes, resolutions, aims, and motives. Our ways are external, as well as internal, and these include all our words and actions. These are the subjects which demand our investigation. We are to examine our ways toward God, toward our families, and toward the world. The sinner should investigate, *first*, his ways toward God, to whom he owes supreme affection, universal obedience, and constant praise: and then he should investigate his ways toward his family, that he may ascertain if he has faithfully discharged the duties which he owes to the members thereof. Having done this, he should look upon his relatives, neighbours, and upon the world at large, in order to see what he has done to decrease the miseries of his fellow creatures, to promote their salvation, and bring them all to submit to the Prince of Peace. “ Let us search and try our ways.” The powers of our souls should be examined. The *understanding* should be examined that we may know the extent of our acquaintance with Divine things—the *judgment* should be examined, that we may know whether it has decided in favour of the truth as it is in Jesus—the *will* should be examined, that we may know whether it has chosen God as the soul's all-sufficient portion, or whether it prefers the

vanities of earth—the *affections* should be examined, that we may know whether they are fixed upon their right object; whether they are centered in God—the *memory* should be examined, that we may know how much of the truth it retains, and whether it is improved by use. The whole soul should be examined, that we may know whether it has been washed in the blood of Christ, whether the Holy Spirit reigns in it, and whether it is prepared to leave its house of clay when the summons comes. The words of our mouths, as well as the powers of our souls, should be examined into: “The lips of the righteous feed many.” Spiritual discourse is like wholesome food; what one is to the body, the other is to the soul. The question, therefore, which we should ask ourselves, is this—Have my words during the past year fed many? Or have my words injured many? What has been the tendency of my conversation in my family, among my servants, and in the world? Have my words been acceptable unto Him, who has said, “That every idle word that men shall speak, they shall give account thereof in the day of judgment.”—Matthew xiii. 36, 37. And as the powers of our souls, and the words of our mouths, so the actions of our lives, should be examined—our actions as members of Christian churches, as parents, as children, as masters, as ministers, as deacons, as tradesmen, as servants, as subjects of God’s moral government. While there are some ways common to all, yet there are some peculiar to each—these should undergo a careful investigation. The covetous, the passionate, the prodigal, should try his ways. Our ways when afflicted, when provoked, when disappointed, should be tried, that we may ascertain whether they are consistent with the high character we sustain as professing Christians. “Let us search and try our ways.”

This leads us to notice,

II. *The rule by which this examination should be made.* And here we may observe, that our ways should be tried by our vows, by our consciences, and by the Gospel. Our ways should be tried by our *vows*, Perhaps at the commencement of the year which is now past, or under some solemn sermon, or in the time of some deep affliction, you vowed that you would strive against all sin, that you would pay greater attention to duty, that you would live more fully unto God. Presuming that you made these vows, allow me to ask you if you have fulfilled them? The fulfilment of these good vows is a debt you owe to God, and, until you have paid them, your ways are unjust. Consider the holy vows you have made, and try your ways by them; “When thou vowest a vow unto God, defer not to pay it, for He hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.”

Our ways should be tried by our *consciences*. Conscience is the secret testimony of the soul, whereby it approves things that are good, and condemns those that are evil. Have we been faithful to this conscience? Have we avoided the sins which our consciences have condemned as evil, and have we practised the virtues which our consciences have told us are excellent?—on the contrary, have we not too often acted in opposition to our convictions of what is right, and thus have given God sufficient cause to hide his face from us? Those ways in which we have walked during the past year should be examined by *conscience*, and blessed is he who can say, “Herein do I exercise myself, to have always a conscience void of offence towards God and towards men.” Our ways should be examined also by *the Word of God*. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto all good works.” From this passage it is plain, that if we are not all God wishes us to be, this does not arise from any defect in the Scriptures—which are a perfect rule of faith and practice—but from our wanderings from this perfect rule. The Bible is replete with instruction—contains all the doctrines which we are to believe, all the precepts we are to obey, and all the motives by which we are to be actuated. This, then, is the Book by which we are to try our ways; our ways are to be tried by all the light it affords—all the assistance it promises, and by all the encouragements it gives. The doctrines we believe should be tried by this rule. Some of the doctrines which the Bible teaches us are the following. That there is one God (Deuteronomy vi. 4); that there are Three Persons in the Godhead (Matthew xxviii. 19); that the perfections of God are these—self-existence, absolute independence, absolute simplicity, infinity, unsuccessive eternity, unchangeableness, infinite knowledge, wisdom, power, justice, goodness, and truth (Psalm cxxxix. 90—Psalm xv.—Exodus xi.—Psalm xi. 7—Psalm civ.—1 John i. 5—Malachi iii. 6); that all men are sinners; that Christ is the only Saviour; that there is no salvation without faith in Christ, repentance for sin, and holiness of life; that there is a heaven, a hell, and a future judgment—Epistle to the Romans. These are some of the

doctrines we find in Scripture, and we ought to ask ourselves, ‘Do I believe them all, and act as though I did?’ Our practice should be tried by the precepts of God’s Word. God commands us to believe in Christ, to love Him supremely, and to do every thing we do to His glory.—John i. 3, 23; Matthew xxii. 37—40; 1 Corinthians x. 31. The Word of God enjoins a variety of other duties upon us, which it is unnecessary now to mention; all these should be known, and, when known, we should try our ways by them. The motives which influence us ought to be compared with those which the Bible recommends. These should be, love to Christ, the welfare of the whole human family, and the honour of the Three Persons in the Godhead.—2 Corinthians v. 14, 15; 1 John iii. 11—21; Romans xiv. 7—9. The Bible—this is the standard to which we should bring all our sentiments, conduct, and springs of action; “and he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.”

Let us notice,

III. The *manner* in which this *examination should be made*. This examination should be *impartial*. All our ways are to be tried by the test of Scripture, and not only some of them. The covetous man is not to make his covetousness an exception, nor the proud man his pride, nor the passionate man his temper; but we must bring our *entire character* to this perfect light, and all the blots it discovers must be removed by repentance, reformation, an application to the Fountain opened for sin and uncleanness. Isaiah i. 16—18.

This examination should be *close*. Unless we enter fully into the subject, many sins will remain undiscovered, and these undiscovered, unrepented, unforsaken sins, will prey on the vitals of our piety, and prevent all growth in grace. When we read a verse in Scripture that warns us of any danger, condemns any sins, urges any virtue, we should pause, consider, try our ways. Merely reading the Scriptures will not do us much good; we must search them, meditate upon them, pray over them—then we shall see in them the errors of our ways, like as David did.—Psalm xix. And this examination should be *sincere*, as well as impartial. When our ways have been tried by God’s Word, and many errors discovered, then we must prove our sincerity by repenting of them, forsaking them, and walking circumspectly in future. “He that covereth his sin shall not prosper, but he that *confesseth* and *forsaketh* it, shall find mercy.”

IV. This examination is of the *greatest importance*. The importance of this self-examination is apparent, if you consider the difficulty of knowing your own state—that the indulgence of sin is incompatible with a state of salvation, and that this is a duty which is enforced by Divine authority. This self-examination is important because of the difficulty of knowing our own state. This difficulty arises from our ignorance, sensuality, pride.—Luke ix. 52—55; Matthew xxvi. 34—35; 1 Corinthians iv. 4. The indulgence of sin is incompatible with a state of salvation. Oh, then, how important to try our ways! The Psalmist, in the 139th Psalm, and in the 23rd and 24th verses, intimates, that if there were *any* wicked way in him he could not be walking in the way everlasting, and the same solemn truth is taught us in other passages of Scripture. Romans vi. 1; Matthew v. 29, 30; 1 John iii. 3—9. Self-examination is a duty commanded by God, hence cannot be neglected without great peril. The will of the Great Supreme is law, one of His laws is “Examine yourselves,” who will venture to disobey? This, however, is not a duty merely enjoined by God as the Governor of His intelligent creatures, but also by Him as a kind Friend, who takes a deep interest in our welfare. Then, if we would be wise men, and act as it becomes creatures placed in so responsible a situation, “Let us search and try our ways.”

Now let us notice,

V. The *advantages* of this calm self-examination. This examination would promote our *humility*, and this would be one great benefit. “Every one that is proud in heart is an abomination unto the Lord.” This pride is fed by ignorance of ourselves; therefore, if we would have this abominable thing removed, and possess the humble and contrite spirit, let us try our ways.—Job xlii. 5, 6. This examination would induce gratitude. Those who know most of their sins are most grateful to God. Often do they say, with Jeremiah, “It is of the Lord’s mercies that we are not *consumed*, because His compassions fail not.”

This self-examination would lead to greater watchfulness. Acquaintance with the nature, cause, and consequences of our past errors, would make us careful not to fall into them again. Our dangers must be known in order to be avoided. *Reformation* would be induced by this examination, and this is a great advantage: “Let us search and try our ways, and *turn again unto the Lord*.” Repentance is a turning to God, and implies a sense of having wandered, desire for reconciliation, and an estimation of God as the

chief good. During the last year we have often wandered from God ; let us then begin a new year by a confession of these wanderings, and by a hearty, universal, and immediate turn to God—God waits to be gracious.

This self-examination will make us set a higher value on the work of Christ, the promises of God, and the aid of the Holy Spirit. These blessings are not sufficiently prized, and the reason is, the error of our ways is not properly seen. Try your ways, and you will feel more deeply than ever the preciousness of Christ, of the promises, and of the Holy Spirit. Then search into your ways. The year upon which you have entered may be the year in which you will die. Oh, then, while salvation is possible, “ Search and try your ways, and turn again unto the Lord.”

THE PASTOR OF HURWORTH.

CHAPTER V.—THE CONFIRMATION.

SOLEMN and impressive scenes witnessed during childhood are not easily effaced from the memory. Now, when my hair is somewhat thinned by age, and my limbs totter beneath their burden, I still love to recall by-gone reminiscences, and to trace their effect upon my after life and conduct. Not the least solemn of these are connected with the rites and ceremonies of our venerable church ; and since it became my lot to administer those rites to others, I have been wont to compare, as far as it was possible, the conduct of those under my pastoral care with my own, and to draw thence my conclusions as to the best course to be pursued, in leading their minds to a still closer contemplation of Divine things, and a still closer walk with God.

John Pruner, at the period of which I am about to write, was in his fourteenth year. With all the buoyancy of youth, he possessed a mind capable of receiving and retaining impressions of the due importance of personal religion. He had many advantages ; living, as he did, with those who endeavoured to walk as becomes Christians. Just at this time I received an intimation from my venerable diocesan, that he was about to hold a confirmation in York ; to which I was requested to bring those of my flock who were of sufficiently mature age, and could comply with the directions given in the rubrick. Thenceforward, until the day appointed for the ceremony, at stated evenings, I assembled the candidates to instruct them more fully in the Christian faith, and to explain to them, as familiarly as I was able, the catechism of the Church, which the greater number had already learned in our Sunday school as my readers are aware from my preceding chapter.

Well do I remember, in my own case, with what a beating heart, and an inward tremulousness of spirit, I used to repair to listen to the exhortations of the pious minister, in whose parish I had spent the earlier years of my life ; inwardly trusting that, on these occasions, as well as when I should participate in the ordinance itself, such an effect might be produced within me as might deter me from every sinful practice for the time to come. My heart was seeking after happiness. In the world it found but little ; nor scarcely expected or desired to do so. Still, when sitting before the altar, forming one of a youthful crowd, listening, apparently, with the most intense interest, to the earnest and affectionate appeals of that minister of God, and with the ten commandments of Jehovah written in characters of gold (to me they appeared then to be almost characters of fire) before my face, my heart was ill at rest. All seemed a dream. To me it wanted the stamp of reality. I longed that my mind and heart should be suitably impressed, but yet I longed almost in vain ;—almost, but not altogether. A peculiar awe pervaded me ; and if I did not then at once find comfort and consolation, the seed, at least, was sowing, and, I trust, has brought forth some fruit.

Let me pass from myself, once more, to my own flock. It was my object to teach all those who presented themselves as candidates for confirmation, that it was not a mere ceremony, without meaning, further than as a custom, common to young

people of their age. No! there had been certain promises made for them, and in their names, when they were too young to comprehend their meaning; promises which affected the eternal well-being or misery of their immortal souls. They were now old enough to understand the nature of those promises; and to see that it was imperative on themselves to perform them. They were promises also which originally had not been lightly entered into. They had been made before God, and to God, and in His holy house. On taking upon themselves, therefore, the duty of fulfilling them, they were not to do so lightly, and in a careless manner. It would be impossible for them "to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh," unless they were truly and heartily desiring to be holy as God is holy, and to be pure as God is pure. They could not believe all the articles of the Christian faith, unless they first understood that faith, and gave their minds to the study of the Word of God; that blessed Book, in which is declared to us His holy will, and in which His commandments are set forth. And, unless they knew all these things, how was it possible for them to walk therein all the days of their lives?

These are themes which are easily stated, but they occupy a considerable time in conveying their full meaning to the minds of young people. Even after many public exhortations and examinations, I was not content until I had had each child alone with me, that I might converse more particularly, and try to meet its special case by such counsels and encouragements as it seemed to need. Yes; and if any parent should read these remembrances of my village flock, I would beg to impress upon him or her, that there is no way so effectual towards the solemnizing of the minds of their offspring, or so well calculated to lead them to the Good Shepherd, as taking them into the silence and solitude of the closet, and talking with them, reading with them, and praying with them, there. I know there have been some in Hurworth who have dated their first really spiritual impressions to scenes such as these, either with their own parents, or with myself, when they were preparing for confirmation, or were about to be admitted, for the first time, to the table of the Lord.

Our last examination was passed. The morning of the solemn ceremony came. Once more were my lambs assembled around their pastor. A brief prayer I offered for them at the altar. Our little church was crowded with the parents and friends of the children, who had assembled to witness their setting out. We had not quite two miles to walk to the magnificent cathedral of York. It was a lovely morning; the sun shone forth in all its splendour, and the gentle breezes that fanned the air, seemed to impart a peculiar cheerfulness to the scene. As soon as we had passed the gates of the enclosure, which encircles the church, and marks the spot where are gathered to their last earthly resting places the remains of past generations, we began the following hymn—or, more properly speaking, version of the eighth psalm, written by myself—not expressly for that occasion, it is true, though it was by no means inapplicable. Nature was rejoicing around us; and it was in this way that we ought to worship Nature's God.

O Lord, our Lord, in might excelling,
All praise to Thy great name be given!
To Thee, who now in glory dwelling,
Art worshipped by the hosts of heaven!
Out of the mouths of babes ordaining
Strength, so that they o'ercome their foes,
Still in us, Lord, Thy might maintaining,
May we all Satan's wiles oppose.
When we behold, in splendour shining,
Thy heavens begemmed with orbs light;
Each in his Maker's praise combining,
We sing Thy love, O Infinite!

Lord, what is man? that Thou regarding
Him from thy glorious throne above,
Such blessings to his soul awarding,
Should'st crown him with Thy wond'rous
love!
Thou mad'st him than Thy angels lower,
But yet with richer mercies crowned;
Beasts of the earth confess his power,
While nature echoes it around.
O Lord, our Lord, in might excelling,
All praise to Thy great name be given!
To Thee, who now in glory dwelling,
Art worshipped by the hosts of heaven!

At the appointed hour my young people were sitting beneath the roof of the sacred edifice, amongst a thousand others, waiting the solemn imposition of the

prelate's hands. All was still. The very breath, which forced itself between the anxiously half-open lips, seemed, as it were, to chide itself for disturbing the solemn silence which prevailed. Every spot was filled. Each "long-drawn aisle" was crowded, either with the youth, or with interested spectators. The light, streaming through the beautifully painted windows, rendered the scene literally enchanting. And now the distant sound of slowly-advancing feet stole on the ear; nearer and nearer it approached; and, in an instant, the thrilling strain of Handel's Hallelujah Chorus burst from the noble organ; the solemn tones rolling majestically along, and seeming to make the very walls echo and re-echo the harmonious sounds. Every heart-string seemed to throb; while Imagination plumed her wings, and soared upwards, as it were, to the highest heavens. Surely there is indeed in music a power to still the workings of a wandering mind, to draw it away from earthly objects, and to attune it for the consideration of heavenly.

The service then commenced; and it was to me an interesting and a prayerful moment when the venerable archbishop asked of those before him, if they renewed the solemn promise and vow made in their name at their baptism? and every young voice answered, each for itself, "I do." And then, when all knelt to receive the imposition of hands, and I considered how many were thus outwardly devoting themselves, and their lives, to the service of God, and testifying it by this public act, how could my heart refuse its solemn "Amen" to this beautifully-expressive prayer? "Defend, O Lord, these Thy children with Thy heavenly grace, that they may continue Thine for ever; and daily increase in Thy Holy Spirit more and more, until they come unto Thy everlasting kingdom."

I have made but little mention of John Pruner in this chapter: let not my readers suppose I have forgotten him. He took his place, with many others, all equally interesting to me, and conducted himself, at least, with outward decorum. His heart, and not his only, I trust, was engaged in that solemn hour.

The kind bounty of a Christian friend furnished my youthful band with refreshments before they set out on their return home. In the same orderly manner in which we came, so went we back to the village, where most of the inhabitants, attired in their Sunday's best, were waiting to receive us. As we passed along, we sang another psalm of my own, as we had done in the morning, which was as follows:—

Blessed is the man whose feet
Ne'er with the wicked stray;
But from the scorner's seat
Turns evermore away:
Who doth in God's commands delight,
And thinks thereon both day and night.

He shall be like a tree
Which by the water grows,
And yields abundantly
Fruit from its verdant boughs:
Its leaf shall never wither, and
His works shall prosper in his hand.

The wicked are not so;
But like the chaff are they;
Which, when the wind doth blow,
Is driven far away:
They shall not stand when God doth meet
His people at His judgment seat.

For God doth know the way
In which the righteous go;
And while on Him they stay,
His blessing will bestow:
But the ungodly shall be driven
In wrath eternally from heaven.

By this time we had reached the church; and, as the afternoon was far spent, with one short prayer, and a benediction, I closed the solemnities of the day, and dismissed my young charge to their homes. With the reader's permission, I will here, for a time, dismiss him also, begging him only, in conclusion, to accept equally with those little ones, the blessing of "The Pastor of Hurworth."

THE BIBLE.

THE Bible is the lamp of truth suspended from the vault of heaven, by the hand of God himself, to illumine a benighted world; and its pure and holy flame is continually kept alive by the Spirit of God.—REV. W. HOWELL.

KINGSWOOD AND BRISTOL TABERNACLES.*

(Continued from page 296, Volume IX.)

MR. WHITFIELD'S journey lay through Kingswood ; and there the colliers, without his knowledge, had prepared an entertainment for him. As this was his farewell visit, they earnestly entreated that he would lay the foundation-stone of their school. A person present offered a piece of ground, in case the lord of the manor should refuse, and Mr. Whitfield then laid a stone ; after which, he knelt, and prayed God that the gates of hell might not prevail against their design ; the colliers adding a hearty 'Amen.' After giving them a word of exhortation suitable to the occasion, he took his leave, promising that he would come amongst them again, on his return to England.

Such was the commencement of the school and preaching-house, afterwards called the "Tabernacle," at Kingswood. In *Miles' Chronological History of the Methodists*, and by the biographers of Mr. Wesley, no notice is taken of Mr. Whitfield's having laid the foundation-stone of the school ; but all unite in ascribing the work *wholly* to Mr. Wesley. Mr. Miles says, "In June, 1739, the first attempt was made towards erecting a school at Kingswood." A reference to the journals of Mr. Whitfield and Mr. Wesley will prove the incorrectness of this statement. The foundation-stone was laid by Mr. Whitfield on the *second of April*, as stated above, two days after Mr. Wesley's arrival in Bristol. It is possible, and even probable, that he was present at this interesting service, but there exists no notice of it in his journal of that date.

On the day before his departure, he set Mr. Wesley an example of field-preaching ; and from this period we find him treading in his irregular steps at Bristol ; though he confesses, that he had been so tenacious of decency and order, that he should have thought the saving of souls almost a sin, if not done in a church. The multitudes which attended the preaching of Mr. Wesley were great, though not so numerous as those who had flocked to Mr. Whitfield ; but the sudden impressions, and loud cries of the hearers, were far greater than anything we find recorded in the Life and Journals of Mr. Whitfield. It was at the Society Rooms in Nicholas-street, that Thomas Maxfield—afterwards destined to make so conspicuous a figure in the history of Methodism—was first awakened, under the preaching of Mr. Wesley. He was then a stranger in Bristol, and had come to the meeting from a mere motive of curiosity, and then received those impressions which decided the course of his future life. On Mr. Wesley's first arrival in Bristol, that part of the Methodist discipline was introduced which he had adopted from the Moravians, and male and female bands were formed, as in London, that the members might meet together weekly, to confess their faults one to another, and pray one for another. The rooms in which the Societies at Bristol had hitherto met, in Nicholas-street, Baldwin-street, and the Back-lane, were small, incommodious, and not entirely safe : they determined, therefore, to build a room large enough for all the members, and for as many of their acquaintance as might be expected to attend. Accordingly, in the month of May, Mr. Wesley, and some of the leading members of the Methodist body at Bristol, took possession of a piece of ground, near St. James's Church-yard, in the Horse Fair, and, on the 12th of May, "the first stone was laid, with the voice of praise and thanksgiving." This was the first Methodist preaching-house built in England. Mr. Wesley had not, at first, the least apprehension or design of being personally engaged, either in the expenses of the work, or in the direction of it—having appointed eleven trustees, on whom he supposed these burdens would fall ; but he quickly found his mistake, on receiving letters from his friends in London, and Mr. Whitfield in particular, stating that neither he nor they would have any thing to do with the building, nor contribute anything towards it, unless he instantly discharged all the offices, and did every thing in his own name. The school at Kingswood—the building of which had not commenced

* The article on the Kingswood and Bristol Tabernacles in the present number, should have appeared in our last, instead of the one, which, by an oversight, was inserted. To preserve the continuity of the narrative, we have reprinted the closing lines on page 296 of the last volume.

till the middle of June—Mr. Wesley likewise placed in the hands of trustees; but Mr. Whitfield disapproving of the plan, lest the officers should abuse their powers, to the exclusion of the Gospel, went again to Bristol in July—an embargo having been laid upon the shipping, which prevented his sailing for Georgia—and settled Mr. Wesley in full possession of both places, by which he was himself afterwards excluded, on his return from America, when differences in doctrinal points led them one to the right hand, and the other to the left.

The news of Mr. Whitfield's intended visit to Bristol soon spread like wild-fire. At Petty France he was met by a number of friends on horseback; and, before he came within two miles of the city, the multitude increased to a very considerable amount. The people rejoiced at his coming—their hearts seemed to leap for joy, and many thanksgivings were rendered to God on his behalf. The bells rang a merry peal, and he was received as an angel of God. Some days after his arrival, he says, "Settled some affairs concerning our brethren, and had a useful conference about many things with my honoured friend, Mr. John Wesley." Respecting Kingswood, he says, "Dined to-day with my honoured fellow-labourer, Mr. Wesley, and many other friends, at Two-mill Hill, in Kingswood, and preached afterwards to several thousand people, and colliers, *in the School-house*, which has been carried on so successfully, that the roof is ready to be put up. The design, I think, is good—old as well as young are to be instructed. A great and a visible alteration is made in the behaviour of the colliers. Instead of cursing and swearing, they are heard to sing hymns about the woods; and the rising generation, I hope, will be a generation of Christians." During this visit he preached at the Bowling-green, Hannam, Rose-green, Baptist-mills, and other places, to immense multitudes; and, before his departure, "went to the women and men's societies, settled some affairs, and *united the two leading societies together*." Two days after he preached his farewell sermon, at seven in the morning, to a weeping, and deeply-affected audience. "My heart," says he, "was full, and I continued near two hours in prayer and preaching. The poor people shed many tears, and sent up thousands of prayers on my behalf, and would scarce let me go away. Their mites they most cheerfully contributed to the School-house at Kingswood, and proved, I think, to a demonstration, that they had not received the Word of God in vain. Blessed be God for seeing this increase of His mercy! Blessed be God for my coming hither to behold some fruits of my labours!"

Having introduced Mr. Wesley as a field preacher, at Gloucester, and other places, Mr. Whitfield embarked for America, August 14, 1732, accompanied by his friend, Mr. William Seward, who died there the year following. Soon after his departure, Mr. Charles Wesley—one of the earliest, and, certainly, not the least efficient apostles of Methodism—who was now pursuing the course of itinerant preaching which Mr. Whitfield had begun, joined his brother at Bristol. The well-known Mr. Joseph Williams, a pious dissenter of Kidderminster, having been led by curiosity, and a religious temper, to hear him preach in the fields near Bristol, thus describes his manner:—"I found him standing on a table-board, in an erect posture, with his hands and eyes lifted up to heaven in prayer: he prayed with uncommon fervour, fluency, and variety of proper expressions. He then preached about an hour, in such a manner as I scarce ever heard any man preach, though I have heard many a finer sermon—according to the common taste or acceptation of sermons—I never heard any man discover such evident signs of a vehement desire, or labour so earnestly to convince his hearers that they were all by nature in a sinful, lost, undone state. He showed how great a change a faith in Christ would produce in the whole man; and that every man who is in Christ—that is, who believes in Him unto salvation—is a new creature. Nor did he fail to press upon them how ineffectual their faith would be to justify them, unless it wrought by love, purified their hearts, and was productive of good works. With uncommon fervour he acquitted himself as an ambassador of Christ, beseeching them, in His name, and praying them, in His stead, to be reconciled to God. And, although he used no notes, nor had any thing in his hand but a Bible, yet he delivered his thoughts in a rich, copious, variety of expression, and with so much propriety, that I could not observe any thing incoherent or inanimate through the whole performance."

Mr. Williams having been long accustomed to a dry and formal manner of preaching, was the more impressed by the eloquence of one whose mind was enriched by cultivation, as well as heated with devotion. His account of the meeting in the evening is more curious. The room was thronged, and Mr. Charles Wesley continued alternately singing, praying, and expounding the Scriptures, for nearly two hours. "Never," says Mr. Williams, "did I hear such praying; never did I see or hear such evident marks of fervency in the service of God. At the close of every petition a serious amen—like a gentle rushing sound of waters—ran through the whole audience, with such a solemn air as quite distinguished it from whatever of that nature I have heard attending the responses in the church service. If there be such a thing as heavenly music upon earth, I heard it there: if there be such an enjoyment—such an attainment—as heaven upon earth, numbers in that society seemed to possess it. As for my own part, I do not remember my heart to have been so elevated in Divine love and praise as it was there, and then, for many years past, if ever; and an affecting sense and savour thereof abode in my mind many weeks after."

Mr. Whitfield had collected some money towards defraying the expenses of erecting a school for the colliers at Kingswood, and had performed the ceremony of laying the foundation; but, farther than this ceremony, it had not proceeded, when he embarked the second time for America, and left the work to be carried forward by Mr. Wesley. There was the great difficulty of want of money in the way; but this was a difficulty which faith would remove; and, in faith, Mr. Wesley began building, without having a quarter of the sum necessary for finishing it. But he found persons who were willing to advance money, if he would become responsible for the debt; the responsibility and the property thus devolved upon him, and he immediately made his will, bequeathing it to his brother Charles and Mr. Whitfield. Two masters were provided, as soon as the house was fit to receive them, and the well-known John Cennick—one of Mr. Whitfield's most popular and useful fellow-labourers, who possessed a sweet simplicity of spirit, with an ardent zeal in the cause of his Divine Master—was one of them. He was not in holy orders, but the practice of lay-preaching—which had at first been vehemently opposed by the Wesleys—had now become inevitably part of their system, and Cennick, who had great talents for popular speaking, laboured also as one of these helpers, as they were called. The societies in London and Bristol were at this time disturbed by the introduction of the Calvinistic tenets. While Mr. Whitfield, from America, was exhorting the Wesleys to forbearance from controversy, some of the leading members in London were forcing on the separation which he deprecated, and which he foresaw. John Cennick joined the Calvinistic party at Bristol and Kingswood; and, zealous for the glory of that gracious and exalted Master whom he so faithfully served, wrote urgently to Mr. Whitfield, calling upon him to hasten from America, that he might stay the plague.

No founder of a sect or order—no legislator—ever understood the art of preserving his authority more perfectly than Mr. Wesley. By a singular proceeding, the advocates of the disputed tenets were treated, not as persons who differed from him in opinion, but as culprits. This led to Mr. Cennick's withdrawal; and about half the society followed him. At this time Mr. Whitfield was on his way from America. While upon the passage, he wrote to Charles Wesley, expostulating with him, and his brother, in strong, but affectionate terms. On reaching London, Charles Wesley was there, and their meeting was affectionate. "It would have melted any heart," says Mr. Whitfield, "to have heard us weeping, after prayer, that if possible, the breach might be prevented." On his arrival, he found himself in a new and distressing situation. His congregations were scattered, and all was confusion. Mr. Wesley, however, had the advantage of Mr. Whitfield, in being in possession of the field of action while the difference was first agitated, which he took care to improve, so as to entrench himself deeply, not only in the power over the places of worship, which they had procured in concert, but also in the popular favour, by spreading terrific reports of the horrible doctrine into which Mr. Whitfield was fallen. So that, when he returned to England, he found himself turned out of doors into the open fields; and, when he attempted to preach in Moorfields, he was, at

first, attended only by a handful; multitudes passing by with their fingers in their ears, lest they should hear the horrid sound, *reprobation*; and others sending him word that his fall was as great as Peter's, and that some judgment would overtake him. "A like scene," says he, "opened in Bristol, where I was denied preaching in the house I had founded—busy bodies on both sides blew up the coals; a breach ensued; but, as both sides differed in judgment—not in affection—and aimed at the glory of our common Lord—though we hearkened too much to tale-bearers on both sides, we were kept from anathematizing each other."

Mr. Whitfield's preaching at Bristol and Kingswood at this period was attended with some remarkable tokens of the Divine power and presence. Vast numbers of the careless and profane, awakened by the powerful exhibitions of the Divine love and mercy, as revealed in the everlasting Gospel, to a concern for the salvation of their souls eagerly inquired "What must we do to be saved?" The lives of multitudes were eminent for sanctity, and their deaths for peace and joy; and the goodness of their principles was displayed by the triumphs of religion, both during the continuance, and at the close, of their mortal course. Mr. Cennick, with others of the first labourers in the cause of Methodism, having espoused Mr. Whitfield's cause, joined with him at Bristol, and assisted him to build another place at Kingswood, near that of which Mr. Wesley kept possession; so that a congregation was soon established there on Calvinistic principles, and is now supplied by the ministers who preach at the Tabernacle in Bristol. In one of his letters to Mr. Cennick, at this time, he says—"How sweetly does Providence order all things for us! just before your's came, I was resolved to send you twenty pounds, to begin the society-room at Kingswood. Mrs. Cookman gives it, and, I believe, will make it up fifty. I would have you lay the foundation immediately, but take care of building too large or too handsome. Notwithstanding my present embarrassments, who knows, but it may be in my power to discharge my orphan-house debt, and make collections here for Kingswood school too?"

From this period, till his embarking for America, in 1741, Mr. Whitfield frequently visited Bristol and Kingswood, preaching, as usual, to great multitudes with amazing power and success. The imprisonment of Savage, the poet—a man whose writings entitle him to an eminent rank in the classes of learning, and whose misfortunes claim a degree of compassion not always due to the unhappy, as they were often the consequences of the crimes of others, rather than his own—was at this time the universal subject of conversation in the upper circles in London, Bath, and Clifton. Deserted by those who had hitherto caressed and applauded him, he was arrested for a small debt, and conveyed to the common jail of Bristol. Lady Huntingdon, Lady Fanny Shirley, Lady Anne and Lady Frances Hastings, were then in Bath, and, upon hearing from him an account of his condition, immediately sent him relief. A few weeks after, Lady Huntingdon, and her noble relatives, removed to Clifton, and volunteered, with several persons of distinction, to make a collection for his enlargement; but he treated the proposal with the utmost disdain. He very frequently received visits, and, sometimes, presents, from his acquaintances; but they did not amount to a subsistence, for the greater part of which he was indebted to the generosity of Lady Huntingdon, and his keeper, who did not confine his benevolence to a gentle execution of his office, but made some overtures to the creditors for his release, though without effect. Mr. Dagge, the keeper of the prison, was well known to her Ladyship as the frequent hearer of the Messrs. Whitfield and Wesleys; and hence, we may presume, sprang that humanity which induced him to support Mr. Savage at his own table, without any certainty of recompense; so that he suffered fewer hardships in prison than he had been accustomed to undergo in the greatest part of his life. "Virtue," says Dr. Johnson, "is undoubtedly most laudable in that state which makes it most difficult; and, therefore, the humanity of a jailer certainly deserves this public attestation; and the man, whose heart has not been hardened by such an employment, may be justly proposed as a pattern of benevolence. If an inscription was once engraved 'to the honest toll-gatherer,' less honours ought not to be paid 'to the tender jailer.'"

Just at this period, Mr. Whitfield again visited Bristol, where he staid a considerable time, preaching stately every day twice, and four times on the Sunday. From his great intimacy with Mr. Dagge, it is presumed he enjoyed many opportunities of conversing with Mr. Savage; but of this we have no certain information. Still there is abundant reason to believe, from some expressions in a letter of Lady Huntingdon, that he had frequently seen and heard that apostolic man, not only in the chapel of the prison, but at the table of the humane keeper. Certain it is, her Ladyship and Lady Frances Shirley did not confine their benevolence merely to the relief of his temporal wants; they frequently visited him in prison, and anxiously sought to direct his attention to the vast concerns of an eternal world. During the whole period of his imprisonment, they continued to treat him with the utmost tenderness and civility; yet such was the wayward disposition of this singular character, that, though caressed, esteemed, and liberally supported, he could forget, on a sudden, his danger and his obligations, to gratify the petulance of his wit, or the eagerness of his resentment, and employed himself in prison in writing a satirical poem, called "London and Bristol Delineated," by which he might reasonably expect that he should alienate those who then liberally contributed to his support and comfort, and provoke those whom he could neither resist nor escape. The resentment of many was raised by some accounts that had been spread of the satire; and Lady Fanny expostulated with him on the impropriety and ingratitude of his conduct. But he disregarded all considerations that opposed his present passions, and readily hazarded all future advantages for any immediate gratifications. Whatever was his prominent inclination, neither hope nor fear hindered him from complying with it; nor had opposition any other effect than to heighten his ardour, and irritate his vehemence. The performance, however, was laid aside, at the request of Lady Fanny, whilst he was employed in soliciting assistance from several great persons. To Mr. Pope her ladyship addressed a melancholy account of his sufferings and his wants, with the hope of reviving, in that peevish little man, some feeling of compassion towards his former friend. The application was in vain. A few weeks before the death of this unfortunate and imprudent man, Mr. Pope wrote him a letter, that contained a charge of very atrocious ingratitude, drawn up in such terms as sudden resentment dictated. What were the particulars of this charge we are not informed; but, from the notorious character of the man, there is reason to fear that Mr. Savage was but too justly accused. He, however, solemnly protested his innocence; but he was very unusually affected at the accusation. In a few days after, he was seized with a disorder, which, at first, was not suspected to be dangerous: but, growing daily more languid and dejected, at last a fever seized him, and he expired on the 1st of August, 1743, in the forty-sixth year of his age, leaving behind him a character strangely chequered with vices and good qualities. Lady Huntingdon and Lady Fanny obtained, in the circle of their friends, some small contributions, which they sent to Mr. Dagge, to defray the expenses of his interment.*

During the period Mr. Whitfield was at Bristol, a violent persecution arose against the Methodists at Hampton. The Rev. Thomas Adams, so many years the respected minister of the Tabernacle at Rodborough, was then residing at Hampton, and was the principal object against whom the fury of the mob was directed. "This young confessor," says Mr. Whitfield, "some few years ago, came out of great curiosity, to hear me, when first I preached upon Hampton Common, in Gloucestershire. Being converted himself, he found himself impelled to strengthen his brethren. God has owned him much in Hampton, and the adjacent country, in calling by him many poor sinners to the knowledge of the Lord Jesus Christ." Many persons were severely injured, and the lives of Mr. Adams, Mr. Cennick,

* I have been thus minute in my account of Mr. Savage, because, of late, some persons have had the temerity to intimate, that the interesting narrative of his life, given by Dr. Johnson, in his "Lives of the Poets," contained many falsehoods, and, in some parts, was wholly without foundation! How strange that men will thus commit themselves! On what competent authority can any one, at this distance of time, question the veracity of Dr. Johnson? It is now nearly *one hundred years* since the narrative was first published, and the corroborating testimony of Lady Huntingdon, and Lady Fanny Shirley, the friend of Pope, Chesterfield, and all the wits and geniuses of her time, leave no doubt as to the truth of what Dr. Johnson has so ably and so elegantly written.

and Mr. Williams, frequently threatened. Mr. Whitfield having tried other methods in vain, resolved, with the advice and assistance of his brethren, to seek the protection of the law : and, accordingly, got an information lodged against the Hampton rioters in the Court of King's Bench. Facts being proved, by a variety of evidence, and the defendants making no reply, the rule was made absolute, and an information filed against them. To this they pleaded *not guilty*; and, therefore, the cause was referred, in course, to the assizes in Gloucester. There he attended, and got the better of his adversaries : after a full hearing on both sides, a verdict was given for the prosecutors, and all the defendants were brought in *guilty* of the whole information lodged against them. This prosecution had a very good effect. The rioters were greatly alarmed at the thought of having an execution issued out against them. But the intention of the Methodists was, to let them see what they could do, and then to forgive them.

The most popular supplies at this period, at Bristol and Kingswood, were—the well known Howel Harris—John Edwards, afterwards of Leeds—Thomas Adams—Herbert Jenkins—James Relly—and Edward Godwin. Of these, the two latter deserve particular notice, in this part of our narrative, as being eminently successful in spreading the knowledge of the doctrine of their crucified Lord. Descending from the stilts of self-taught excellence, and the enticing words of man's wisdom, to the plainness and simplicity of the doctrine of the cross, these apostles of Methodism determined to know nothing else but Jesus Christ, and Him crucified; and the Word of the Lord no sooner began to be preached, in the light and the love of it, than it immediately ran and was glorified. Mr. Relly, a native of North Wales, was a wild ungovernable youth, and addicted to bad company. In one of Mr. Whitfield's excursions through Wales, young Relly agreed, with some other lads of his own stamp, to go and hear Mr. Whitfield preach, that he might have an opportunity of laughing at the Methodists. They commenced their sport by making a noise, and ridiculing the preacher, to the disturbance of the congregation. At length, Mr. Whitfield's discourse, which was delivered with his usual energy, so rivetted the attention of young Relly, that, when his companions wished him to retire, he resolved to stay behind, and, from that time, became serious. Soon after, forming an acquaintance with Mr. Whitfield, he became one of his most strenuous supporters, in which he was joined by his brother John; and, in a little time, both commenced preachers of that faith they had so often laboured to destroy. Mr. James Relly was first situated near Nasboth, in South Wales, where he continued to preach, in connexion with the Welsh Calvinistic Methodists, for some years. During his residence at this place, he took frequent journies to Bristol; and, on his way, would often stop at Kingswood, and other places, to discourse with the colliers. At this period he was extremely popular; but a separation taking place between him and Mr. Whitfield, gave a new turn to his connections. This breach has been attributed, by Mr. Relly's followers, to jealousy on the part of Mr. Whitfield; but the character of that great man was formed upon principles of too noble and disinterested a nature to admit of so degrading an idea. It was, probably, occasioned by an alteration in Mr Relly's sentiments.*

Of Mr. Godwin we have but few particulars to present. He was the eldest son of the Rev. Edward Godwin, for upwards of forty years minister of the Presbyterian church assembling at Little St. Helen's, London. His mother was the daughter of a worthy, ejected minister—who was a considerable loser by his non-conformity—and widow of the Rev. Samuel Jones,† of Tewkesbury. Though not

* Mr. Relly afterwards removed to London, and, in process of time, took the meeting-house in Bartholomew Close, where he continued till the expiration of the lease, in 1769; soon after which he removed into the old meeting house in Crosby Square, where he continued to preach till his death, April 25th, 1778. His remains were interred in the Baptist burial ground, Maze Pond, Southwark, where a neat monument is erected to his memory. He was a man of plain rough manners, but of strong natural abilities, and of a generous disposition. The term *Antinomian* is said to have been first applied to him by Mr. Wesley, and it has been fixed upon his followers ever since. He published a variety of pieces in defence of his peculiar sentiments—a volume of hymns, and an elegy on the death of Mr. Whitfield. There are two portraits of him; the one engraved by June, the other by Sylvester Harding.

† Of Mr. Jones's ability as a tutor, we cannot but form a very high opinion from the merit

trained to the ministry, Mr. Edward Godwin* commenced preacher in Mr. Whitfield's connexion, but died in early life. He was very useful in London, and other places, where he laboured very diligently, and was esteemed a very popular speaker. Whilst resident at Bristol, he published several sermons, preached before the Tabernacle Society; and also a small volume of hymns. His brother, was a dissenting minister, at Guestwick, in Norfolk, where he died, in November 1772, in the fiftieth year of his age.†

AMICUS.

[TO BE CONTINUED.]

nd eminence of many of his pupils, among whom were the following:— Dr. Samuel Chandler, Dr. Andrew Gifford, Rev. Richard Pearsall, of Taunton, Dr. Joseph Butler, Bishop of Durham, author of "The Analogy of Natural and Revealed Religion," and Dr. Thomas Secker, who was afterwards Archbishop of Canterbury.

* This gentleman was father of Mr. William Godwin, well known to the world by his "Political Justice," and other writings. He married the celebrated Mary Woolstonecroft, the author of "The Rights of Women," and left a daughter, Mary, married in December, 1816, the late Percy Bysshe Shelley, Esq. the Poet. He was drowned in 1822, leaving a son, Percy Florence, heir to the Baronetcy of his grandfather, Sir Timothy Shelley, Bart. of Castle Goring, county of Sussex. Mrs Shelley is also a writer, but partakes of some of the fatal sentiments of her father and mother. Two of the sisters of Mary Woolstonecroft, many years since kept a respectable school in Dublin; but they were Socinians, members of the meeting in Strand Street, under the pastoral care of the late Dr. Moody.

† Our readers will refer back to the last number, page 406, for the continuation of this part of the narrative.

PROPORTION OF BRITISH EXPENDITURE FOR RELIGIOUS INSTITUTIONS.

Our population exceeds twenty-four millions, the rental of our landed property is rated at sixty millions a-year; the interest of our funded debt is thirty millions; and, to these the untold profits of professional pursuits, merchandise, traffic, and labour, must be added, to show the total income of the inhabitants of this country. Our taxes on luxuries, may also in some measure, illustrate our means of voluntary expenditure, remembering that these taxes are but a limited proportion of the real sum which we pay for luxuries taxed. In 1830, the amount of the customs in the British Isles on foreign articles imported, was twenty-one millions; the amount of duties on British and foreign spirits, was upwards of eight millions; the taxes on carriages and horses for riding, raised above 700,000l.— Contrast, then, the exertions in missions by Protestants of every land, with the manifest resources of this country. Our national

rental and funded interest, the more independent part of our national annual income, exclusive of the profits of professions, merchandize, traffic, and labour, averages about 75s. a-year for each individual of our twenty-four millions of inhabitants. The aggregate sum given to all the religious institutions put together, averaged but 6d. a-year for each individual inhabitant of our country. The bare taxes on luxuries, or injurious indulgences, make us blush for our country, by showing us how totally disproportionate is our whole expenditure for missionary objects. The mere customs are thirty-four times as much; the bare duties on British and foreign spirits are thirteen times as much as all Protestant Christians give to religious societies. The taxes on our carriages and riding horses, exceed the whole annual income of all religious societies of Protestant nations.—*Rev. E. Bickersteth.*

ORIGIN OF POPISH ERRORS.

CATHOLICS often talk of the antiquity of their religion; but we think that the following dates of the original of their peculiar doctrines and practices, will show them to be too modern for a Scriptural Christian to receive them:—

	A. D.		A. D.
Holy water	120	Image worship	715
Penance	157	Canonization of Saints	993
Monkery	328	Baptism of bells	1000
Latin Mass	394	Transubstantiation	1000
Extreme unction	558	Celibacy	1015
Purgatory	593	Indulgences	1190
Invocation of Virgin Mary, and of Saints	594	Dispensations	1200
Papal usurpation	607	The inquisition	1204
Kissing the Pope's toe	709	Confession!	1215
		Elevation of the Host	1222

Original Poetry.

REMINISCENCES ON THE PASSING OF A YEAR.

"What is there in the passing of a year?
The chimes of midnight knell it to the past!
'Tis gone!—another—and another near
Still quick succeed;—and so arrives *the last!*
Why muse we thus upon these phantom-dreams,
When each, because more swift, more shadowy seems?
They are as spots along the path of life,
Where Memory loves to pause awhile—looks back
Upon its scenes of turbulence and strife,
And notes the mercies that have dewed its track:
And borrows, then, from Gratitude a strain,
Which heaven-winged Love wafts up to heaven again!
And as she gazes—in the distance rise
Associations dear, though once forgot!
Remembrances are seen in Friendship's eyes;
For the heart loves as then,—it changeth not!
And still it feels, at kindlings such as this,
A dim, indefinite, delicious bliss!
How melts it, when it dwells on moments spent
With those whom separation drove afar!
What joy with sadness in the thought is blent,
That *they* have looked upon that little star

Which now *we* look on!—and the twinkler
seems
A harbinger of hope—so bright its beams!
The social circle, too! the cheerful hearth,
Where family with family were twined!
Oh, there is scarce so blest a scene on earth,
As when HOME steals in visions o'er the mind!
The infant-prattle, 'mid the hum of voices;
When babe and parent—each with each rejoices!
Yet *some!*—why changes she from smiles to tears?—
The prospect glooms; and Sorrow bends, to weep!
A small inclosure, green and sad, appears!
Beneath a sacred mound some kindred sleep!
And where the cypress and the willows wave,
Silent or sighing—she beholds a GRAVE!
Then, from their fate, returning to her own,
She waits submissive, till *her* call is heard!
She would not wander here, to weep alone!
Yet dare not breathe a guilty murmuring word!
She sinks in prayer—and only wakes to hear
The hollow chiming of *another year!*"
T. S. EVERETT.

THREE WONDERS IN HEAVEN.

When the celestial gates unfold,
Three wonders shall the saints behold:
First, they shall wonder when they view;
Full many whom on earth they knew,
But who they never thought would prove
The objects of redeeming love.
Next, they shall wonder when they miss,
In that bright scene of endless bliss,
The friends whose spirits, gone before,
They thought had reached the heavenly shore.

The greatest wonder of the three,
Is, that in heaven themselves they'll see;
That their Redeemer's dying love
Has brought them to His courts above:—
And as eternal ages roll,
That love shall warm each kindred soul,
While all the heavenly host shall raise
Their highest notes to sing His praise.

J. T.

PARTING.

The heart where tender feelings dwell,
And sympathetic power,
Alone can know, alone can tell,
The sadness of a last farewell,
And a short parting hour!
The mere "good bye!" the lips can speak,
(The thoughtless world's adieu,)
Will never down the lovely cheek
Of fond affection—warm, though meek—
Call glittering drops of dew.
But when two hearts which long have beat,
In union fond and dear,
Breathe forth a wish, so kind, so sweet,
As mortal lips could ne'er repeat,
Or earth-born spirits hear;—
Oh, then there's in the parting hour,
A pang yet unexpressed;
A sadly sweet, a magic power,
No genii's haunt, or fairy's bower,
Has ever yet possess'd.

Parting! it is the death of life;
It is the bane of bliss;
Which makes a path with sunshine rife,
Seem but a path of anxious strife,
Where thickest darkness is.
It is the earth's most sure alloy;
It clouds our fairest morn;
It bids our sweetest pleasures fly,
It robs us of our dearest joy;
And leaves the heart forlorn.
And sure it well may serve to wean,
The souls that Jesus know,
From this poor shifting, changing scene,
Of hope and fear, of joy and spleen,
Of pleasure mix'd with woe.
For, when their earthly toil is o'er,
They have a home above;
And, when they land on that bright shore,
Then parting, never, never more
Shall rend the heart of love.

THOS. RAGO.

Obituary.

MEMOIR OF THE LATE MRS. MARY BROMLEY.

MRS. MARY BROMLEY (whose maiden name was Thompson), was born on the 10th of September, 1771, and died on Sunday, the 12th of November, 1837, aged 66 years and two months. Her parents were members of the Scotch meeting-house in Bow Lane, Cheapside, and were highly esteemed in the circle in which they moved, and trained up their children in the due observance of the forms and duties of religion. She was the youngest of the family; and, at the tender age of 11 years, suffered the severest worldly privation a child can know, in the loss of an affectionate pious mother. Her father married again; and, for about ten years, she suffered much confinement and fatigue, in constantly attending her mother-in-law during a long illness, which terminated in death; after which event, Mrs. Bromley, then about twenty-one years of age, began to anticipate a joyous career of uninterrupted pleasure, and entered at once upon a life of gaiety—attending card parties, and frequently visiting the theatre. The Sabbath, at this time, possessed no charms to her—its hours were tedious and irksome, and she even expressed a wish that it were blotted out of the days of the week. Oh! how different her views upon this subject when the grace of God had reached her heart!

In the year 1795, she was induced, one Sunday afternoon, to accompany her sister, Mrs. Savage, to the Rev. Mr. Freer's chapel, Portland Street (on the site now forming part of the London Docks), to hear the Rev. Mr. Swain, a popular Baptist minister of that day. On this occasion Mr. Bromley officiated as clerk, and here they first met with each other. For some time previous to her marriage, she occasionally attended Sion Chapel, with her sisters, and, in going and returning with her, Mr. Bromley (in order to ascertain the state of her mind, and being impressed with the sentiment of these words, "be ye not unequally yoked together with unbelievers") would purposely introduce religious subjects, put serious and solemn questions, and converse about the sermons they had heard. Her attention was thus arrested; she became gradually impressed with the importance of spiritual things. The Lord was pleased to enlighten her mind, and to bring her to the knowledge of Himself, which led her to forsake her former worldly associates and connexions, and, at length, "to count all things but loss for the excellency of the knowledge of Christ Jesus her Lord." Her first serious impressions were always dated by her from the period of the last mentioned interviews. She could not specify any particular sermon as the cause of her conversion; but her subsequent holy life and conversation clearly evinced that her heart had become renewed by the Spirit of grace, and her affections raised from earthly to heavenly objects. Mr. and Mrs. Bromley were married on the 15th of June, 1797. After the ceremony, on their return home, they called at the house of a friend, and there united in solemn prayer that the blessing of Heaven might attend the union; and, in the evening, heard the Rev. William Cooper, at Sion Chapel. They commenced life with comparatively limited means; but, by persevering industry, and economical habits, soon got forward, the Lord graciously smiling on their efforts, and abundantly prospering all their undertakings; and thus verifying in their experience, the truth of His word, which says, "Seek ye first the kingdom of God, and His righteousness, and all other things shall be added unto you." "In all thy ways acknowledge Him, and He shall direct thy paths."

The year (1803), in which her father died, was a very memorable year of trial and bereavement; in addition to his loss, she was called to part with two dear young children, John and Janet. She often adverted, with much feeling, to these afflictive dispensations. Soon after they had removed into a house in Cannon Street Road, they were called to part with their beloved Janet; and, in September, 1805, another dear child was removed by the hand of death, which occasioned the family grave at Bunhill-fields to be opened four times within a short period (three times in less than nine months); but, after the interment of the last dear child, it remained closed for the long period of thirty-one years. Her other seven children still survive her; they were ever the objects of her constant solicitude and fervent prayers; and her grand-children, also, participated in her fondest affection. She was mercifully spared

to see all her children attain to years of maturity ; and it afforded her much consolation, that several of them had given themselves up to the Lord.

In the year 1811, Providence led them to their present dwelling, and Mrs. B.'s was the first death that occurred therein, during a residence of upwards of twenty-six years. They continued to attend at Sion Chapel until the Rev. Mr. M'All became the settled minister, after which they joined the Church of Christ under the pastoral care of the Rev. A. Reed, whose ministry was much blessed to her soul, and their eldest daughter also became united with them in church fellowship. Here they continued about ten years, and then returned to Sion Chapel, to which they had ever been much attached. The means of grace, which she regularly attended, were abundantly refreshing to her spirit, and she was anxious to profit, not merely by the preached Word, but by the prayers and praises of the great assembly. She derived much spiritual good under the ministry of the Rev. Messrs. William Cooper, Bennett, Browning, Thomas Jones, Wilkins, Brown, and other ministers, in the Connexion ; and, particularly, in hearing the Rev. Mr. Gunn, who, in the early part of her life, preached in Lothbury, on Friday evenings. She always heard the Word with candour, and received it in love ; and, consequently, enjoyed almost every sermon she heard. She was a praying woman—humble, spiritually-minded, sympathetic, and of quiet retiring habits ; a valuable help-meet to her husband in all religious matters ; often, in early life, accompanying him in his visits to the workhouses to preach the Gospel to the poor ; and, afterwards, willingly sacrificing his company on the Sabbath, that he might declare the unsearchable riches of Christ in the destitute villages round London.

For more than forty years she has walked in the ways of religion, which she had proved to be ways of pleasantness and paths of peace. Her heart panted after the wells of salvation, and her tongue delighted to make mention of the righteousness of Christ, and of His only. She knew herself to be a sinner, and felt her need of a Saviour. She was truly a mother in Israel ; particularly considerate and kind to the poor, wherever she went ; and manifested the deepest concern for sinners. In the family she was the affectionate, faithful partner—the tender parent—the kind, forgiving, peace-making friend—in whose presence no one felt embarrassed. There was much ease and good nature in her manner, which endeared her to children in a peculiar way. Many of her friends were impressed by her pious observations, in a manner they hope never to forget : some, who knew and loved her in their childhood, have arrived at mature age, and become engrossed with numerous cares, who still found her the same kind, sympathising friend, always ready with a word of consolation when in trouble. The value of the soul, the emptiness of the world, the nearness and solemnity of death—were frequent topics of conversation. She generally enjoyed a good share of health, and, since her continuance at Bromley, in Kent (the last two years), it seemed more established ; so that it was fondly, though vainly, anticipated (from her very regular and abstemious habits), she might be spared for many years, to cheer and benefit her family by her society, her counsel, and her prayers ; but the Lord otherwise appointed, and we know He is too wise to err, and too good to be unkind.

After spending a few days at Brighton, in the early part of October, with kind Christian friends, she returned on the 9th, and finally removed to town on the 12th, for the winter months, anticipating a happy season with her beloved children, from whom she had been much separated during her residence out of town. The last public service in which she was permitted to join was at Sion Chapel, in the morning of the 29th of October, when the Rev. Mr. Hodson concluded his Lecture upon the "Dominion of God," which discourse she much enjoyed, and spoke of with great pleasure. On the 3rd of November she took cold, which first occasioned a rheumatic affection in the head and face, the pain increasing from day to day ; on the 7th inst. she took to her bed, medical aid was procured, and every means applied, still she suffered exceedingly. On the Friday preceding her departure, she was rather depressed in mind, and, turning towards her youngest daughter, who was supporting her head, she said—'Do you think Jesus will leave me at last ?' Her daughter assured her of His love and faithfulness, even unto death ; that He had promised to bring the third part through the fire, and not leave it to be consumed ; she soon after seemed consoled and happy ; expressed her firm belief that

He who had brought her thus far, would support her even in death. 'I rest on Jesus,' said she, 'His love and His merits are my only dependence, and on Him I must rest safe.' 'Yes,' she could say, 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.' Feeling exceedingly low, she expressed a conviction that such pain could not last long; at which time no immediate danger was apprehended, nor until the morning of the day on which she died: and even then, when her daughter first arose, she appeared composed, and inclined for sleep, but said the pain had been insupportable during the night, and prevented her taking any rest. The first alarming symptom perceived, was her calling her daughter to come and lift her, saying she could not move a limb. It was apprehended, at the moment, that she was not quite sensible; the medical attendant was immediately fetched, he lifted her up in the bed; she was shortly afterwards seized with sickness, when he turned to her daughter, and said, 'It's all over with your mother!' Dr. Gordon, the physician, was sent for, and other means applied; she revived a little, but not so as to notice those around her; effusion on the brain had taken place; it was pronounced to be a case of 'metastasis.' About eleven o'clock she seemed to fall into a sweet sleep, but it was the sleep of death; her numerous family were quickly summoned to witness the solemn scene—all her children were present, except one (the youngest son), who did not arrive until she had ceased to breathe. Her affectionate partner was exceedingly overcome. When he spoke to her she remained silent and speechless; he entreated her to press his hand, if she knew him, but she still lay perfectly unconscious. Her breathing was somewhat difficult, yet she remained quiet, and, apparently, sleeping, until twelve minutes to four o'clock in the afternoon of Sunday, the 12th inst., when, without a struggle, or a groan, gently gliding over the river of death, her happy spirit took its flight to the mansions of eternal blessedness, to take possession of the heavenly temple, and enter upon a sabbath which will never end. Thus she came to her grave "in a full age, like as a shock of corn cometh in in his season." Sudden and painful as were the circumstances attending her dissolution, she was mercifully spared the pang of parting, which would have produced the deepest anguish in her feeling mind. The lines had fallen unto her in pleasant places, yet she had been called to pass through deep waters of affliction—she bore up under her trials with Christian fortitude; and experienced the truth of God's Word—"When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee." In the closing days of her life, the severe illness of one of her dear grandchildren, in the adjoining room, once greatly affected her. Hearing its agonising cries, she said, 'I wish I could go to glory, and take that dear child with me.' *She* has entered into her rest, but the dear child is still spared to suffer, and await the righteous will of Heaven.

The remains of the dear departed were deposited in the family grave, in Bunhill-fields, on Tuesday, November 21, 1837, followed by her bereaved partner, their sons, and other mourning relatives; but her spirit rests with God, and realizes the joys described in one of her favourite hymns—

"O happy souls that dwell in light,
And walk with Jesus clothed in white;
Safe landed on that peaceful shore,
Where pilgrims meet to part no more," &c.

The solemn event was improved on Sunday evening, November 26, 1837, at Sion Chapel, by the Rev. W. Hodson, from Luke xxiii, latter clause of 43rd verse; and at Bromley Chapel, Bromley, Kent, by the Rev. G. Verrall, from 2 Cor. v. 1.

DEATH OF MR. JAMES PRATT.

On November 30, 1837, died, in the faith of Jesus, Mr. James Pratt, brother-in-law to the Rev. Wm. Spencer, of Holloway, and Superintendent of Spa-fields' Chapel Sunday School. The event was improved in a Funeral Sermon, preached at the above Chapel, on Lord's Day Evening, the 10th inst., by the Rev. John Harris, of Ebenezer Chapel, Kidderminster. An obituary of this valuable young Christian may be expected in our next.

Reviews of Books.

THE PEACE-MAKER: LAYING FORTH THE RIGHT WAY OF PEACE IN MATTERS OF RELIGION. By JOSEPH HALL, D.D., successively Bishop of Exeter and Norwich. 32mo. pp. 184.

London: Seeley, Fleet Street.

THE labours of Bishop Hall have deservedly claimed the love, the reverence, and the admiration, of the Christian public, for the last two centuries. For originality and quaintness, and for eloquence and devotion, he will ever hold a distinguished rank with Jeremy Taylor, Hooker, and Barrow. Dr. Fuller has remarked, that, "Hall may be said to have died with his pen in his hand, whose writing and living expired together. Not unhappy in controversies, more happy at comments; very good in his character, better in his sermons, best of all in his meditations—he had preached to two Synods, reconciled six controversies, served two princes, and as many kings; sat in three parliaments, kept the pulpit for fifty-three years, managed one deanery and two bishoprics, written forty-three excellent treatises, and seen his and the church's enemies made as odious at last, as they were popular at first."

In the year 1808, the Rev. Josiah Pratt arranged and revised an edition of Hall's Works in 10 vols. 8vo., of which a large portion was bespoken by subscribers before the day of publication, and which has now become very scarce. We are glad to find, however, that a new and improved edition of the bishop's entire works are now issuing from the Oxford press, and which is expected to be comprised in 12 large 8vo. volumes.

As the high price at which the entire works of Bishop Hall are published will render them inaccessible to the majority of Christians, we feel some gratification in being able to introduce to the notice of our readers one treatise by our author, and which, from the present divided state of the church, deserves to be extensively circulated and read by all classes of professing Christians; for it will be found a delightful, as well as a profitable, employment, in the midst of the religious discord of the day—too frequently carried on with the passions of the natural, and not with the graces of the spiritual, man

—for the followers of Christ, to seek the retirement of their closet, and to open such a work as the present; and, to use the good bishop's words, "to pick out what might sound towards concord." Again, in his opening chapter, he remarks:—

"It is the duty of every son of peace to endeavour, what in him lies, to reduce all the members of God's church upon earth to a blessed unity, both in judgment and affections. This is the holy labour which I have here undertaken. The God of peace put life into it: and make it as effectual, as it is heartily meant, to the good of every Christian soul!"

We trust that the circulation and perusal of this seasonable little work may, under the Divine blessing, promote a spirit of union and concord among all who profess and call themselves Christians.

A GLIMPSE OF THE KINGDOM OF GRACE. Eight Sermons by Dr. F. W. KRUMMACHER, Author of "Elijah the Tishbite." Translated by the Rev. R. F. WALKER, Curate of Purleigh, Essex. 18mo. pp. 236.

Religious Tract Society.

IN our last Number will be found some remarks on German Sacred Literature; and we have this month to introduce to the notice of our readers another work by Dr. Krummacher, containing Eight Sermons, under the title of "A Glimpse of the Kingdom of Grace." The fact of the present work having been issued from the Religious Tract Society is a sufficient guarantee for the correct sentiments of the Author. However, as we are likely to be inundated with works from the prolific German press, we recommend that every republication should undergo a severe criticism in this country; and that, too, on account of the prevailing errors of so many of their celebrated authors. The literary activity of the writers in Germany is unprecedented in the history of bibliography; for it appears that, of late years, on a moderate calculation, if we calculate all the volumes of every impression, there are ten millions published annually in that country. As inventors of the art of printing, they are determined to give

a practical demonstration of their attachment to the *liberty* of the press.

The work before us will, we think, obtain a wide circulation, on account of its clear and forcible representations of evangelical truths. The following are the subjects: I. The Dew of Israel, and the Lily of God.—II. Issachar, or Couching between the Borders.—III. The More than Parental Love of God.—IV. The Encampment of Judah. V. Wisdom's Delights with the Sons of Men. VI. The Night Vision. VII. Apostacy and Recovery. VIII. The Depths of Satan. We select a specimen from the first sermon of the author's happy manner of conveying Divine truths to the understanding and to the heart: his text is from Hosea xiv. 5. "I will be as the dew unto Israel: he shall grow as the lily."

"The lily is often found growing among thorns. Accordingly, we find the bridegroom exclaiming, in the Song of Songs—'As the lily among thorns, so is my beloved among the daughters.' And what do such thorns represent, but the many temporal and spiritual troubles with which the chosen of God are incessantly encompassed here on earth? But thus it must be; for such thorns are as a fence and a check round about us: as a check, to keep us humble and dependent on the Lord alone; and as a fence to ward off many a temptation to pride and levity. Lazarus, without his sores, would not have bloomed so beautifully as he did in spirit before the Lord; and Paul, without his thorn in the flesh, would have been exalted above measure. The church of old shone brightest, when, in the midst of her tribulations—then was her whole beauty developed.

"Observe, again, by what means the lily thrives and flourishes. Though it toil not, neither does it spin, it loves the sunshine, and opens its cup to the morning dew. Thus it breathes its fragrance, thus it blooms so beautifully, and becomes so gorgeously arrayed. Consider then the lily, *how* it grows; for *we* cannot grow better than by the process which it observes. As it passively waves in the sunshine of God, and opens its cup to the day-spring dew, so let us learn to glory only in that 'life' which is 'the light of men'—namely, in Christ who is our life; and to expand our thoughts and affections every morning to the sweet influence of His Spirit. Let us ever remember, that nothing is effected by the self-importance or self-dependence of him that willeth, or of him that runneth. Oh, it is a fearful presage,

when we begin to lean to our own wisdom, or our own worth, or our own strength; and think, by devices of our own, to keep up our spiritual health—to form a spiritual dew for ourselves—to make to ourselves a holiness and a glory. This is no other than the way to spiritual death. Our life consists in abiding in the Light of Israel, in communion with Him who is the Root of David, and the Bright and Morning Star. Happy indeed are they, who know of no consolation but in Christ, their Surety; no nourishing spring but the Fountain of Salvation opened to the house of David, from which they daily and hourly receive and draw. Happy they, who have no other care than to live beneath the wings of the Sun of Righteousness, that they may be constantly advancing to perfect spiritual health. Happy they, whose eyes are ever looking to the Great Shepherd and Bishop of Souls, to receive immediately from His hand, and to be satisfied with His good pleasure. Nothing really good for them will be withheld. 'Bread shall be given them; their waters shall be sure.' Wilt thou then thrive, O Israel, and bloom as the lily? Let a sense of thy need keep thy heart ever thus open to Christ, with thy mind always humble, and prayerfully teachable to His Spirit. Thus shalt thou be as the summer lily—lovely, fresh, and fragrant—and, in the midst of thy leaves—thy words and actions—thy prayers and praises will be seen sparkling and glistening, the pure blessing of that eternal dew which has nurtured thee.

"May, then, the Spirit of the Lord Jesus come upon each of us as the dew! Though we may have been hitherto but as dry and withered grass, good for nothing but to be cast into the fire and burned; yet now on us may He do marvels, even as upon the rod of Aaron, which was sapless and dead; but, in a single night, by the mighty power of the Lord, became verdant, bloomed blossoms, and yielded almonds! May He transform this our whole church into a very field of lilies! Then, whenever He shall visit us, to pluck away any one from amongst us, it may be said of Him in heaven, as in the Song of Songs, 'My Beloved is gone down into His garden to gather lilies.' Meanwhile, may His Church upon earth, with all its members, expand and bloom to the utmost!"

This may be taken as a fair sample of the whole volume. We trust that these Sermons will find their way into many Christian families; and we are sure they will be read with interest and with pleasure.

THE BOOK OF PSALMS. A New Translation : with Notes Explanatory and Critical. By WILLIAM WALFORD, late Classical and Hebrew Tutor in the Academy at Homerton. 8vo.

London : Jackson and Walford.

It would be impossible for a careful reader of Mr. Walford's Translation of the Book of Psalms to deny that he had brought to his task much judgment, learning, critical acumen, and taste. It would be equally impossible to deny that, in some instances, compared with our Bible version, his is more lucid and clear ; and that the apparently difficult passages in it are fewer in number.

We fear we have said all that can fairly be advanced in favour of the work before us ; and even that much can only be admitted with some drawbacks and modifications.

The first thing which strikes our attention, and calls for our dissent, is the low estimate he makes of the labours of his predecessors. For instance, in the introduction to Psalm xxviii., he says :—

“The critics in this, as in many other instances, amuse themselves, and bewilder their readers, by conjectures, built on a very feeble support, which seems to favour this or the other hypothesis, which they think good to patronise ; but they are often far-fetched, and of the most precarious kind. It is satisfactory to know, that nothing of importance depends on our discovery of the circumstances alluded to, much less on the criticisms that have been made.”

Suppose we even admit the truth of his dictum in this case—which we are by no means inclined to do—our objection remains in full force, on account of oft-repeated and similar sentiments, scattered through, perhaps, one-third of the pages of the whole book. In fact, the fault—for such we must call it, and even that is a lenient epithet—is a most obtrusive one, and is, besides, most unbecoming. With all his critical acumen, a very small thing suffices effectually to puzzle him. He wonders, for instance, that such a title should be prefixed to Psalm xxx. as “A Song at the Dedication of a House,” as it stands in the English Bible ; seeing that “there is nothing in the psalm that is appropriate” thereto. And yet, perchance, there is but small reason for this bewilderment. He himself says that “it is perfectly clear, from the psalm itself, that it was written to

celebrate a deliverance from some very painful and dangerous circumstances, with which David had been favoured.” Doubtless ; such circumstances, indeed, as rendered it highly improbable, as far as man could foresee, that he should ever behold the dedication of the house alluded to. The song in question was not the *dedication song*, but merely “a song,” written or sung, “at the dedication of a house ;” and, therefore, there was no need that, in this one, there should be any special reference to the building. The object is sufficiently specified in the opening verse :—“I will extol Thee, O Jehovah ! for Thou hast lifted me up, and hast not suffered my foes to rejoice over me.”

He, however, not merely finds difficulties, but makes them. Speaking of the peculiar alphabetical arrangement of Psalm cxix., he says :—

“This is an ingenious artifice, and was of great help to the memory of those who were desirous of a thorough remembrance of the psalm ; but which it would be difficult, if not impracticable, to imitate in a version into any other language.”

Now, if the alphabetical arrangement in the Hebrew was a help to the Jews, the alphabetical arrangement in English would be equally a help to Christians. That it is a psalm highly valued by the latter, and that many of them would gladly possess “a thorough remembrance” of it, is sufficiently clear from the many beautiful treatises written thereon. Need we, indeed, specify any other than the admirable one by the Rev. C. Bridges ; whose praise therefrom may truly be said to be in all the churches ? Well, then, the whole thing turns on the impracticability of an English alphabetical arrangement. Here we rather think Mr. Walford contends with a man of straw. The Lamentations of Jeremiah are equally, if not still more, peculiar, in their alphabetical arrangement. This inimitable poem is divided into five distinct portions, each containing a complete elegy, consisting of twenty-two stanzas, according to the number of letters in the Hebrew alphabet ; although it is in the first four elegies only that the several stanzas begin, after the manner of an acrostic, with the different letters following each other in alphabetical order. In the first two elegies, each verse, or stanza, forms a triplet, except

the seventh verse of the first, and the nineteenth of the second, which have each a supernumerary line. In the third elegy, each stanza consists of three lines, which have all the same initial letter, so that the whole alphabet is thrice repeated. The fourth elegy resembles the three former in metre, but the stanzas are only couplets; and, in the fifth elegy, which is not arranged according to the initial letter, the stanzas are also couplets, but of a considerably shorter metre. Now, here is sufficient of the difficult to imitate, and more varied in the difficulty than in the 119th psalm; and yet we have before us now, while writing, a version in English, imitating the Hebrew exactly, in all the various particulars just mentioned. That there may be no mistake about it, we will quote a few stanzas from this unpublished poem, beginning with the opening of the first elegy—

Alas! the city sits alone!—The once inhabited!

A widow she, who erst amongst the nations was the head!

The princess 'mongst the provinces;—now tributary led.

Behold, she weepeth in the night; her tears bedew each cheek!

To none of all her lovers can she now for comfort seek;

Treacherous, they her enemies became when she was weak."

But let us pass to the conclusion of the third, and most difficult, elegy, in which the initial letter is thrice repeated.

Redeemer of my life! who for my soul dost alway plead,

Reprove all those who did me wrong, and to my cause give heed;

Regarding, Thou their vengeance saw'st, each evil thought and deed.

Shame and reproach they heaped on me, which Thou, O Lord, hast heard;

Shooting their lips 'gainst me all day, they spared no angry word.

Shield from their ceaseless mocking, for they are a scornful herd.

That recompense they merit, Lord, O render unto them;

They curse pour out, as Thou'erewhile hast on Jerusalem;

Thrust them in wrath away from Thee; destroy both root and them."

Besides this, the same writer has arranged part of this "impracticable"

psalm, according to the method of the original, which we regret is not now before us, or we would have quoted from it in preference to the above. In conclusion, on this head, we refer the reader to page 53 of our last volume, where he will find the first of the alphabetical psalms similarly arranged; and the introduction to which we commend to Mr. Walford's attention.

A sin of omission also demands a slight rebuke; and that is, the absence of any particular or explanatory remarks on parallelism. If his object were to make the Psalms really clear and lucid, this is, doubtless, a part of his subject which should have received marked attention. More than this: our author appears to be remarkably ignorant—as we shall have further occasion to notice—of the best productions in the same walk of literature. Not to mention others, the Rev. G. H. Stoddart, in his admirable volume on the psalms, has most ably, though too briefly, supplied that which is here omitted. We refer the reader to chapter 13, at page 93, of Mr. Stoddart's volume. He will see at once how profitably any competent writer might carry out the subject. To this little work, as already hinted, Mr. Walford makes not the slightest reference.

There are also some psalms of a dramatic character, the full meaning and beauty of which can only be comprehended in considering them in that light. Psalm xx. is a remarkable instance; but we challenge any reader to discover that fact from the introduction prefixed to it in the volume before us.

We wish we might have stopped here. But there is another, and a very grave charge to make against the writer of this "*new translation*." Mark! "*A new translation*." Its novelty we will not deny, though, strange as it may seem, we do deny its originality. We cannot suppose our readers to be ignorant that, in the Book of Common Prayer of the Church of England, there is a version of the Psalms different from that in the English Bible. Still less can we suppose Mr. Walford to be ignorant of this fact. In any case, a charge of disingenuousness, or of ignorance, must lie at his door; for, unless we are most monstrously mistaken, there is not once the slightest mention made of this Prayer Book translation. Involuntarily we ask

ourselves, can it be that the author's dissent gets the better of his judgment? And does he refuse to mention the version in question, because it would oblige him to speak a word in favour of something that belongs to the Church of England? Take the following as an instance. The first quotation is the Bible translation of Psalm xxxvii. 36; the second, the Prayer Book the third, Mr. Walford's :—

1. "Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found."

2. "I went by, and lo, he was gone: I sought him, but his place could no where be found."

3. I passed by, and lo! he was not:
I sought him, but he was not to be found."

To this verse is appended the following note :—

"English translation, has 'he passed away,' agreeably to the present reading of the Hebrew text; but the Septuagint, Syriac, Vulgate, and Jerome, read the verb in the first person, which is more in consistency with the form of the sentence."

And yet this same mode of translation has been in use long before the author was born, while, nevertheless, by the note just quoted, it would seem *he* had made the notable discovery in question. Well did we say that a charge of disingenuousness or of ignorance—but surely scarcely the latter—must lie at his door.

Nor is this by any means a solitary instance. One more, and only one, can we adduce here. We shall follow the same order with the three versions of Psalm xxxix. 11.

1. "When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth: surely every man is vanity."

2. "When Thou with rebukes dost chasten man for sin, Thou makest his beauty to consume away, like as it were a moth fretting a garment: every man, therefore, is but vanity."

3. "With rebukes Thou chastenest man for iniquity;
Then Thou destroyest his goodliness, as a moth destroyeth a garment.
Truly every man is vanity."

And then follows this note :—

"The English Bible has 'Thou makest his beauty to consume away like a moth,' But this gives no correct or suitable sense. The design is to state, not that the moth is consumed, but that it is a consumer and spoiler of garments."

We shall not argue the question here: whether the Bible version "gives no correct or suitable sense," or not: sufficient for our purpose to show that Mr. Walford's "*new translation*," has existed for a few years, at least, before his present volume made its appearance in public.

Reverting, therefore, to our opening passage, we think we have fairly established our position, that whatever praise we may be inclined to bestow on this production, it must inevitably be accompanied with very considerable drawbacks and modifications. And here, for the present, we dismiss the subject.

A FAREWELL TO ACTON, CONSISTING OF PASTORAL ADDRESSES TO THE FLOCK, written at the Commencement of each of the Seven Closing Years of the Author's Ministry in that Parish, together with two Concluding Sermons, preached on Sunday, April 2, 1837. By the Rev. JOHN BICKERSTETH, M.A. now Rector of Sapcote, Leicestershire. pp. 120, 18mo.

L. and G. Seeley Fleet Street.

THE name of Bickersteth will be ever dear to the Church of Christ, so long as active piety, and zeal for the spiritual welfare of man, distinguish the followers of the Redeemer. The esteemed minister, whose little work heads this article, is, we believe, brother of the Rev. E. Bickersteth, author of the "*Christian Student*," and other valuable treatises. The late Vicar of Acton has published this parting memorial for the benefit of the flock, on which, he states, "his first ministerial thoughts were bestowed, and for which his first pastoral prayers were offered; and which, even in his last thoughts and prayers, cannot be forgotten; and with an assurance, also, that their spiritual interest will not be neglected under the care of their new pastor." In every page we discover that earnest desire, and anxious solicitude, which should ever distinguish the faithful servant of Christ. The Seven Annual Addresses, which ac-

company the two Farewell Sermons, bespeak the watchful shepherd, the faithful pastor, and the zealous minister of the Gospel. We find, in the Seventh Address, some judicious cautions against an evil, which, we lament to say, still prevails to a great extent, and which it becomes the ministers of the Gospel by every means to discountenance—that of Sunday newspapers.

“The press in our day is an engine of vast power, and urges on in every direction the streams of life and the waters of death; mistake not the last for the first, and, above all, forsake not the first for the last. Newspapers are multiplying everywhere; and, unhappily, the most baneful are, in an evil world, the most attractive, and the most widely dispersed. Beware, my Christian friends, of Sunday newspapers; and, as you love your souls, of devoting any portion of your Sundays to newspaper reading. I have seen enough to justify, at this time, the caution, and even to require it. It is quite impossible for you at once to relish that sort of reading, and to observe the appropriate duties of the Sabbath. Not only *watch*, but *pray* that ye enter not in temptation: press on towards the mark—be as those who wait for the coming of the Lord. Years, as they glide by, leave you nearer eternity, and shorten the term of your conflict. The dark night of suffering to the children of God is near its close: bright eternal day begins to dawn. Cast off the work of darkness; and, invested with the armour of light, walk as children of the day.”

In these sentiments we entirely concur. We sincerely trust that the future labours of Mr. Bickersteth will be eminently blessed by the Great Head of the Church.

SERMONS TO YOUNG PEOPLE. By the late Rev. SAMUEL LAVINGTON, of Bideford, Devonshire. 18mo. pp. 304.

Religious Tract Society.

In the first Sermon of this volume, the author has informed us of the history of their delivery. In addressing his young friends, he says, “Providence has set up a lecture on purpose for *you*. It is the late Captain Young’s legacy to you in his will. It is probable he had received some signal mercy on this day; but whether it was a recovery from some dangerous sickness, or any remarkable preservation at sea, no one can tell; but, whatever it was, he thought he could not

better express his gratitude to God for it, than by ordering, that, on the 26th of November in every year, there should be a sermon to young people. In the annals of this church, the 26th of November will henceforth stand conspicuous.” The sermons are seventeen in number, and contain some powerful exhortations and practical directions for the guidance of young persons, by whom, we hope, it will be favourably received.

THE TRAVELLER: or, a Description of Various Wonders in Nature and Art. 18mo. pp. 185.

Religious Tract Society.

“The works of the Lord are great,” says the Psalmist, “sought out of all them that have pleasure therein.” To assist the young mind in this pleasing employment is the object of the writer of this little work, who has not travelled this wonderful world in vain; but has here collected a mass of interesting matter, which is adapted alike to edify and delight the admirers of the works of the Almighty,

“With all the gifts that heaven and earth impart,
The smiles of nature, and the charms of art.”

THE BENEFIT OF SCRIPTURAL INSTRUCTION ILLUSTRATED, IN THE CASE OF TWO BELOVED SONS. By the Rev. MATTHEW MORRIS PRESTON, M.A., Vicar of Cheshunt. 12mo. pp. 48.

W. Crofts, 19, Chancery Lane.

This is a touching memorial of the two promising sons of the excellent Vicar of Cheshunt, who died at the ages of thirteen and seventeen; and so far as it illustrates and enforces the superior advantages of an early scriptural education, may be instructively perused by parents, and may also be read with spiritual advantage by the young. We learn from the biographical sketch of these two pious youths, the blessed effects of children being thoroughly grounded in the principles of the Word of God. And on this account we think it peculiarly seasonable at the present time—when the popular advocates of national education, are found questioning the propriety of admitting the *whole* Bible into the schools of the poor. Mr. Preston, we are glad to find, urges upon his readers, the important duty of an early

inculcation of scriptural truths on the rising generation. He says:—

“The substitution of “intellectual,” as they call it, for “scriptural” instruction, which some philosophers (falsely so called) would recommend as a cure for the degraded and immoral state of a large portion of our population, would only show, more and more clearly, what has been sufficiently made manifest—how utterly powerless is every thing but religious principle, derived from the Scriptures, directly or indirectly (and the more directly the better), to restrain the violence of the passions, and to correct the propensities of the heart of man.”

On the subject of the mode of imparting Scriptural knowledge to children, we find some valuable remarks.

“Of the capability of very young children to apprehend, so as to apply to their own case, the fundamental principles of our holy religion—and of the correctness of judgment, and the enlargement and elevation of mind and feeling thence frequently resulting—I speak with confidence—the doctrines of the atonement for sin, and of the necessity of the influence of the Holy Spirit, may not be systematically expressed or understood by a child, who yet will show that he understands them practically, by beseeching God to forgive him his sins for the sake of what Jesus Christ has done and suffered for him; and by praying that the Spirit of God may create in him a clean heart, and renew a right spirit within him. Do not think that a child, who is taught that Jesus Christ died to procure for him, and for others, the forgiveness of sins, will thereby learn to think lightly of sin.—Trust God, I beseech you, for the moral tendency of that precious truth, in your child’s case, as well as in your own. Nothing will produce genuine sorrow for sin, and a real hatred of it, but a hope of free forgiveness; and there is only one way of obtaining it for him and for you, through ‘the blood of Jesus Christ, which cleanseth from all sin.’

“With respect to the manner of teaching, let me add, that none need be discouraged by their sense of inability or inaptitude for the task. Let it be undertaken in obedience to the command of God, and in dependence upon, and earnest prayer for, the accompanying influences of the Spirit of God; and I will venture to predict, that the ability will increase with the effort, and that in many cases—yea, I might say in all—God will perfect His strength in our weakness. That the means employed by myself, and by those to whom I am indebted for a more than equal participation in what has been done in the present and other cases, have been felt by us to be utterly inadequate to the effect produced, I am bound to declare, to the praise of the glory of the grace of God.”

We not only recommend this little volume to the instructors of youth; but also to bereaved parents, who are mourning for their little ones “because they are not.”

Brief Notices.

Hebrew Lyrics: Select Poems on Old Testament Subjects. 48mo. (Tract Society.)—Well adapted to assist the spiritual Israel in singing the Songs of Zion in a strange land.

The Tract Society Penny Almanack, for 1838.—Useful for both worlds.

Select Psalms and Hymns, suitable both for Public and Private use. Consisting of Five Hundred Psalms and Hymns. 32mo. (J. Davis, 56, Paternoster Row).—Excellent in their matter, and beautiful in their composition; and will be found highly useful in village congregations.

The Book of Common Prayer, with Explanatory Notes. By a Member of the Church of England. 24mo. (Weston, Finsbury).—The History of Liturgical Worship prefixed to this Edition, will be found particularly interesting to the general reader; whilst the ecclesiastical antiquarian will find in the Notes, a vast quantity of diligent research and curious illustration. It also contains the service used at the consecration of churches. We commend it to the notice of the younger members of the Established Church, and to all admirers of our excellent liturgy.

Scripture Chains. (Tract Society).—Reader! send for these precious gems, they shall be “an ornament of grace unto thy head, and chains about thy neck.”

The Churches of London. No. XII. Containing Three Views of St. Dunstan’s in the East, and St. Mary’s, Aldermanbury. (C. Tilt).—To the lovers of all that is noble in art and sublime in religion, we recommend the purchase of this series.

Le Keux’s Memorials of Cambridge. A Series of Views of the Colleges, Halls, Churches, and other Public Buildings, of the University and Town of Cambridge. No. II. (Tilt).—The complete success which has attended the publication of the *Memorials of Oxford*, has encouraged the enterprising proprietor to commence a similar undertaking in illustration of the sister university. The present number contains two views of Trinity College, one from the south-east angle of the cloisters; and the other from St. John’s College, Old Bridge; and one of Neville’s Gate. The work is edited by the Rev. Thomas Wright, of Trinity College, Cambridge, whose descriptive matter displays great research, and an extensive knowledge of the history of his Alma Mater. The pencil, the burin, and the pen, deserve praise.

Pietas Victoriosa: A Manual of Private Devotion, consisting of Prayers and Meditations, chiefly Selected from Divines of the Church of England. 32mo. (Weston, Finsbury).—The great fault of too many of these helps to devotion, is their defectiveness of a sound theology, especially on the all important doctrine of justification by faith. The *Pietas Victoriosa*, however, we are enabled to commend to our young Christians as strictly evangelical in doctrine, and felicitous in language.

A New Pocket Edition of the Companion to the Altar, with suitable Prayers and Hymns. 32m. (Weston).—Well adapted to prepare for, and to accompany the trembling believer in celebrating the blessed Sacrament of the Lord’s Supper in a devout and intelligent manner.

Plain Tracts for Critical Times; intended to illustrate generally the True Doctrine of Scripture, the Christian Fathers, and the Established Church, on the Important Subject of Baptismal Regeneration, &c., with an Especial Reference to the Oxford Tracts. By a Union of Clergymen. No. I. Regeneration according to the Scripture and the Church of England. (Smith and Elder).—We intend in a future number to furnish a more extended notice of the important and intricate subject discussed in these tracts, a subject which is likely again to agitate the Anglican Church, owing to the recent publications of Mr. Newman and Dr. Pusey, and in the handling of which many great and good men have been found to differ. The tracts on Baptism and Regeneration are expected to extend to seven or eight the size of the present one, which consists of thirty-six closely printed pages.

Literary Intelligence.

Just Published.

The Memoirs of the Life of William Wilberforce: by his Sons. In 4 Vols. post. 8vo, with Portrait. The Memoirs are drawn from a Journal, in which, during a period of fifty years, Mr. Wilberforce was accustomed to record his private sentiments, and his remarks on the incidents of the day—from his correspondence with his distinguished contemporaries.

Sermon on the Daily Services of the Church, particularly in Cathedrals. By the very Rev. George Chandler, D.C.L. 2s. per dozen

The West Indies in 1837, being the Journal of a Visit to Antigua, Montserrat, Dominica, St. Lucia, Barbados, and Jamaica; undertaken for the purpose of ascertaining the Actual Condition of the Negro Population of those Islands. By Joseph Sturge and Thomas Harvey. Post 8vo. Price 8s. 6d.

A Concise History of Foreign Baptists, taken from the New Testament, the First Fathers, early Writers, and Historians of all ages; Chronologically arranged; and exhibiting their distinct communities, with their order in various Kingdoms, under several discriminative appellations; with correlative information, supporting the early and only practice of Believers' Immersion: also Observations and Notes, on the Abuse of the Ordinance, and the Rise of Minor and Infant Baptism thereon. By G. H. Orchard. 12mo. 6s.

Recollections of the late Rev. Griffith Davies Owen, of Maidenhead, Berks. By Rev. J. K. Foster, of Chesham College. Fscp. 8vo. 2s.

Sermons preached in the Parish Church of Mendlesham, in the County of Suffolk. By the Rev. Henry Thomas Day, LL.B. Vicar. Fscp. 8vo. price 7s. 6d.

Manual of Conduct; or, Christian Principles exemplified in Daily Practice. By the author of "The Morning and Evening Sacrifice." 12mo. 7s.

The Student's Guide in his Choice of Books necessary for obtaining University Honours. 12mo. 3s. 6d.

Cursor's Views of the State of Religion in France, occasioned by a recent Journey; with Thoughts on the Means of Communicating Spiritual good generally. By John Foster, Bristol. 12mo.

Sermons delivered in India during the Course of the Primary Visitations. By Daniel Wilson, D.D. Bishop of Calcutta.

Sermons on Various Topics of Doctrine, Practice, and Experience. By the Rev. Francis Goode, M.A. 8vo. 10s. 6d.

A General Introduction to a Course of Lectures on English Grammar and Composition. By Henry Rogers, Professor of English Language and Literature in University College, London. 18mo.

History of Popery, and its Influences on Society. 8vo. 9s. 6d.

The Pulpit. Vol. XXXI., containing Seventy Sermons. Price 7s. 6d.

Livesey's Moral Reformer. A Penny Weekly Periodical.

Physical Education; or, the Nurture and Management of Children, founded on the Study of their Nature and Constitution. By Samuel Smiles, Surgeon. 12mo. 3s. 6d.

The Young Man's Aid to Knowledge, Virtue, and Happiness. By the Rev. Hubbard Winslow. 2s. 6d.

My Book; or, the Anatomy of Conduct. By John Henry Skelton. Post 8vo. 7s. 6d.

A Course of Plain Sermons on the Ministry, Doctrine, and Services of the Church of England. With a Preface and Occasional Notes. By the Rev. F. Fulford, B.A. 8vo. 9s.

Cottage Letters on Scripture Texts. 2s.

The Doctrine of Election, and its Connection with the General Tenor of Christianity, illustrated from many parts of Scripture, and especially from the Epistle to the Romans. By Thomas Erskine, Esq., Advocate, 12mo. 6s. 6d.

Dew of Hermon; or, the Christian's Daily Sacrifice; by a Son of Consolation. Dedicated to the Queen. Roy. 32mo. 3s. 6d.

The Family of Heatherdale; or, the Influence of Christian Principles. By Mrs. Colonel Mackay, of Inverness. 18mo. 3s. 6d.

The Churchman. New Series. Monthly, 6d.

The Female's Advocate, under the Superintendence of the Committee of the London Female Mission. Monthly, 2d.

Divine Emblems, with Etchings, after the Fashion of Master Francis Quarles. By Johann Abrecht. A.M. 4s. 6d.

Celestial Scenery: or, the Planetary System Displayed; illustrating the Perfections of Deity, and a Plurality of Worlds. By G. Dick, LL.D. 12mo. 10s. 6d.

The Doctrine of Passive Obedience to Kings Contrary to Holy Scripture: being remarks on Professor Pusey's Sermon at Oxford, Nov. 5, 1837. By a Clergyman. 8vo. 1s.

In the Press.

Illustrated Family New Testament. 'In fscp. folio. Small paper, 15s. Large paper, 31s. 6d.

China; its State and Prospects. By W. H. Medhurst. 8vo.

Lectures on the Epistle to the Romans. By Dr. Chalmers. Vol. I. 8vo.

A Demonstration of the Faith of Christianity. By Dr. Keith. 12mo. with plates.

An Essay on the Nature and Perpetuity of the Office of a Primitive Evangelist. By the Rev. D. Douglas.

We understand that the author of the History of the Waldenses (Mr. W. Jones) has in the press, the third and concluding volume of his "Lectures on Ecclesiastical History," bringing down the subject to the present time. He proposes issuing it in Monthly Parts, the first of which will appear on the 1st of February.

The Rev. Robert Simson, M.A., has nearly ready a work, entitled "the Parent's Guide to a Liberal and Comprehensive Education," consisting of a Copious Selection of Questions and Exercises on Mathematics, Algebra, and Natural Philosophy, with a Series of Interrogatories by the late Dr. Ritchie.

General Intelligence.

METROPOLIS CHURCHES' FUND.

The first Report of the Metropolis Churches' Fund has lately been issued, from which we learn, that the appeal made by the Bishop of London in the month of April, 1836, has been most promptly and liberally responded to. The amount of

subscriptions up to the 20th of June, 1837, which is rather within twelve months since the establishment of the fund, is £117,422, 2s. 6d. The Committee have the pleasure of announcing, that they have contracted for the building of three churches—one near Arbour Square, Com-

mercial Road; one at Mile-end; and one in Radeliffe; all in the parish of Stepney. Instructions have also been given to architects, to prepare plans for two other churches—one in Bunhill Row, St. Luke's, and one in St. Margaret's, Westminster. These have been undertaken directly by the Committee. But, in addition to these, they have pledged the fund to assist in building *ten* other churches or chapels of ease, where part of the expense is to be discharged by local subscriptions; viz. one in the parish of St. Bride's, Fleet Street, three in Lambeth, two in Rotherhithe, one in Chelsea, and three in Islington; making in all fifteen churches, either wholly, or in part, by means of this fund. However, the amount of contributions already received, large as it is, when viewed with reference to ordinary subscriptions, is very far from being sufficient to the complete attainment of the object for which the fund was instituted. Fifty new churches would not adequately supply the wants of the metropolis; the Committee do not yet possess the means of erecting twenty, supposing the whole charge to be defrayed by the fund.

We trust that this enterprising and praiseworthy effort of the Bishop of London will not be permitted to come short of the object contemplated, for want of the necessary funds; but that the higher classes of the land will yet contribute to a much larger amount than has already been done. And is there not a call for still greater exertions by the various metropolitan parishes in this blessed undertaking? That of Islington has recently set them a noble example; finding that their six churches would not accommodate above one-fifth of the population of that extensive parish, they set to work and raised £3,571 within about nine months, which, with some assistance promised from the Metropolis Churches' Fund, they hope soon to be able to complete three more. And not only so, but they have also opened a small chapel in Highbury Vale; and a few days since, purchased a Wesleyan chapel in Norfolk Street, Lower Road, appending to them those useful institutions—Infant and Sunday schools—thus making in all *eleven* places of worship in that parish where the Gospel is faithfully and energetically preached.

PROTESTANT ASSOCIATION.

The first of a series of fortnightly meetings of this Society was held on Wednesday, December 6th, in the Committee Room at Exeter Hall. The object of these meetings, as stated by Captain Gordon, is to bring before the community the

questions of Protestant grievances, Protestant persecutions, and Protestant disabilities. It was proposed to discuss at each meeting a certain and distinct subject, of sufficient importance to attract the notice, and call for the support, of the Protestants at large; and it would generally be announced at the previous meeting, what the question would be for discussion at the following.

The second meeting was held on Wednesday, December 20th, when the following proposition was considered: "That the churches established in this country, form the main bulwark of Protestantism; and that it is the duty of the State, not only to support them as the nursing mother of the people; but to provide for the population of the empire instruction in the principles of the Christian religion, as maintained by those churches."

APPRENTICESHIP SYSTEM IN THE BRITISH COLONIES.

With a view of awakening the friends of humanity and justice throughout the country to a renewed and vigorous effort to obtain the total abolition of slavery, under which the negro still groans, notwithstanding the sum of twenty millions has been advanced by the British nation for their emancipation—a body of Delegates from the three kingdoms have recently met in London, and to carry out their views, they have appointed a CENTRAL NEGRO EMANCIPATION COMMITTEE. Their first and immediate object is, to obtain the extinction of the entire apprenticeship system, if not before, at the latest on the 1st of August, 1838. For this purpose, petitions are expected to be sent from all parts of the country.

To facilitate the diffusion of knowledge, on this heart-rending subject, they have issued a stamped paper once a fortnight, under the name of the BRITISH EMANCIPATOR. Price 3d.

The following reply has been received from the Colonial Office, to the Memorial presented by the body of Delegates on Nov. 18th:—

" Downing Street, November 27, 1837.

"SIR,—I am directed by Lord Glenelg to acknowledge the receipt of the Memorial, dated the 17th instant, presented by you and other gentlemen to his Lordship on the 18th, expressing a desire that her Majesty's Government will take the earliest possible period for introducing a measure into parliament, to bring the system of Negro Apprenticeship in the Colonies to an end: and further deprecating the appointment of any Committee of either House of Parliament for the purpose of inquiring into the working of the present system.

" I am to acquaint you in reply, that Lord Glenelg, after an anxious and minute attention during the last two years and a half to the details of this subject, and, after a careful consideration of all the information respecting it to which his Lordship has had access, does not feel that there are sufficient grounds to justify her Majesty's Government in proposing to Parliament to make so essential an alteration in the Act of 1833 as that which is desired by the Memorialists.

" His Lordship is further of opinion, that however desirable it might be that the apprenticeship should be terminated by Acts of Colonial Legislatures before the period now fixed by law for its expiration, the proposal by the Government to the British Parliament of a measure for its immediate abolition would, without tending to shorten the duration of the present system, have the effect of producing irritation, excitement, and disappointment, throughout the West India Colonies. It would thereby, in Lord Glenelg's judgment, present a serious obstacle to the success of the constant and unremitting endeavours of her Majesty's Government to secure to the apprenticed population the enjoyment of the immediate rights to which they are legally entitled, and to insure the ultimate termination of the apprenticeship under circumstances the most favourable to the full possession and exercise of unqualified freedom. In the prosecution of this object, her Majesty's Government will not hesitate, in case of necessity, to apply to Parliament for such additional powers as may be required to strengthen the hands of the Executive Government, in the discharge of the arduous and responsible duty with which they are intrusted.

" With respect to the desire expressed by the Memorialists, that Her Majesty's Government should resist any proposal for the appointment of a Committee of either House of Parliament, to inquire into the working of the present system, I am to inform you that her Majesty's Government have, in the two last sessions of Parliament assented to the appointment of a Committee of the House of Commons on this subject, on the motion of Mr. Buxton, and that the inquiries of the last Committee having been interrupted by the unexpected termination of the session, a short Report was presented to the House of Commons, which appears to have been unanimously agreed to, in which it is recommended that a Select Committee should be appointed to pursue this inquiry in the next session of Parliament. On the ground of this recommendation, and of the admitted obligation on the Government to afford the fullest infor-

mation which Parliament may require on so important a subject, Lord Glenelg directs me to state that her Majesty's Government could not, in his opinion, be justified in refusing their assent to the appointment of such a Committee during the present session, if a motion with that object should be made in either House of Parliament."

" I have the honour to be, Sir,

" Your most obedient humble servant,

" GEORGE GREY."

" To Captain R. Harward, R.N. &c. &c."

At a meeting of the Central Emancipation Committee, held at 25, Tokenhouse Yard, on Friday, December 1, 1837, the following resolutions were passed :

" The reply of Sir George Grey to the Memorial of the Delegates, presented to the Right Honourable Lord Glenelg, her Majesty's Secretary of State for the Colonies, having been read, the Committee unanimously resolved,

" That, from the purport of Lord Glenelg's reply to the Memorial of the Delegates, it is but too apparent that the Government are not disposed to accede to the prayer of that memorial:—and,

" That it is therefore the opinion of this Committee that without loss of time the voice of the country should be loudly raised in behalf of the suffering and sed Negroes.

PANORAMIC VIEW OF THE BAY OF ISLANDS, NEW ZEALAND, AND THE SURROUNDING COUNTRY.

We have been favoured with a private view of this Exhibition, at the Panorama, Leicester Square, which, for the limited dimensions of the view, presents a very interesting subject of contemplation. While looking at it, we could not help reflecting on the great change and improvement in the public taste, that, instead of battle plains and scenes of bloodshed, the location of a *missionary establishment* should be sufficiently popular and attractive to so large a portion of the public, as to warrant the outlay for such an exhibition. This is a feature in the signs of the times, in which every Christian and benevolent heart must sincerely rejoice. The Painting is by Robert Burford, from Drawings taken by Augustus Earle, Esq.

REV. ISAAC SAUNDERS.—A handsome monument has just been erected in the parish Church of St. Andrew, by the Wardrobe, and St. Ann, Blackfriars, to the memory of the late Rector, the Rev. Isaac Saunders, who died on the 1st of January, 1831, while in the act of preaching in the pulpit.

QUAKERS.—The Quakers of Middlesborough, in Yorkshire, have given £400 towards the erection of a church in the above rising town, where they are owners of considerable property.

IRVINGISM.—This sad delusion has recently received a shock at Milford, near Southampton, which may tend to undeceive some of its votaries. One of their prophets, a Mr. Ballard, for some years one of their chief supporters, went to their principal chapel, and declared to the congregation that they were all in a fatal error, and if they persevered in it they would all be lost. He ordered them to leave the chapel immediately, which they did with amazement; some of them he was actually obliged to force out. He then ordered a builder to raze the chapel to the ground; and he has also acted in a similar way in two different places of their assembling in adjoining parishes.

DR. SLEATH.—The Rev. Dr. Sleath, head master of St. Paul's School, has resigned that situation, which for many years he has conducted in a manner most honourable to himself, creditable to those in whose gift the appointment is vested, and advantageous to the youth placed under his care.

ST. PAUL'S CATHEDRAL will henceforward be gratuitously open, daily, from nine to eleven, and from three to four o'clock. The Tower of London is also to be seen in future at the charge of one shilling.

CHATTERTON.—A monument to Chatterton is proposed at Bristol, and a Committee formed for erecting it, in the church of St. Mary, Radcliffe.

NOTICES ON SUNDAYS.—An act to alter the mode of giving notices on Sundays, with respect to various matters. 1 Vic. c. 45.—1. It is enacted that notices of vestry, proclamations of outlawry, times for holding court-leets, &c., after the first of January, 1838, shall not be made in any church or chapel during or after Divine service, or at the door of any church or chapel. 2. Notices heretofore usually given during or after Divine service, &c. to be affixed to the church doors. 3. No notice of holding vestry to be affixed to doors, unless signed by the churchwarden, overseer, rector, vicar, or curate. 4. Decrees and citations of ecclesiastical courts not to be read in the churches. 5. This act not to extend to publication of

banns, notices of Divine service, or notices purely ecclesiastical.

A BRAHMIM BECOME A MINISTER OF THE GOSPEL.—On the 14th of June, 1837, Baboo Krishna Mohuna Banerjea was ordained at the chapel of the Bishop's College, by the Lord Bishop of Calcutta. The Baboo is well known as having been a member of a high caste Brahmin family. He received his education at the Hindoo College, and was in the first instance engaged as a teacher of Mr. Hare's school. While here he started *The Enquirer*, which he conducted for a number of years with great ability. He subsequently became a convert to Christianity, of which he has ever since been a staunch and devoted follower. During the last two or three months, he has been living at the Bishop's College, where his attention has been chiefly engaged in the study of languages. The Rev. Krishna Mohuna Banerjea will, in a few days, be settled in Calcutta, where he will use his best exertions for the promotion of Christianity.

MUNIFICENT DONATION.—Wm. Danvers, Esq. has signified his intention of granting a sum of no less than £10,000 towards the erection and endowment of an hospital in the town of Montrose, for the reception of aged and infirm persons, as well as orphans and deserted children, as a means of contributing not only to their personal comforts, but especially to their moral and religious benefit.

LONDON MISSIONARY SOCIETY.—The Rev. John Harris, author of *Mammon*, has been appointed by the Directors to preach one of the Anniversary Sermons in May, at Surrey Chapel.

BAPTIST MISSION.—We are happy to find that a union has been formed between the Baptist Missionary Society and the Society in aid of the Serampore Mission.

MEDICAL STUDENTS.—Dr. Warneford, Rector of Bourton, Gloucestershire, has been long well known for his great liberality to medical characters. In the course of this autumn he has made two donations of £1000 each, one to King's College, London, and one to the Birmingham Hospital. His object is the same in both cases, namely, the founding prizes on religious subjects, to be written by the medical students belonging respectively to the schools of these institutions. They who know the present condition of medical students in many respects, will joyfully hail the announcement of a foundation which may

tend to make them look a little beyond mere professional reading, and direct their minds to a careful consideration of the evidences of natural and revealed religion.

TEMPERANCE SOCIETY.—The new British and Foreign Temperance Society has offered a prize of 100*l.* for the best Essay on "The Benefits of Total Abstinence from all Intoxicating Drinks." To be forwarded to J. Meredeth, Esq. 3, Durham Place, Lambeth, before June 30, 1838.

EDUCATION INQUIRY, SCOTLAND.

There has just been presented to Parliament a folio volume consisting of about 1,000 pages, and termed "Abstract of the Answers and Returns made pursuant to an Address of the House of Commons, dated 9th July, 1834, relating to the number of Schools, and Children taught therein, in the several parishes in Scotland;" the returns being made up to July last, and abstracted under the superintendence of Mr. J. Rickman, first clerk at the table of the House of Commons. Curious and valuable are the statistical details, even an outline of them is out of the question here; but the following "summary" (by "J. R."—John Rickman) may not be without interest:—"Summary of Education Returns, Scotland. Remarks—the total number of children attending daily schools of all kinds in Scotland was greater in the winter half-year of 1833-34 than the summer half-year of 1833, the returns of the several parishes of the above winter half-year, amounting to 222,453; and to the number of children therein specified must be added an estimated number (64,345), obtained by the rule of proportion, to supply the defects in these returns. Hence results a total of 286,798 children under education in Scotland, a proportion of 11½ per cent. upon the resident population of Scotland, as estimated at 2,452,000 at Lady-day, 1834. In like manner the actual returns of the preceding summer half-year produced a total of 211,397; and with similar supplement (49,456) a total of 260,853, or 1½ per cent. on the population of Scotland; but these estimated numbers and proportions are liable to deduction from the form of the question; which, by requiring return of 'the greatest number of scholars in any part of the respective half-years,' has doubtless produced return of a greater number than attended school at any specified time in the summer and winter half-years respectively. But this kind of inaccuracy admits of correction, by combining with the greatest number in each half-year (287,798 and 260,853) the

smallest numbers in each half-year (208,384 and 189,266), whereby is produced an average of 236,325, or 9 2-3 per cent. on the population of Scotland, which 9.63 per cent. includes the estimated numbers additional to the numbers actually returned from the several parishes. The defective returns, which have occasioned, and indeed, required such estimated addition, must not be deemed evidence of inattention or negligence in the ministers of the several parishes to whom the questions were addressed. The nature of some of the questions, as requiring information beyond the minister's own knowledge, usually prevented him from obtaining a distinct answer to every one of them, inasmuch that some part of his return could not but be conjectural or defective; and the latter alternative has frequently been professed, especially with regard to the questions less essential than others to the main object of the inquiry. Under these circumstances, the summary of education in Scotland would appear to disadvantage, unless the defects were supplied by calculating estimate; and thus much it is necessary to premise in its justification. The columns of augmented totals (obtained by the rule of proportion applied to each county), as regarding all Scotland, produce the grand totals mentioned in the remarks appended to the summary of actual returns. An inquiry into the amount of education in England and Wales was made in the year 1833, when the resident population was estimated at 14,400,000; and the number of children attending daily schools at that time was 1,276,497, or nine per cent. on the said population; besides which the number attending Sunday schools was 1,548,890, or nearly 11 per cent. (10.7), on the population." So that, after all that has been said about the increased means of education in Scotland over those in operation in England, the per centage of education in England (Sunday schools included) is now greater than that of Scotland. Let both countries struggle for pre-eminence, but let facts be known.

THE LATE MR. RICHARD POOLE.—Richard Poole, late of Gray's Inn Square, Solicitor, deceased, has, by his will, proved, in the month of November, 1837, in the Prerogative Court of Canterbury, by Richard Vaughan Davis, Esq.; Rev. Charles Buck; and Philip Melville, Esq., the executors, bequeathed the following charitable legacies:—

	£.
British and Foreign Bible Society	50
London Hibernian Society	- - 50
City Mission Society	- - - 50

MONUMENT TO WICKLIFFE IN LUTTERWORTH CHURCH.—The long projected monument has just been erected in the chancel of Lutterworth Church, to the memory of John Wickcliffe, the great bar-binger of the Reformation, the former Rector, and the glory of that town. It is from the chisel of Mr. Richard Westmacott, jun., and represents, in bold relief, the illustrious Reformer in the act of addressing a group of his countrymen, and directing their attention to his translation of the Holy Scriptures, which is lying open by his side; two Romish Ecclesiastics are present, one looking angrily at him, while the other appears attentively listening to his address, and is grasping the wrist of his fellow to prevent his striking him. The whole is beautifully executed, and highly creditable to the sculptor. The inscription is from the elegant pen of the Rev. E. W. Le Bas, and is exceedingly appropriate. The erection of this monument removes what has long been considered a national opprobrium.

It may be remarked as an unusual coincidence that the first day of the month and year of 1838 falls upon a *Monday*, whilst the month and the same year terminate upon a *Monday* also. The present year (1837) began, and will also terminate, upon a *Sunday*, consequently Divine Service will have been performed fifty-three times in all the churches and chapels of Great Britain, and on the first and last day of the year.

ST. PAUL'S SCHOOL SPEECHES.—The annual speeches, preparatory to the breaking-up of the scholars of this establishment, took place on Wednesday. The meeting was not so well attended by visitors, more particularly by ladies, as it

usually has been, but the badness of the weather easily accounts for this circumstance. Shortly after one o'clock Dr. Sleath, the head master of the establishment, and the assistant-masters, entered the school-room, accompanied by a large party of the clergy of the city of London, amongst whom was the venerable Archdeacon Potts, and many gentlemen connected with, or educated at, this establishment. The head-master and his assistants having taken their seats, the speeches immediately commenced. Of the merit of the composition of the declamation it is impossible to speak, as from the rumbling of coaches and carts in the street, and the monotonous tones of the readers, nothing could be heard beyond the pronunciation of the broader vowels and the sibilating termination of the plural cases. Messrs. Haskoll and Webb, as Teucer and Menelaus (*Ajax*, *Soph.*), spoke with considerable animation, and received a great deal of applause. Messrs. Hough and Blake, in the "*Sampson Agonistes*," were tolerably good. There was a want of emphasis, but their attitudes and action were good. The *Lycidas* of Milton was spoken with too much monotony, and little effect (beyond what the mere words convey) was given to it; nor could Mr. Glover (*Olynth. 3d*) be said to exhibit much of the fire of Demosthenes. Messrs. Harriott and Walsh, as *Dicæopolis* and *Euripides* (*Acharn.* *Aristoph.*) were, however, entitled to praise.—They seemed to enter into the spirit of their author, and conveyed it, as far as it could be conveyed, to a mixed assembly, to their auditors. As soon as the speeches were concluded, Dr. Sleath announced, *ex officio*, the commencement of the Christmas vacation, and the company retired, amidst the joyous exultations of the pupils.

SOCIETY FOR THE SPREAD OF THE GOSPEL.

COLLECTED BY F. W. WILLCOCKS UP TO MICHAELMAS, 1837.

The following Subscriptions have been received since our last : —

	s.	d.		s.	d.
Mrs. Ames - - - - -	1	1	Mr. Procter - - - - -	1	1
Mrs. Brown - - - - -	1	1	Mr. Roberts - - - - -	1	0
Mr. Carr - - - - -	1	1	Miss Roberts - - - - -	1	6
Miss Cope - - - - -	1	1	Mrs. Sharp - - - - -	1	0
Mr. Dimond - - - - -	1	1	Mr. Vanner - - - - -	1	0
The Misses Dossett - - - - -	2	0	Mr. Wyman - - - - -	1	0
Miss Franklin - - - - -	1	6	Mrs. Willcocks - - - - -	2	0
Mr. Hislop - - - - -	1	0	F. W. Willcocks - - - - -	1	6
Mr. Johnson - - - - -	1	3			
Mrs. Johnson - - - - -	1	3			
Mrs. Kirkwood - - - - -	1	0			
				£1	3 7

THE EVANGELICAL REGISTER.



FEBRUARY, 1838.

NATIONAL EDUCATION.

To a well-tutored mind, the history of man is a volume replete with heart-stirring interest. Who can contemplate him, fresh from the hand of his Creator, moulded in the Divine image, stamped with the Divine likeness—native dignity arching his lofty brow—the fire of intelligence flashing from his glance—passions, as yet holy, kindling in his soul, and tuning on his tongue to notes of adoration and praise; then follow him, fallen, degraded, driven from his early Eden, to wander an outcast o'er a homeless, pathless desert: who, we ask, can so contemplate him, without an involuntary shudder at the contrast?

Again, see him cultivating this wilderness by "the sweat of his brow," till the earth looks once more cheerful, and a second Eden repays his toil. See him populating country after country, adding city to city, sprinkling spires amid the green, and waving up, by the wizard-wand of intellect, temples gorgeous as the glitter of a noonday sun. Mark him organising states, and then ruling them with all but omnipotent sway! Hear how his thunders roar, as some too-ambitious antagonist rises to grasp his sceptre, but retreats dismayed! He who can revivify the oak of the forest, and bid it, self-propelled, cross the mighty ocean—he who can soar mid-heaven, the clouds beneath his feet—he whose vision can pierce the universe, and almost scan creation's verge, measuring the pathways of the planets, and distancing star from star—he who can take up the elements in his hand, and bottle the lightning of heaven! Such is *man*—

"A worm—a god!"

Nor is the inquiry uninteresting, by what agency these achievements have been effected? The omnipotence of mind is proverbial. And that "knowledge is power," was known long before Bacon laconicized the aphorism. That this power is self-accumulative, has also been proved by the gradual advancement of civilization; and that

the process by which this advancement was sustained is education, we conceive too evident a truism to admit of momentary doubt. Hence the importance of education becomes apparent. The most mighty results depend on the question, "To educate, or not to educate?" **BUT WHAT IS EDUCATION?**

It is to unfold to the inquiring mind the mysteries of nature. It is to point out the various objects that, one by one, meet its view—to simplify the laws of their formation—analyze their components—develop their several characteristics—enumerate their properties, and open some of the secrets of Divine wisdom to human understanding. The soil on which man treads becomes instinct with wonders. Every grain of sand is a phenomenon—every blade of grass offers scope for limitless research—every flower is itself a little infinity, simple, yet inexhaustible. The myriads of animated beings invite his notice. Here a new world reveals itself. Life in every form passes through its different gradations, and resolves into native earth, to perhaps reappear in vegetation. Countless genera subdivide into species still less numerable; and varieties cross each other in such complex reduplication, that the eye is awhile dazzled and confounded. The universes of space next claim his admiring attention: and as orb after orb passes within the field-view of his telescope, can he be unimpressed by that science, which ought to ennoble, because it elevates; and, as it more vividly displays the magnificence of creation, should more directly lead the mind up to the glory and perfections of the Creator? The minute, hair-drawn subtleties of metaphysical, and the sterner fundamentalisms of mathematical, science, in turn occupy his mind, and in turn add their quota to his former stock. By the one he can as easily dissect mind, as by the other he can anatomize matter; and is not at a loss in defining either lines of character or the character of lines. Thus *materiel* for thought is presented, which, while it engages, and as it were concentrates in the one focus of philosophy, all his mental energies, must, *de tanto*, divert him from the gratification of merely animal appetites; and, weaning him in some degree from the unintellectual pursuits of the illiterate, be by so much effectual in imparting a loftier tone, a nobler bias to his mental, and therefore moral, character.

But this is not all. Every man cannot be a philosopher. And the wisdom of Deity is rendered apparent by this very circumscription of intellect. Were all endowed with similar powers, the machinery of society must stop; for though philosophy be the mainspring of every movement, there are (to pursue the metaphor) a multitude of wheels, to each of which some particular office is assigned, and which have nothing to do but to revolve in the circle of their destination. Were *all* mainsprings, it is obvious that nothing could be accomplished. Every man, therefore, is not called to be a philosopher. To fill his station with usefulness and propriety, and so contribute to the general good (of which he individually will be more or less a partaker), is his weighty, his **IMPORTANT** function. We say important, for every wheel is so, and this in a high degree. It is true there may be a fraction more of honour attaching to what we have denominated the mainspring, but the grand desideratum in all is *usefulness*. Men who are incompetent for one function, may be admirably adapted for another: and there are qualities necessary to each grade of society, for a due discharge of its relative duties, which the grade above it may not possess, or, possessing, may, by previous habits, or physical constitution, be unable to apply. On the one hand, therefore, there is no sanction for self-suf-

ficient, supercilious arrogance: on the other, no ground of complaint. The former have little room for boasting, since they are only adapted for their station, and this adaptation is possessed by all equally: the latter have no cause for a murmur, since they have not the qualifications requisite to fit them for any other rank than that they at present occupy.

But if it is arranged, that every man cannot be, nor is called to be, a philosopher, what is education?

If we examine the root of the word *educatio*, we shall find that it is a *leading*, a bringing up, a training. The idea is that of taking by the hand, and leading. The application is obvious. Or, by adding the particle *e*, it may also include a *leading out of*, an *e*-duction from, error into truth; and so the term may apply to either minor or adult instruction. But that with which we have at present to do, is the former. And we wish to carry the root of *educatio* along with us, that our readers may not lose sight of the *principle* of education.

Education, then, is a training of the infant mind. And here we must for a moment digress. We cannot but deplore the practical misconception of the term, by at least nine-tenths of the community, and more especially the female portion of it. By losing sight of the *end*, we often (if not invariably, at least the converse happens by accident) mistake the *means*. And if we form a wrong or deficient idea of the reason why we send our children to instruction, what wonder is it if the routine of that instruction be equally wrong or deficient? How absurd in this respect is the conduct of our middle classes! Why are the daughters of our tradesmen so injudiciously trained? Why are they taught to jabber in an unknown tongue (unknown to themselves and to every one else), before they can "speak the English language with propriety?" Why are they instructed in the polite art of strumming on a piano, or passing their fingers along a harp or guitar, to the often still less melodious accompaniment of a wiry soprano, or a lungs-cracking treble; when, if required by painful necessity (and we speak feelingly—we would not wound—reverses of fortune claim pity rather than crimination, and instead of stinging reproach, demand our deepest sympathy), we say, when required by necessity to take an active part in domestic affairs, they are obliged to confess themselves unfit for what ought to be every Englishwoman's pride—the supervision of her own household! To what can such turn? To the brilliance and exclusivism of aristocratic cliques? They are frozen at the thought. Oh, with what a thrill of anguish do they now wake from their dream of bliss! Can they mingle, as once they did, with their own circle of acquaintance? Shallow pride tosses back her curls in disdain at these unhappy candidates for her commiseration. Such are too mean in their appearance to be admitted into the society of their quondam *friends*! Can they enter on any useful employment? NO! Work they cannot; to beg they are ashamed. There is one hope! There is one resource! It is a last one! The sufferer is shocked at the suggestion: she shudders with horror and contempt. Yet a provisionless board—a fireless hearth—a dwindling wardrobe—perhaps a roofless bed—are arguments. Vice offers her a home! She trembles—weeps—refuses—then consents! O mothers, for what crimes are not ye answerable, who neglect a proper training of your children! What is it ye barter for their happiness—it may be their virtue? An ephemeral glitter at an evening party!—the jingling of strings!—a sketch on paper—perhaps a master-piece of its kind, and

therefore framed! These are the baubles for which ye exchange the sterling blessing of sound tuition in the householdry of life!

Our readers, we know, will pardon this digression. But to return. Education, we said, is a training. Now a training is a discipline undergone for some specific purpose—not a hazardous, indefinite process. Therefore, the end or purpose of that training must be well understood, before the best-adapted method of discipline can be decided on. And what is the object of education? Surely not merely to instruct a boy in an alphabet—not merely to teach him to first spell, then pronounce, then read, the various words which that alphabet, by the rule of anagrammaticism, may compose; not merely to familiarize him with figures, and lead him from common to algebraic arithmetic—thence to the higher calculus! The ultimatum of education cannot be to assure him that the Red and Black Seas are the same colour as any other; and, when he first hears of the poles, to divest him of the ambition of climbing up them, by telling him that they are imaginary limits to an imaginary line, passing longitudinally through the centre of the earth! These are not the sole objects education has in view. She has a loftier aim. She looks on infancy as embryo-age. In the child she sees a man; in the man, a member of society. As a member of society, she discovers in him a threefold relation—1st, To the community, of which he is a member—2ndly, To the monarch, of whom he is a subject; and 3rdly, (last in order, but first in importance,) To the God, whom he must worship with uncovered head, with bended knee, with prostrate soul; whose precepts are to be treasured in memory, and educed in practice; and whom, while he obeys, he must love, and while he loves, must fear—not with a slavish dread, but with suitable awe at His majesty, and reverence for His name. These principles she will endeavour to instil early and gradually into his mind, remembering that to her are intrusted the formation of his habits of thought and feeling—the impression of the stamp of rectitude on his character—the training of a man, a member of society, an immortal soul—to good or evil. And while she acknowledges the responsibility, she will not shrink from the charge, convinced that a bias may be imparted, either favourable or otherwise, by dint of early discipline; that the most incorrigible may, in some degree, be subdued to a sense of propriety, and the glow of shame—and that, obeying the dictates of integrity to her trust, and of piety to her God, she may confidently rely on His aid, without whom nothing is wise, nothing is holy, nothing is strong.

If this position be tenable; if education be a training, and if it be a training for fitness to sustain this threefold relation—then the inference is at once established, *that religion is a branch of education.*

And here we must take the liberty of extracting from an article in the *British Critic* for October. In a passage delicious for its eloquence, the writer remarks:

“In fact, it has always appeared to us one of the most wonderful and benignant dispensations in the whole economy of Providence, that God has indissolubly, and, if we may so speak, *by design*, connected knowledge with religion, and religion with knowledge, making each necessary to each, and both instruments of improving and perfecting each other. God, had He so pleased, might have formed religion as a thing resting on its separate evidence, a thing which should be ‘*like a star and dwell apart*’; or He might have implanted religion as an immediate sentiment, a fixed impression, an inherent unchangeable instinct of our being, as natu-

ral to us as the affection of a mother for her offspring, or even as our self-love. But God, while He has indeed intertwined it with the fibres of the conscience, has rather caused it to spring up out of the development and exercise of all our mental and moral faculties. Whatever path of study we pursue—whether we stretch our thoughts along the universe, or penetrate into ourselves, and scrutinize the complex mechanism of our constitution, in objective science or in subjective, in astronomy, or geology, or anatomy, or psychology, or in the affinities and relations which all investigations bear to all—still religion comes as *one result of the whole general inquiry*. *Religion grows with knowledge*; the more we understand of the creation, the more we must fall down in adoring reverence before the infinite wisdom and power of the Creator. Thus it is with natural religion; and it is difficult to conceive—if all research as well as primitive tradition were taken away—that is, in other words, all inferential and *all historical* knowledge—on what basis natural religion could rest. Let us look, too, at revealed. God might have given some perpetual revelation of Himself and His government visible as the sun upon the face of heaven, or might have stamped it with His special signet upon the mind and heart of every individual among all the generations of mankind. But God has ordained otherwise. He has given a revelation to *particular persons*, and to particular persons by means of *words*. These words must be transcribed, must be explained, must be transmitted from understanding to understanding, and from age to age; and must be translated from one language into many and many others. Short sighted as we are, we can discover in such a plan apparent blemishes and inconveniences, which, as we may fondly dream, it would have been easy to obviate. But at least we can imagine no other plan by which religion could have been so inseparably united with knowledge and intellectual activity. For how much knowledge, and how varied, thus becomes indispensable to religion! And if we turn to the actual facts, how has the revival of learning, how has the general enlightenment of European nations, been identified with their Christianity! In short, as in the one case, God has made *religion the direct consequence of knowledge*, in the other, He has made *knowledge the direct consequence of religion*. What, then, must be the madness of those who would dissociate knowledge from religion, or religion from knowledge! And again, we say, what God hath joined together let not man put asunder.

“Beautifully has the Psalmist exclaimed of truth in its unity, as emanating from the Divine mind—‘*Thy truth, most mighty Lord, is on every side!*’ That all the rays of good converge to the same centre; that all forms of improvement are ultimately one, and that all the streams of knowledge come together with a beautiful confluence in the purified and fertilized heart;—this has been our firm and fond conviction from the earliest period that we could think or observe. Most especially we have nourished the belief, that religion is the crown and apex of the pyramid, and that all kinds of real knowledge and enlightenment may be its subsidiary ministers. They are not themselves the seed of righteousness and everlasting life, but they may be as the manure by which the soil is prepared for the reception of that seed: they are not, perhaps, the temple itself, but they may be as the vestibule, through which alone the temple must be entered.”

This, it is true, is elegant grammar; but we must be cautious of trusting to a semi-neological view of the connexion of knowledge with religion.

The connexion of religion and knowledge, it may be observed, is merely *co-operative*, not *mutually creative*. Where knowledge is combined with religion, they reciprocate illumination—the beauties of the one are discovered by the effulgence of the other: and that other, while coruscating in hallowed brightness, reveals its own loveliness and glory. But yet, though each is thus ancillary to each, their attributes are distinct. It is the unity of two sisters, whose traits of character, turn of imagination, and play of feeling are different, not opposed; and which, brought into unison, so blend, characteristic meeting characteristic, and thought harmonizing to thought, that each contributes her own light and shade to the picture, without marring its beauty, but rather heightening its effect. Knowledge cannot supersede religion; religion cannot exist without knowledge. They must wing together, embraced and communing: for only where both are present will the angels, Purity and Peace, descend; and as, unaccompanied by religion, the mission of knowledge would be in vain, so, separated from knowledge, religion would sicken and die.

To say, therefore, that as the direct consequence of religion is knowledge, so the direct consequence of knowledge is religion, is to assert what we consider inadmissible. The direct consequence of religion is, undoubtedly, knowledge; but the converse does not hold. A man may be able to read, yet not peruse the inspired volume. A man may be a philosopher; and his feelings may be excited to a pitch of enthusiasm, in which, as by a glimpse of the sun through a dark cloud, he may feel the lustre of a glory too bright for human vision: but he is not compelled to remain beneath the influence of that lustre—he is not necessitated to gaze continually on that brightness—the cloud may again overshadow him, and by veiling in the Deity, leave him enveloped in the mist of spiritual darkness. Philosophy may lead him up to the Creator; but he may return, to re-grovel on the earth. Philosophy, in fact, may be his god, and religion but a lifeless form, enshrouded in second causes, till some new wonder opens on him;—then, frantic with joy at the discovery, and self-complacently admiring his own ingenuity as the discoverer, he may burst into a rhapsody, and, while eloquent of himself, fancy that he is adoring the great First Cause—the Maker of all—the Judge of all!

And, as if conscious that his preceding remarks require some qualification, the same luminous writer goes on:

“All knowledge, in short, if it deserves the name, besides being desirable for its own sake, may, we conceive, be instrumental to the purposes of religion, without being, in itself, directly religious: but such knowledge, we must allow, on the other hand, is still to be considered as ancillary and subordinate; and the fabric of vital religion can no more be built up in the heart without the special lessons and promises of Revelation, than the arch can be built without the key-stone.”

The connexion of knowledge with religion is therefore merely co-operative, not mutually creative. Each is not only auxiliary, but necessary, to each. And if so, we at once perceive that religion is a branch of education, and not only an important, but—be it ever remembered—the most important branch. We wish to impress this on our readers. However necessary it is that a child be thoroughly initiated into the trade and commerce of his country, still more is it incumbent that

he be taught the moral obligations: and by so much as the former appears essential, by so much more, to every reflecting mind, will the latter rise in estimation. What if one have the wisdom of a Solon, or the philosophy of a Socrates, or the eloquence of a Cicero, if he be destitute of that wisdom which is from above—if his philosophy be but of this world—and if the eloquence of prayer stammers on his tongue! What if he become a second Cræsus by dishonesty! We do not place education in one balance, religion in the other, and say, let them poise in equilibrio; because we well know which would preponderate. We would not put knowledge in his left hand, and the Bible in his right, bidding him read now a line of the first, then a line of the second. We say, not only give him both, but, while this is inculcated on his mind, let that be disciplined into his heart; let it be deeply graven on his character, and let it take such firm hold on him, that time shall never be able to eradicate those early impressions.

This we are aware may, at first, appear an unpopular view of the subject. It may give a puritanical air to the whole question. Some may imagine, that, were this principle carried out in a national system, it would not be restricted to universal education, but would *degenerate* into a mad scheme of evangelizing. And a few fire-side politicians might take off their spectacles, and mutter something about a party-scheme—the organ of a faction—dissent *versus* Establishments, &c., &c. These false alarms, however, can only arise from a misconception of our meaning when we use the term religion.

Religio,—from *re*, emphatic particle, and *ligo*, I bind, is a moral obligation—and is the fundamental principle of all law—a *binding fast*. Hence it applies not to the peculiar doctrines of this or that sect. It is not a denominational characteristic. It is that system of duty towards God and man which ought to *fast bind* us to its performance, by—1. The character of its divine Propounder—2. The obligation of a Divine command—3. The necessity and reciprocal advantages of obedience—4. The penalty attaching to disobedience—(1) in this life—(2) in the eternity to come. Therefore it is only the essential doctrines of the moral law, which, being equally binding on all the family of man, and hence peculiar to no sect of Christians, are included in, and designated by, the term religion.

The necessity of inculcating these doctrines with the rudiments of education, surely no one can be found, at this period, with so obtuse a head, or so depraved a heart, as to deny: and if he did raise his puny voice, the clamour of general opinion would soon drown the attempt. It would be an extinguisher to put out the sun.

We have endeavoured to show the principle of education—that it is a training to a fitness for the three-fold relation of man to his fellows, to his monarch, and to his God. We have also attempted to prove, from these premises, the absolute necessity of combining religious with elementary instruction. The mode of this elementary instruction is more or less optional. Still it should be observed—

1. That man is a complex being, consisting of body, mind, and spirit. By the first of these, we obviously mean his physical constitution; by the second, his intellectual faculties; by the last, that most valuable of all—his immortal spirit. Education, then, to be effective, should apply to each of these in precise proportion to their respective bearing on his future well-being. Too much study should

not be allowed to cramp his physical frame ;*—too much relaxation should not divert him from the requisite cultivation of his mental powers ; too close an attention to both should not encroach on the demands of his soul—that candidate for eternal being, that probationer for everlasting blessedness or woe.

2. Education, to be properly adapted to the acquirement of man, must be practical as well as speculative. Indeed, to the majority, practical education is the *sum-mum bonum*, the very τὸ καλόν, of all learning. Speculative philosophy is a very elegant recreation, but a very bad business. For every one cannot derive such solid satisfaction from it as the poor woman did, who—when her pastor, calling on her to ascertain if any words used in his previous ministration had been too classical for her comprehension, asked her if he had not used the word *metaphysics*, and if she understood its meaning—replied, “O yes, sir ; and a great consolation it was to me to think that our blessed Lord is not only *meat*, but *physic* for us all !” We say every one cannot educe such substantial comfort from merely speculative philosophy.

3. In order fully to answer the legitimate end of education, it would be well if, in the initiatory discipline of youth, direct reference were made to the particular business or trade on which he is likely to enter. Some sciences, more than others, might prove of great—perhaps essential—service to him. To these he should be directed. Here, of course, much judgment would be necessary on the part of those to whom is intrusted the oversight of his education. We are also aware, that so sudden and frequent are the changes of life, and so variable, often uncontrollable, the bent of the human will, that neither can we ourselves with certainty choose, nor can we depend on our children's selecting, any particular branch of business, whether an hereditary avocation, or one parental experience deems more lucrative. Still, *cæteris paribus*, it is a desideratum, that the routine of his education be such as will best prepare him for his anticipated calling.

4. But the rudiments of a common education are imperative. This is of primary importance. And as this is the first step in individual tuition, so is it the first step in national advancement. When every child in the United Kingdom can read and write, England will be elevated one degree in the scale of nations. We said these are of primary importance,

(1.) Because, until these be acquired, the pupil is necessarily unprepared for a higher class of studies. Knowledge is progressive. Begin at the middle, and you have a rough material to work upon. The mind has to be smoothed from its native incrustations, and polished, before the beautiful lines of science can be graven on it. By thus neglecting the preparatory part of education, or only giving to it a superficial attention, the mental energies are cramped for all future endeavours.

(2.) Because, when these are acquired, and to proficiency, the opening faculties may, by self-tuition alone, make considerable progress in the cultivation of science, even if the advantages of a master are, by any circumstances, rendered unavailable.

(3.) Because these are necessary in the every-day transactions of business. Those who have not had the opportunity of acquiring them, feel the detriment of being unable to—perhaps, sign their own name !

* Gymnastic exercises, and morning lessons, should be generally adopted. Air, exercise, and early rising, are tried conduces to health, activity, and intelligence.

(4.) Because they are essential to render unemployed hours at all tolerable. How many are seen regularly taking their accustomed seats in a tap-room, who, had they any other means of recreating themselves, by some intellectual pursuit—it may be, the perusal of a cheap periodical—would infinitely prefer it to sitting listless and dormant, stupified by the opium of narcotic vapour, and with their senses yet more benumbed by draught upon draught of some soporific stimulant.

(5.) Because the claims of religion demand that every child should be taught to read. For what a blot on the face of creation, what a stain on humanity, is it, that before any should lie the opened page of a Bible, whose sacred contents, sealed from their understanding, should be mere hieroglyphics!

5. To these should be added, where circumstances permit, as much as possible of polite literature—a general acquaintance with the useful arts—and a knowledge of the principles of natural and moral philosophy, with the elements of science. There is scarcely a branch of learning, however apparently useless, but what may, at some period of our lives, prove of service, either for profit, for amusement, or for both.

The above are a few of the principles on which elementary instruction should be based, and we think they supply a general answer to our opening question, What is Education? We now purpose directing our attention to a second, WHAT IS NATIONAL EDUCATION?

To some this inquiry may appear superfluous, since the general necessarily includes the particular, and what is education for an individual must be also national education. But we have reasons for making this a distinct topic. The subject of national education is now becoming one of universal interest. And we are happy that it is so; we hail it as the harbinger of better days for Britain: and charity will not deem us presumptive, if we offer a few thoughts on the subject.

I. National education, we conceive, should be systematic in its general principles, yet adapting the instruction of industrial classes to provincial peculiarities.

It has been urged, that a scheme of national education would prove so complicated in its workings, that no system could by possibility be adhered to; and that to endeavour to lay down a specific programme of instruction, would be to propose what, from its very inefficiency, would negative itself. This we humbly consider to be a mistaken judgment. It is possible to systematize a plan adapted to general utility. By the reservation of the industrial classes, a routine might be decided on, which, while it harmonised all the branches into one characteristic feature, would yet impose on none an education useless, or next to useless, by its inadaptation to individual requirements. And if this can be accomplished, it is desirable that it should be—

1. Because a scheme of national education, in order to efficiency in its working, must be organized in its constitution. Union is power, but only union. There can be no union without organization. An end is proposed. How is it to be obtained? By the exertion of an individual?—Assuredly not. Then the principle of union must be brought to bear on it. Associated thought, associated resources,

associated energy—can effect what individual thought, resources, or energy would for ever struggle for, and in vain. An individual to build a Troy! But what, we ask, is association, if that association be unorganized? It would present the beautiful and poetical anomaly of agreeing to disagree! There must be union—there must be organization: but what is organization, if it be only one of personal effort? if all agree to do something, but leave the *how* to chance? A system, therefore, is as necessary to organization, as organization is a *sine qua non* to union, or as union is essential to success. We repeat—a system of education must be decided on, or the national scheme—benevolent though it be—will either, like a mud statue before the breath of time, crumble away to “the dust of oblivion,” or, ere the clay of the figure has set, be rent in pieces by a division of its members.

2. Not only is a unity of design essential to their usefulness who form the members of the educational society, or whatever other and better denominative they may select (for we do not presume to christen the child before it is born)—not only is it necessary to insure their usefulness, but, if some fixed plan be not adopted, there can be no standard of appeal. Every province and every village will be for having its own voice attended to—just as the man we lately read of, who, having been induced to attend a theatrical exhibition, and not at all relishing the piece which drew pailfuls from his eyes, roared out in bitter agony, “Alter the play! alter the play!” There must be a unanimity of design. Let a competent committee be appointed—checked, if it be deemed advisable, by a sub or select committee. Let the resolutions of that committee be put to a general vote of the society, then laid before Government. Let them be law. What would our liturgy have resembled, had all the then members of the Establishment been allowed to individually suggest their own forms of prayer? And if it be possible to compose a form of prayer suited to national use, surely it were far easier to lay down a plan of national education.

3. National education is not a question of to-day alone: as population continues to progress, so long will it be a desideratum; unless, indeed, we conclude that, in a short lapse of years, education will become hereditary. To present, therefore, a formless thing to posterity, for which, if they have forgotten its original designation, it will be difficult to find another—a systemless scheme of national education, which has no definite purpose beyond that of vague patriotism—would be a mode of procedure at least uncalled for. Instead of which, it should be a blessing, which might descend as an heir-loom to the next generation—be by them transmitted to the following—thence onward still—till the great human family shall have lain down together in the grave.

Our limits will not allow us to enlarge on this argument. We think it will become evident, after mature deliberation, that national education must be systematic in its general character, allowing, in the routine of the industrial classes, for any provincial peculiarities.

II. Another general remark we would offer is, that national education should be conducted by competent masters. We of the nineteenth century must not take pattern by our ancestors of the eighteenth; and, if a man can read a chapter in the Old Testament, or work a sum in the rule of proportion, without referring once to the tutor's key, place him in the dignified office of parish schoolmaster. The plan most eligible for selecting or electing masters, can only be determined by as-

sociated experience : but they should be men of sound erudition, and not too contracted a salary. To throw into the community a mass of working intelligence would give a great impulse to national elevation. It is unnecessary to enlarge on this point, since but to mention it is to prove its obviousness. Still, in a general view of national education, it is too important a topic to be altogether overlooked. On the character of the masters depends the *tone*, on their competency the *degree*, of the education imparted. To neglect the one were to give a limping one-sided education : to neglect the other were, in effect, to give no education at all !

III. National Education must be evangelical in principle, but unsectarian in character.

1. We have endeavoured to show the absolute necessity of combining religion with education. But while national education must in its principle be evangelical, it must not be confined to the doctrines of this or that sect. It must not be a chisel with which to grave out a party-name. Were this intentionally or unintentionally countenanced, a stigma would attach to it, which no after eloquence could remove. Instead of being coveted, it would be dreaded—instead of being encouraged, every possible effort would be made for its suppression. Religious factions—so bitter, because so bigoted—would become more so, by their mutual jealousy of a scheme which promised to strike at the very root of their dearest interests, by instilling into the minds of the next generation prejudices so hostile to each in the present one.

These remarks may seem uncalled for, since a national education must be unsectarian ; but we shall be understood when we allude to the division of non-conformity from conformity. We are aware that this is sacred ground, but we tread on it fearlessly ; because, wherever private feeling may incline, in a question so extended as this, all individual prepossessions should be silenced down to thought. We therefore reurge the position, that national education must be unsectarian in character, while evangelical in principle : and we do this, not merely because any other mode of procedure would be inimical to success ; but

2. Because prejudice is a *great national evil* ; and why should it be interwoven with national education ? Why should this bane of society, of human happiness, be allowed to incorporate itself with the instruction of our very youth ? Away with it from the face of the earth ! It is not from Heaven ! It blesses not, nor is blessed. It blighted the fairest flowers of paradise ! 'Twas the first whisper of the destroyer, the inciter of the first murder ! Its hands are so crimsoned with human gore that eternity cannot cleanse them ! Brother has risen against brother, father against son ! The contagion has spread ! The rivers of our country have been turned into blood ! The earth has steamed its horrid incense to the skies ; and, while Mercy has looked down and wept, and Justice frowned with vengeance, the lightnings of Eternal wrath have flashed, and still are we writhing beneath the merited stroke. What do we then with prejudice ? Let her not lurk behind the pillars of our temples ; let her not pollute the threshold of heaven ! Let our children be taught the great lesson, that mankind are one family ! Let them be told to reverence religion as one and the same wherever worshipped ! Let the next generation be trained to habits of mutual forbearance ! Let them dwell together in unity ! So shall the will of the Lord be done on earth, even as it is in heaven. So envy and rancour shall no longer array themselves in the robes of the sanctuary ! So shall there be more

literally one fold under one Shepherd: the prayers that ascend to the Divine footstool shall breathe in peace and blessedness; and the praises that echo from rock to rock shall not be interrupted by a discordant note; but, caught up by the unseen guardians of our race, shall melt away in the distant anthems of celestial choirs—one happy, holy, and harmonious strain.

National education must, therefore, be unsectarian, and this—

1. As to its *masters*. One point of qualification necessary to candidates for this office should be, that if men of sectarian sentiments, they must rigidly abstain from all sectarian discipline in the schools. And the most effectual preventative for this would be, to frame a system which could not be warped to private opinion, and thus to take the power out of his hands. It would be most unwise to permit the inculcation of sectarian principles. National education should be unsectarian,

2. As to its *routine*. Of course, as that routine is not yet decided on, it is impossible to say how far religious principles are to be blended with the other branches of education. Yet we conceive, that to every rightly-constituted mind, it will appear advisable that the exercises of each day should commence and close with devotion. First, reading a portion of Scripture (perhaps the lessons for every day, in their morning and evening rotation), either by the master alone, as in the British and Foreign schools, or by the master and boys in alternation—whichever is deemed most fit.* Secondly, a suitable form of prayer.

(1st.) The reading of a portion of Scripture. This surely is a point we need not urge. It speaks for itself. But, while on this topic, we cannot but observe, that the Bible should not be introduced into schools as a *class-book for instruction*, but as a *book of devotion*. It surely is not well to associate in the mind of a child the volume of Holy Writ with his Spelling-book, or his Arithmetical Tutor. The Bible is of too sacred a character. It ought to be held up as contradistinguished from all other books. The policy, as some call it, of killing two birds with one shot, or (to drop the metaphor) of teaching reading and religion at the same time, is, at best, a bad one. There are now in circulation books designed for progressive improvement, in which the learner is carried on, step by step, through the intricacies of ancient and modern proper nomenclature and syntactical construction. And, although we admire our authorised translation of the Scriptures, we must confess that is not the Book we should select as the best adapted for exclusive instruction in reading. How elegant are some of the psalms! What masterpieces of composition! The history of Joseph is replete with the simple, the beautiful, the pathetic. Some passages, too, of the prophetic style are universally allowed as some of the finest specimens of the sublime extant. And the evangelical narratives, as well as apostolic epistles, cannot fail to touch every reader with their tender pathos, or sinewy nervousness. In fact, these opinions are now common property; and we rejoice that they are so. Still, it must be admitted, that our language has materially altered (some say improved) since the period of that translation. Accessions from the stores of foreign literature are constantly enriching it. Many words now in usage

* Perhaps the latter—as, while the master was reading, the boys might be playing, or attending to any thing but what was being read. But if they took an alternate part in the reading, they must at least give alternate attention.

among us are unintelligible to an English scholar of "the olden time." And if on no other ground, yet on this, we would reject the idea of making the Bible a class-book for instruction in reading. Let children enter on some progressive course of reading lessons; and let the Bible be only taken down from its shelf for devotional exercises. Let them read it *with a moral reference*, as the only Book—because the only inspired one—from which they may safely learn the great principles of truth. And if they open it with this view of its contents, ere long, while they revere it for the purity of its doctrines, the beauties of its style will evolve and open upon them, and then, the twofold result may be gained—that of making them better scholars and better men.*

Another reason why the Bible should only be used for religious exercises, is, because if a spirit of toleration be encouraged in national education (as we sincerely hope it will) one obstacle to the entrance of children whose parents were heterodox in their faith would at once be removed. If the scholars are compelled to read the Bible as a class-book, and some parents conscientiously object to such a practice, then either their children must vanish at the moment of reading, and so miss one essential branch of education, or they must read in the morning or afternoon what is contradicted or counteracted in the evening—rather than which parents would keep their children away altogether. On the other hand, if the reading of the Bible be limited to devotional exercises; and a regular course of reading, independent of and distinct from this, were observed in the school-routine, then such heterodox-born children might be admitted to the school half an hour later than the others; and so both parties be satisfied. We therefore say, be the Bible a book of devotion, and that only. But reading a portion of Scripture is not of itself sufficient to constitute a devotional exercise: it must be followed by—

(2nd.) A suitable form of prayer. Why we say a *form*, is not from a predilection for the usages of the Establishment, but to preserve the unsectarian character of the school-routine. For, if license be given to the master to adopt what language he pleases, he is immediately presented with a power which he not only may, but must, wield as his private opinion directs. It is next to impossible for his judgment to lean one way, the language of his petitions another. Thus one school will be Calvinistic, a second Arminian, a third, perhaps, Socinian; till all the other *ians* and *isms* be worked into the system: when national education will resemble a chess-board; *men* of opposite colours of religious opinion will move in opposition; and, at last, the highest functionaries will be checkmated, or with not another move left them but that of retreat. On the other hand, if a suitable form of prayer for morning and evening were composed, which all orthodox Christians might place in the mouths and hearts of their children, without any sacrifice of individual views,

* We have dwelt on this subject, because, in some schools, it is the fashion to make the New Testament a second class, and the Old, a first class book: and, after the boys have read some lines of these diurnally, for a few months, they are pronounced good readers, and in this branch their education is finished. Hence our stumbling broken-legged pronouncers. This is the secret, also, of the monotonous pulpit-oratorical style some parlour readers assume, when the length of their countenances more than compensates by its very grotesqueness for the tedious length of the recitative. In some respects, the reading of schools is lamentably defective: and should a plan of national education be introduced, it would be well if this received specific attention.

then the master's power would be circumscribed: he would have limits, farther than which he dare not go, and as far as which he must go: while no objection could be taken by any possessing practical common sense—and such, we consider, are Englishmen.*

If national education should not be sectarian in its character, the way is prepared for our next general remark, which is—

IV. That national education must not be connected exclusively with the Establishment, but with the State. To vest it in the church would be to give it a sectarian aspect. We wish to see the churchman shake hands with the dissenter, before they enter on this great national question. If placed unrestrictedly under the jurisdiction of either, the non-included immediately rises an adversary. Such is human nature. Often, when we might suppose it curbed by a better feeling, strife and contention ensue: and national education, instead of a general blessing, might prove a universal curse. In order, therefore, to insure efficiency, a higher ground than either must be taken—higher, that is, with reference to civil authority. This ground can only be the Government. Let national education rest solely on the State for support, and the State as disconnected, *pro tempore*, from the State-religion. We are not here entering on the Church and State argument. With it we have now no concern. There has been much spiritual litigation on this point; and, as usual in all litigation, little has been gained on either side. The church is the church still; and dissent is not yet elevated above dissent. But however religious factions may reciprocate uncharitableness, this, as we observed above, must not be a party question. It is reasonable, necessary, and the dictate of charity, that it should not be. Reasonable—because, as union is power, division is weakness—necessary—because education should not, like a sun, shine on only half the Christian world, leaving the other *night*; and charitable—since it is better to heal wounds than to reopen them. The State, then, should be the alone base of national education.

But some will say, that if national education be placed in the hands of Government—if the State legislate for it, and if that legislation be backed by civil power, it will not be education, but slavery. So it will. And, therefore,

V. The support of the State to national education must be one of encouragement—not of compulsion. Were it the latter, officers of justice must be continually on the look-out for truants; indeed, in such a case, it would be exceedingly desirable to call out the army from its present *otium cum dignitate*, and place our youth under education-martial-law! This, it is evident, would annihilate all confidence. Besides, to teach a boy to spell, or enforce his parents' sending him to school, by the arm of civil power, would be power most uncivil, and as uncivilly submitted to. The parent should be encouraged to embrace the offer of education for his children, by rendering that education sterling in value and reasonable in terms. The child should, on his part, be encouraged to alacrity and cheerful obedience by that, in

* We know that some object on principle to the use of forms of prayer; and we are conversant with nearly all the arguments for and against it; but we still avow our opinion, that, in this case, there must be one. The present is not a question of congregational worship—it is simply a question of education. We would not see our children educated without some attention to the demands of religion. At the same time, we would not make that religious discipline sectarian. We have a connate and innate antipathy to the very word sectarian; the particle *un* is, with us, a most valuable addition. To preserve the *un*sectarian character of national education, we advocate the use of some set form of prayer.

many cases so powerful stimulant—reward. This would do more than the arm of the law or the rod of the schoolmaster.

The only support that national education derives from the State must be one of encouragement—by organizing the constitution of the society—by the safe investing of funds for its maintenance—by calling in returns to statistical inquiries—and by grants of pecuniary aid. In the words of Lord Brougham, “*they [Government] should interfere as little as possible beyond affording facilities; they ought not to force, but to help—not to control, but to co-operate.*”

We have not space to consider the question, whether national education should be supported by voluntary contributions or by a rate? Public opinion is divided on this subject, though, we believe, the majority incline to Lord Brougham’s view. We think common sense will decide, that to trust so important an object to the vacillating support of voluntary charity, would be like trusting the wind to the guidance of a vane. We shall perhaps be referred to the success of this principle in the case of missionary operations; but how great a power is obliged to be weekly, monthly, quarterly, and annually brought to bear on its supporters, in the shape of sermons, pamphlets, reports, &c. &c., as well as by continued personal application! What an onerous charge is the raising a specific sum for a specific object! What energy and self-denial are requisite to get up “extra efforts!” Drop this repeated application, and where are the voluntary contributions? We are, however, in spite of ourselves, entering on the subject, and must resolutely stop.

We have now attempted an outline of the principles of individual and national education. We cannot better appeal to the sense of the community, on the advantages of national education, than by adopting, as conveying our own sentiments, a beautiful and impressive passage from the *British Critic*:—

“Where Bishop Stanley speaks of the incalculable and paramount importance of education, and represents it as the fulcrum and the lever of a nation’s welfare, we feel every pulse of our heart beating in unison with his lordship’s emphatic language. The assertion, in fact, if the matter be accurately considered, and if we know what education means, is almost a truism. If a nation be considered as carried on through successive generations, then its laws, its religion, its literature, its philosophy, and its habits—are all but parts of its education. But, without the signification of the term to any forced or unusual latitude, still the proposition is well nigh self-evident. Humanly speaking, man is as he is trained to be. We say humanly speaking, because we would not be thought to mean that education is omnipotent to change or to perfect the nature of man: but simply, that almost the whole which men can do for mankind is by means of education. In nations, as in individuals, the produce is according to the planting and the tillage; and unless the proper seed is sown, and the proper care is taken, from the strength and richness of the soil there will only result a crop more rankly luxuriant of noxious and venomous weeds. Nay, *more* must depend on the course of *training* in the case of nations than in the case of individuals; or, at least, the consequences will be more apparent in the national character: because, when the mass comes to be taken into the account, the diversities of individual disposition neutralize each other, and leave the general result to be most entirely affected by general causes. Not only will the national mind take its hue, for the moment, from

the circumambient atmosphere, as the sea takes its colour from the clouds that sweep across it, and reflect back the images which it has received; but the nation itself will be framed and moulded by the lessons which it imbibes. Without a right education, a people will remain, of necessity, rude, ignorant, turbulent, ferocious; with a positively wrong education, it can only be turned to false opinions and vicious courses; and the trite old line will hold true of a whole community, as well as of any component part—

“ ‘Just as the twig is bent, the tree's inclined.’ ”

CÆSAR'S HOUSEHOLD.

“ All the saints salute you : chiefly they that are of Cæsar's household.”—Phil. iv. 22.

THE apostle Paul wrote the Epistle to the Philippians while a prisoner at Rome; and, as is usual at the close of his epistles, he sends salutations to those Christians for whom the epistle was intended. “ Salute every saint in Christ Jesus : The brethren which are with me greet you : All the saints salute you.”—Phil. iv. 21, 22. These salutations are a signification of our affection, whereby we wish to our fellow Christians all temporal and spiritual blessings. That this duty of kindly saluting others, whether by words, letters, or any other mode, is not to be neglected by the saints, when occasion offers, is manifest from the command of the Saviour, the example of the apostles, and from its great utility.—Matt. x. 12; Luke xxiv. 36. This duty, when discharged in sincerity, in faith, and in love, is adapted to increase mutual affection among Christians: on this account, therefore, demands attention. The saints in Cæsar's household had not seen the saints at Philippi, yet they loved them as heirs of the same glory—wished them all joy—sent them salutations expressive of their regard. “ All the saints salute you, *chiefly* they that are of Cæsar's household.” There were saints in Cæsar's household. This is a fact worthy of special notice. The Cæsar here referred to was Nero, an infamous emperor of Rome, who ruled from A.D. 54 to 67 or 68. This wretched being was the first who enacted laws against the Christians, and commenced those general persecutions which raged with so much fury during succeeding reigns. He murdered his mother, and almost all his friends and principal subjects, and encouraged every vice. About the year 64, a great part of the city of Rome having been reduced to ashes by fire, this infamous man sang one of his poems at the view of the flames, and, to appease the senate, charged the Christians with being the authors of it. Multitudes of them were immediately seized; some were wrapt up in the skins of wild beasts, and either torn in pieces by dogs or crucified; while others were covered with wax and other combustibles, and burned in his gardens, as nocturnal illuminations to the city, while he with great pleasure beheld the scene—the horrid scene—from his window! This is the monster of whom the apostle speaks, and in whose house *saints* resided. The person or persons who were the instruments of their conversion is not recorded, but it is probable that Paul's imprisonment was overruled to this end—chap. i. 12, 13. Presuming this was the case, the means of their conversion illustrate the providence of God: God allows Paul to be a prisoner at Jerusalem; that his cause should not be determined there, moves him to appeal to Cæsar—the apostle is sent to Rome, and God renders his chains an occasion to bring in a harvest of converts in Nero's palace.

And this is not a singular case : Onesimus, running from his master, is guided by an invisible Hand into Paul's company, and thereby to the cross; and he who came a fugitive returned a saint.—Philemon, 10—15. When the Son of God met with the Samaritan woman at Jacob's well, He appeared to have no other object in view in resting on the well than His own refreshment; but, oh, what a train of merciful providences followed this, which seemed but accidental!—John iv. 29—41. The time, the means, the place of our conversion, are all ordered by the wise providence of God: “Thy way, O God, is in the sea,” &c. These saints in Cæsar's household gave satisfactory evidence of their piety: one evidence was, *love to the brethren*. They had never seen the saints at Philippi, they had only heard of them, yet this was sufficient to induce affection; they were saints, and as such they loved them, and showed this love by their kind salutations. The *courage* of these individuals was another evidence of genuine piety. They lived in the household of Nero, that bloody persecutor—yet they were not ashamed of their Master, nor of His people. This confession of Jesus, in such a situation, was a proof that they were strong in the grace that is in Him.—Rom. x. 9. These salutations were not mere empty compliments, but, no doubt, were accompanied by earnest prayer. This also was an evidence that they were saints, not only in name, but in reality. “Chiefly they that are of Cæsar's household.” Having made these preliminary remarks, let us proceed to notice, the dangers—the trials—the duties—the encouragements of the saints, in these circumstances.

I. *The dangers of the saints in Cæsar's household.*

Cæsar's household is an unhealthy situation for the growth of the saint's graces; and, without due care, he is very likely to grow downward toward earth, instead of upward toward heaven. The Christian, in such a situation as this, is in danger of compromising his principles, conforming to the world, and neglecting his religious duties.

1st. The saint in Cæsar's household is in danger of compromising his principles. The principles of the Christian, which he has derived from the Word of God, and which are the result of mature consideration, ought to be very dear to him—of these he ought never to be ashamed—such principles ought to be rooted in his mind. After the Christian has tried his principles by the truth as it is in Jesus, he should hold them fast, and never let one go until he sees that it is unscriptural. The Almighty has given us His Word in order to supply our minds with accurate views of Divine things; for this purpose we should search the Scriptures, and, when we have ascertained what the mind of God is, we should act out our principles. This God requires. But when the Christian is situated amongst those who have no fear of God before their eyes; who make their own will, and not the will of God, their rule; and who treat all serious things with contempt, then he is in danger of concealing his real sentiments, lest he should suffer persecution for righteousness' sake. Should he do this he will act unworthy his character, will betray his Lord, and cause the enemies of the cross to triumph. The Christian is to be the same man in all situations: he is to hold the same principles in Cæsar's household as in the household of Narcissus, which are in the Lord.—Rom. xvi. 11. “Hold fast,” ye saints in Cæsar's household, “the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus.”

2. Worldly conformity is another danger to which the saints are exposed in these

circumstances: "And be not conformed to this world" is the Divine command. Unconverted men are men of the world, not because they are in the world, but because the world is in them. Now to these the Christian is not to be conformed; he is not to be like them; he is to be quite different in his sentiments, practices, and desires.—Col. iii. 5—25. The saints, instead of being conformed to this world, are predestinated to be conformed to the image of God's Son: they are to be like Him in His deep humility, supreme devotion, and sublime benevolence.—Rom. viii. 29. But in Cæsar's household the Christian is in danger of forgetting Christ, his great pattern, and of imitating the pride, and selfishness, and unholiness of his enemies. Man is an imitative creature, and, in consequence of his remaining depravity, is more likely to copy a bad than a good example, especially when he has this unholy object constantly before him. When the children of light are constantly with the children of darkness, there is more probability that the former will imitate the latter, than that the latter should imitate the former. There is much danger in this situation. For example, many pious servants have had cause deeply to regret that they ever entered into Cæsar's household. In this situation their piety has declined, their consciences have been wounded, and their religion brought into contempt.

3. There is a danger, in such a situation, of neglecting religious duties. There is oftentimes a backwardness to these in the most favourable circumstances; but, in Cæsar's household, the danger is extreme. The late hours at which men of the world often retire to rest is a hindrance to private devotion. This also is increased by the want of a suitable place for retirement; and even where these impediments do not exist, there are others, arising from the state of mind induced by constant association with those in whom the spirit of worldliness reigns. That we may enjoy sweet communion with the Father of mercies we require tranquillity of mind; but how difficult to obtain this in the midst of a family from which is banished every thing like seriousness! True, the God of Hope may vouchsafe His presence in such a situation, and raise the minds of His children above the influence of outward circumstances; but, in the generality of such cases, the Christian's mind is distracted—unfitted for devotional exercises—and he cries out, "Woe is me that I sojourn in Mesech!"

II. *The saint's trials in Cæsar's household.*

These have been partly anticipated, but there are others which require a more distinct consideration. One trial the Christian finds in this situation, arises from a want of sympathy in those with whom he lives. The human mind possesses a power of so entering into the circumstances of others as to partake of their feelings. Now every candid observer of facts must have found that every one enters most readily into that feeling which is most prevalent in his own mind. "Our sympathetic feelings are found to be most lively, when the circumstances of the individual who attracts our sympathy have been most similar to our own. The man who has encountered and escaped the dangers of a storm, feels most acutely when the vessel in the distance appears with her signals of distress, and to which no assistance can be rendered." These remarks, if correct—and we presume no one will question this—show that it is impossible for the wicked to sympathize with the Christian in his mental conflicts; at least, to sympathize with him as he can who has felt the same. Our Divine Lord can sympathize with His saints, because He has experienced many of their trials,

“For in that He himself hath suffered; being tempted, he is able to succour them that are tempted.” This sympathy affords great relief to the burdened mind of the Christian, and he who is deprived of it feels this privation a great affliction—this affliction the Christian must meet with in Cæsar’s household, since the unregenerate members who compose it have never been in the same circumstances. The men of this world know nothing of those inward struggles with which the saints of God are familiar—hence can give no advice, offer no prayer, administer no consolation. This is a source of joy which can only be found in the society of kindred spirits; therefore he who would possess it must not live in Cæsar’s household, except Providence obliges him. Another trial connected with this situation arises from *the neglect of family prayer*. Family prayer is a mean of grace which cannot be omitted without inconceivable loss, and yet this is a loss in which every one must participate who lives in an ungodly family. Sometimes, it is true, a form of prayer is read, even in ungodly families; but so long as the form is substituted for the spirit, so long will the Lord’s rich blessing be restrained. The house in which there is no family altar—provided this neglect arises from the want of a right disposition—is under the malediction of Heaven, and this will be deeply felt by every true Christian. The individual who does not feel the neglect of family prayer a trial has cause to question whether he is a saint. Had he felt the powers of the world to come he would not regard such a loss as trivial. There is, in addition to these trials, a *third*, which must press heavily on a Christian’s mind—viz., the enmity which he sees daily exercised towards God. The Christian must feel this a trial when he *thinks* of this enmity; but the trial must greatly increase in weight when he is constantly eye-witness to it. Surely the mind of that pious servant must be pained, when she goes into a family of which every member is a *rebel against the God of love*. This affliction must be much greater if the only Christian in Cæsar’s household be a wife, a mother, a sister. What an afflictive sight to a pious soul to have constantly before her dear relatives—a father, a mother, a sister, a brother, a husband, or a child—all enemies to God, children of wrath, fuel for hell! Great, however, as this trial is, it would be greater still if Christians thought more of the miseries to which they are hastening, the Being against whom they are rebelling, and the glories from which they will be for ever banished. During the last few weeks we have heard of the rebels in Canada; and, no doubt, the scenes described in the newspapers have excited painful emotions. But we have no occasion to go to Canada to see rebels: the Christian who lives in Cæsar’s household resides in the midst of rebels against the King of kings, and every time he looks at them he would be affected deeply, if he did but see sin as his Saviour did when He wept over Jerusalem, and “Rivers of waters would run down his eyes because men keep not God’s law.”

III. *The duties of the saints in this situation.*

Now the first object which claims your attention is, *consistency in your own conduct*. That was an important prayer which the Psalmist once offered, “Lead me in a plain path, because of mine *observers*.” The Christian has many *observers*; God observes him, devils observe him, angels observe him, and those in Cæsar’s household observe him. The ungodly master narrowly watches his pious servant, the ungodly child narrowly watches the pious mother, the ungodly wife narrowly watches the pious husband. The eyes of

the whole family are fixed on this one saint in their midst, and, not taking the trouble to search the Scriptures, they will form their idea of religion from the influence which it has upon you. Then the first thing you should aim at is, to disarm prejudice against the truth, by exhibiting its holy influence in your life. Such conduct, like the leaven in the meal, will operate imperceptibly upon the corrupt mass around you. The truth as it is in Jesus always does operate on sinners, but never so powerfully as when felt in a holy life. This is a fire which, when preceded by the Holy Spirit, dissolves the rock of ice around it, and reduces it to a pure river of love. Consistency of conduct in a Christian reflects the image of God's Son; and this operates on Satan's image in the soul until it is quite erased: *then* it awakes up in the likeness of our Great Model—"Seeing that ye have put off the old man with his deeds," &c.—Col. iii. 10. The providence of God sometimes places a Christian in an ungodly family with this specific design—that he may diffuse his light, that he may be a witness for God, that God may show that He dwells with men. Joseph was a light in Potiphar's house—Jacob was a light in Laban's house—these saints were a light in Cæsar's house. Then, if God places the Christian in an ungodly family, in order that he may be a light shining in a dark place, how important this light should shine in full strength! "Let your light so shine before men," &c.—Matt. v. 16. Respectful behaviour towards all the members of Cæsar's household is another duty which devolves upon Christians. Though Cæsar was a very impious wretch, yet his will as a king, as a master, and as a parent, so far as consistent with the word of God, ought to have been cheerfully obeyed. Religion does not dissolve any of the social ties, does not destroy civil distinctions, does not free men from all human laws. No; religion requires subjects to be obedient to their king, though a Cæsar.—Rom. xiii. 1—7. Religion requires servants to be obedient to their masters; yea, not only to the good and gentle, but also to the froward.—1 Peter, ii. 17—20. Religion requires children to be obedient to their parents, though Herods—Col. iii. 20. When we affirm that God requires this obedience, we do not mean when it clashes with our obedience to Him, but so far as the commands of kings, masters, and parents, are consistent with our duties to our Maker. Pious servants have sometimes forgotten this duty, and hence, by not giving honour to whom honour was due, have strengthened the enmity of their employers against that religion which they should have tried to recommend. "Honour all men." Direct, prudent, and strenuous efforts for the conversion of sinners in Cæsar's household is also an imperative duty. Harken to the words of the wise man, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: if thou sayest, Behold we know it not: doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it, and shall not He render to every man according to his works?" These are solemn words, and should be well weighed. The persons with whom you live under the same roof, with whom you eat and drink, with whom you frequently converse, are ready to perish—there is but a step between them and *damnation*. This thought should excite your sympathy, prompt you to immediate effort, and induce a spirit of earnest prayer for their salvation. Neglect this effort to rescue them from death a moment longer, and they may sink into the quenchless flames. These poor souls who are ready to perish are close to you, so that you have no occasion to lose any time, or expose

yourself to the inclemency of the weather, or neglect your business—they sit by your side, and invite your affectionate aid. Then, if my reader is a saint in Cæsar's household, let him *prudently*, yet *diligently*, impart religious instruction, give suitable cautions, present every motive calculated to operate on their fears and hopes: "Whatsoever thy hand findeth thee to do, do it."—Eccles. ix. 10.

IV. *The saint's encouragements in Cæsar's household.*

1. The Spirit of God can preserve the work of grace in the soul in the most dangerous situations. Divine grace is such a fire as no water can wholly put out. Grace holds up its head amidst a sea of wickedness. No situation you can conceive of could be more perilous than Nero's household; and yet the Spirit of God maintained the work of grace in the souls of His saints in its vigour even here. The Lord preserved Joseph in Potiphar's house, Job in a land of idolaters, Lot in Sodom; and the same grace can make you more than a conqueror through Him who hath loved you.—Phil. i. 6.

2. The situation already referred to gives the Christian an opportunity of doing much good. The Christian ought not to *choose* such a situation, but, if Providence places him in it, he may take comfort from the consideration that he is able to scatter the light. Suppose all the saints were confined to one place, how little light would be diffused over this dark world; but the Lord has so ordered it, that His people are scattered all over the world, that every man may get some spiritual light. What great good would be done to the world if there were a saint in every ungodly family, and every saint did his duty: then the world would soon be raised from degradation to honour, from misery to happiness, and from ruin to complete restoration to God.

3. The faithful Christian will soon be removed from Cæsar's household to his Father's house in glory. This is a great consolation. Now he may live in the midst of God's enemies, but soon he shall live with His friends, and of him it shall be said, "But ye are come unto Mount Zion," &c.—Heb. xii. 22—24.

Christians, when found in such situations, afford proof of the sovereignty, power, and goodness of God. There were saints in Cæsar's household, but they were not all so; Nero continued in his sins. What made this difference?—Grace. "And I will have mercy," &c.—Rom. ix. 15—33. The conversion of a sinner to God, under any circumstances, is an illustrious exercise of Divine Power; still more so when taken from the very dregs of society. Almighty grace makes trees of righteousness grow in the worst soil: "Is anything too hard for the Lord?" And how amazing the goodness of God in stretching forth His hands of mercy even to sinners in Cæsar's household. "But Esaias is very bold," &c.—Rom. x. 20. After this instance of Divine sovereignty, power, and goodness, no sinner should despair!

DOMESTIC HABITS OF MILTON.

MILTON rose at four in the morning during summer, and at five in the winter. He wore almost invariably a dress of coarse grey cloth, studied till noon, dined frugally, walked with a guide, and in the evening sang, accompanying himself on some instrument. He understood harmony, and had a sweet voice. He for a long time addicted himself to the practice of fencing. To judge by "*Paradise Lost*," he must have been passionately fond of music and the perfume of flowers. He supped off five or six olives and a little water, retired to rest at nine, and composed at night in bed. When he had made some verses he sang, and dictated to his wife or daughters. On sunny days he sat on a bench at his door; he lived in Artillery-walk, leading to Bunhill-fields.—*Chateaubriand's New Work*.

KINGSWOOD AND BRISTOL TABERNACLES.

(Continued from page 409, Volume IX.)

CONTINUED indisposition appears to have detained Lady Huntingdon in London till the beginning of June. During this interval, after preaching at Portsmouth, Gosport, and other places, with signal success, Mr. Whitfield returned to Bristol, where he was occupied in his usual way, and was attended with an eagerness, and multitudes, more remarkable than on former occasions. Not long after his arrival, he wrote thus to the Countess:—"Since I wrote last to your Ladyship, several things have concurred to prove that Providence directed my way hither. I have preached three times, and each time our Lord caused the Word to leave a blessing behind it. Yesterday congregations were very large in the fields. This evening I am to preach again, and to-morrow, God willing, I set out for Wales. Though my brother is sorry for the occasion, yet he rejoices very much that he is to be honoured with your ladyship's company. I believe you will find his house very commodious, and I am persuaded your ladyship's coming will prove a blessing to him. I earnestly pray the Lord of all lords to bless the waters for the recovery of your health. Though I want to die myself, yet methinks I would have others live, especially such as, like your ladyship, are placed upon a pinnacle, and in a particular manner set up as lights in the world. May the ever blessed God fill you with all His fulness; and, after you have done and suffered what He hath appointed for you here, translate you to partake of an exceeding and eternal weight of glory in His kingdom hereafter!"

On the 23rd of June Mr. Whitfield returned from his Welsh expedition, and joined Lady Huntingdon, who had taken up her residence at the house of his brother in Bristol. "Yesterday," says he, in a letter to Mr. Hervey, "God brought me here, after having carried me a circuit of about eight hundred miles, and enabled me to preach, I suppose, to upwards of a hundred thousand souls. I have been in eight Welch counties, and I think we have not had one dry meeting. The work in Wales is much upon the advance, and likely to increase daily. Had my dear Mr. Hervey been there to have seen the simplicity of so many dear souls, I am persuaded he would have said, *Sit anima mea cum Methodistis!* But every one to his post. Good Lady Huntingdon is here, and goes on in her usual way, doing good. She is recovered from her indisposition. I hope this will find you recovered also."

As long as Christ has a church on earth, and disciples animated with zeal for the glory of His name, the Countess of Huntingdon will live, and enjoy a distinguished niche in the temple of God. The world has its heroes, whom it holds up to universal admiration in the page of history—here the Church of Christ presents to us one of hers. The moment her ladyship arrived at Bristol, her active spirit began to devise fresh plans for the amelioration of those who hated that light, which her burning zeal for the salvation of immortal souls longed to pour in torrents on all those within her reach. Her compassionate heart—tenderly sympathising in the distress of her fellow-creatures, and breathing forth the most affectionate ardour for their eternal interests, induced her to visit the prisons, the house of pestilence, and the chambers of mortal disease, wherever the voice of misery invited her, bearing with her the mercy of the Gospel to souls on the very brink of eternity. Cessation from labour was a state of the most painful mortification to her ladyship, and called forth the severest exercise of self-denial. The

Lord himself was a man of incessant labour, from the day He entered on His ministry, till the hour when He expired on the cross. The venerable Countess inherited no small portion of her Master's spirit, and persevered in active service from the first hour that she commenced her spiritual course, till called to a crown of eternal blessedness in heaven. Never weary of well-doing, on this, as on former visits to Bristol and the Hot Wells, her ladyship, and the Ladies Hastings, (her sisters-in-law), renewed their benevolent intentions towards the poor debtors in Newgate. Several ladies of rank were enlisted in this work of mercy, and Lady Huntingdon had the heart-felt satisfaction of liberating many miserable individuals whose debts were under ten pounds.* Some were restored to their families, and others, by her munificence, were enabled to prosecute their lawful callings with honour and credit. Facts like these are the glory and beauty of history, and reflect additional lustre on the character of this venerable woman.

Great was the success of Mr. Whitfield's labours at this time in Bristol and Kingswood. With irresistible zeal he proclaimed to listening thousands the glad tidings of salvation, and a harvest of immortal souls was reaped, exceeding what results from the painful exertions of many a faithful minister during the course of a long life of active labour in the cause of God. The vast increase of converts, and the affectionate attachment which multitudes felt for his apostolic ministry, now induced him to think of erecting a more commodious place of worship for their accommodation. In this noble work he was ably assisted by Lady Huntingdon, who exerted her influence in procuring pecuniary support from many of those persons of rank with whom she was connected. To Lords Chesterfield, Bolingbroke, and Bath, she addressed letters, soliciting their aid towards the erection of the Tabernacle at Bristol. Her ladyship lived on the most intimate terms with all her contemporaries distinguished by wit, politeness, or philosophy, or learning, or the talents of public life—notwithstanding the increasing reproach of the cross, which she gloried to brave, had made a vast hiatus between their pursuits, as well as temper, and her own. Though some of her former intimate acquaintances had long forsaken and shunned her, yet she was honoured with the friendship and advice of several distinguished for classical knowledge and superior talents, and eminent as statesmen and parliamentary orators. It is much to be lamented that the answer of Lord Bolingbroke has not been preserved; but the letters of Lords Chesterfield and Bath—statesmen in every trait of personal character totally dissimilar to each other—will be perused at the present day with much interest.

The letters of these great men are as dissimilar as their characters. Lord Chesterfield's politeness and insincerity are quite characteristic. But Lord Bath appears to have had his heart touched by the transforming influence of Divine truth. He was frequent in his attendance on the ministry of Mr. Whitfield; and contributed liberally towards the Orphan-House in Georgia, and the building of Tottenham-court Chapel. Lord Chesterfield's letter is dated,

“ London, June the 18th., O.S., 1749.

“ Really there is no resisting your ladyship's importunities. It would ill become me to censure your enthusiastic admiration of Mr. Whitfield. His eloquence is unrivalled—his zeal inexhaustible, and not to admire both would argue a total

* See Gentleman's Magazine for 1749.

absence of taste, and an insensibility not to be coveted by anybody. Your ladyship is a powerful auxiliary to the methodistic cabinet; and I confess, notwithstanding my own private feelings and sentiments, I am infinitely pleased at your zeal in so good a cause. You must have twenty pounds for this new Tabernacle, whenever you think proper to demand it—but I must beg *my name* not appear in *any way*. Lady Chesterfield sends her best compliments, and will reply to your letter in due time. She is active amongst her friends, and I doubt not but you will reap the benefit of her solicitations. It is gratifying to learn that the air of Clifton agrees so well with your family. Tell Lady Fanny I have not received an answer to my last letter. With best wishes for the success of all your disinterested acts of benevolence to the human race, and kind regards to all your circle, I remain, your ladyship's most faithful friend and servant,

“CHESTERFIELD.”

“Madam,—It gives me unfeigned pleasure to hear of the good effects of Mr. Whitfield's preaching at Bristol, and amongst the colliers; and I feel indebted to your ladyship for an opportunity of contributing towards the furtherance of so good a cause, firmly persuaded that the finger of an unerring Providence will point out some other, and far distant lands—yet uncultivated, yet unblessed with the light of Divine truth—where the ministrations of our excellent friend, aided by your ladyship's liberality and zeal, shall perform those mighty deeds, which shall overwhelm generations, yet unborn, with gratitude to the kind Author of all our mercies, for His astonishing goodness displayed towards the sinful race of man. Mocked and reviled as Mr. Whitfield is by all ranks of society, still I contend that the day will come when England will be just, and own his greatness as a reformer, and his goodness as a minister of the most High God.

“When shall we have the pleasure of seeing your ladyship in London, and hearing those great and excellent men, who have preached so frequently in your drawing rooms to such crowded and such distinguished assemblies? Many are inquiring after you—many feel the loss of your bright example—and many are desirous of knowing the narrow path to eternal life. I earnestly beg your ladyship's intercessions on my behalf; that, amidst the bustle, the cares, and anxieties of public life, I may have my mind roused only by the great concerns of an eternal; and fixed on those scenes of immortality to which we are all quickly hastening.

“Present my respects to Lady Fanny, Lady Anne, &c. &c. and believe me, with every sentiment of respect and veneration for your worth, your ladyship's unalterable friend,

“BATH.” *

“I have sent fifty pounds to your ladyship's banker to be placed to your credit.”

Nothing remarkable in the history of the Tabernacle in Bristol seems to have occurred from this period till the year 1752, when Lady Huntingdon again removed to Bristol, shortly after the marriage of her eldest daughter, the Lady Elizabeth Hastings, to her cousin Lord Rawden, afterwards Earl of Moira; and renewed her exertions towards the completion of the building, which was then in a state of forwardness. Mr. Charles Wesley was at this time much with her ladyship, and frequently preached, and administered the sacrament, at her house, to many distinguished personages. He had fixed his residence in Bristol, and had lately married Sarah, youngest daughter of Marmaduke Gwynne, Esq. of Garth, a magistrate and gentleman of fortune and ancient family in Brecknockshire. With this

* For some particulars of this nobleman, see Register for July, 1835, p. 247.

lady, who was possessed of good sense, piety, and agreeable accomplishments, Lady Huntingdon formed a very close intimacy and friendship, which continued to the day of her death. The greater part of the succeeding year her ladyship spent at Bristol and the neighbourhood. Her health being considerably improved, she thought of removing to Bath for the winter, and only waited to be present at the dedication of the Tabernacle. In the month of November Mr. Whitfield repaired to Bristol. "God," says he, "brought me here on Monday evening; and, to my great disappointment, the new Tabernacle is not finished, so that I know not well what to do. However, we had a good time last night at the Hall, and I hope all this is but the beginning of a warm winter." All, however, was ready by the 25th, and, during the interval, he was employed preaching at Lady Huntingdon's house, and in the fields, to great multitudes. "Twice," says he, "I preached in my brother's great house to the quality, amongst whom was one of Cæsar's household.* On Sunday I opened the new Tabernacle. It is large, but not half large enough: would the place contain them, I believe near as many would attend, as in London. On Tuesday, at seven in the evening, I preached in the open air to a great multitude; all was hushed and exceeding solemn; the stars shone bright, and then, if ever, by an eye of faith, I saw Him who calleth them all by their names. My soul was filled with a holy ambition, and I longed to be one of those who shall shine as the stars for ever and ever. My hands and body at this, and at other times, were pierced with cold; but what are outward things when the soul is warmed with the love of God?"

AMICUS.

[TO BE CONTINUED.]

SALVATION OF INFANTS.

TELL us if Christianity does not throw a pleasing radiance around an infant's tomb? And should any parent who hears us feel softened by the remembrance of the light that twinkled a few short months under his roof, and at the end of its little period expired, we cannot think that we venture too far, when we say that he has only to persevere in the faith, and in the following of the Gospel, and that very light will again shine upon him in heaven. The blossom which withered here upon its stalk has been transplanted there to a place of endurance; and it will then gladden that eye which now weeps out the agony of an affection that has been sorely wounded; and, in the name of Him, who, if on earth, would have wept along with them, do we bid all believers present, to sorrow not even as others which have no hope, but to take comfort in the hope of that country where there is no sorrow and no separation.

Oh, when a mother meets on high
The babe she lost in infancy,
Hath she not then, for pains and fears—
The day of woe, the watchful night—
For all her sorrow, all her tears—
An over-payment of delight?

—Chalmers' *Lectures on the Romans*.

* The late Mrs. Greenfield, who had been maid of honour to the Queen. See Register for June 1835, p. 215.

Original Poetry.

THOUGHTS WRITTEN IN A VICARAGE LIBRARY.

All-sacred spot, to reminiscence dear!
How many valued names assemble here!
Shades of the hallowed dead pass dimly by,
And glances shiver from an orbless eye;
Sepulchral tones, though hollow, welcome
 sound,
And airy feet tread noiseless o'er the ground:
All, like a congregation of the past,
Flit one by one along, till comes the lingering
 last!

Gigantic HOOKER leads the misty train,
Poising his ponderous, beam-like spear again.
Supporting him, stands mighty SOUTH: and
 next,
Is BARROW, musing o'er some pregnant text.
Behind, the wreath of JEREM TAYLOR, wove
From sad Gethsemane's or Zion's grove,
Plays lovely, fragrant with celestial air,
Still breathing round the atmosphere of
 prayer.
Here, LATIMER and ATTERBURY teach,
The same in doctrine, but diverse in speech.
There, WATERLAND, though controversial,
 yet
His foe-like friend, Deistic CLARKE, has met;
And proves, with truth's sweet fascinating
 power,
That Christ is God—even in Calvary's hour!
Then follow JEWELL, ANDREWS, JACKSON,
 HALL;
With WARBURTON, and HURD, and LOWTH,
 and WALL.

Next CHILINGWORTH, and Nayland JONES
 are seen;
And BUTLER, analogical, between.
The SHERLOCKS, then, and HAMMOND, LIGHT-
 FOOT, MEDE;
Behind whom PEARSON—Champion of the
 Creed!
Old SANDERSON, with hairs of reverend years,
With STILLINGFLEET and TILLOTSON
 appears:
While SECKER, NEWTON, JORTIN, WHITBY,
 BULL,
Are ranged with ROGERS, of the ancient
 school.
The shade of BAXTER, yon, with half-turned
 face,
Seems—yet is not—intruding on the place.
Prophetic DAVISON, and grappling LELAND,
Succeed, with LESLIE, SHUCKFORD, PRIDEAUX,
 RELAND,
And PALEY logical, and RYNOLDS then,
Argue, or preach, the ways of God to men.
BRAGGE, HORBERY, SHELTON, BINGHAM,
 HORSLEY, HEY,
OGDEN, and SCATTERGOOD, fill up the way.
The witty FULLER, quaint and queer, glides on,
With learned SELDON, STRYPE, and CLAREN-
 DON:
While in the rear BURNETT and MATHERS walk
And o'er the opened page of history talk.
These are the spirits that secluded dwell
Within the precincts of this quiet cell!
Of such associates as these possessed,
Retirement's musing hours may well be calm
 and blest! T. S. EVERETT.

SONNET,

<p>When I look back on all the mingled hours Of sweet companionship we two have borne— Tho' little then we knew of plucking flowers, But smarted oft' beneath the lurking thorn— I cannot choose but weep to think no more Those long-lost isles on life's uncertain sea We e'er can reach again, while to the shore, We journey on of far eternity!</p>	<p>Tho' other days perchance we yet may know Of joy less tinged by cold misfortune's hue, There is a talisman in mutual woe Than pleasure weaves—oh! far more deep and true! Whatever bliss may gild our future years, Our love has gained its diamond stamp from tears! GERTRUDE.</p>
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WHO GIVETH SONGS IN THE NIGHT.

WHEN, courting slumber,
The hours and number,
And sad cares cumbers
 My wearied mind;
This thought shall cheer me,
That Thou art near me
Whose ear to hear me
 Is still inclined.

My soul Thou keepest,
Who never sleepest.
'Mid gloom the deepest,
 There's light above.
Thine eyes behold me;
Thine arms enfold me:
'Thy word has told me
 That 'God is love.'

"Christian Keepsake."

C

Biographical Sketches.

REV. DANIEL GIBBONS, OF ULVERSTONE, LANCASHIRE.

DANIEL GIBBONS is one "whose record is on high," though it is now difficult to weave a continued narrative of his life from those defective materials which remain to us. Like many others eminent for piety and usefulness in the Church of God, his early life is involved in obscurity. Neither have I been able to ascertain any circumstances connected with his conversion to God, or at what precise period he was admitted into the Countess of Huntingdon's college at Trevecca. He had not indeed anything in his life that could attract the notice of the scientific, or claim the admiration of the man of letters in any extraordinary way. He was not deficient as a scholar for any important part of his work as a minister of the Gospel; but these things were not the immediate object of his pursuit, nor the matters which he thought most excellent. His heart was powerfully impressed with a sense of the fear and love of God; he had devoted himself to the service of the Redeemer in the ministry of the Gospel, and it was his ambition to exalt the Mediator in his public labours, and to exemplify the morality of Christianity in his general deportment among men.

It cannot be supposed that a man who never strove to make himself conspicuous among others, or endeavoured to court the favour or applause of his fellow creatures, should have furnished many striking incidents for the pen of biography; or left behind him that fulness of anecdote, or brilliancy of entertaining remark, which distinguishes the memory of a person, whose chief delight has been in company and conversation. Confined for the most part to country villages, and conversant with plain unlettered Christians, the bent of his mind was directed to furnish support for them in distress, and to pour the balm of comfort into their troubled spirits. From these plain and homely visits of an unassuming minister of the New Testament, he retired to the habitation of peaceful repose, to prepare the food of spiritual nourishment for the flock committed to his charge, to enjoy the felicity of family intercourse, and to perform the accustomed duties of Christian devotion. The study of the Bible was his employment, in which he found great delight; a review of the writings of good men was his recreation, and an observation of the progress of religion in his congregation was constantly made with as much solicitude as the husbandman feels who waits with patience for the precious fruits of the earth. These pursuits are, no doubt, most congenial to the views and inclinations of a servant of Jesus Christ, and best adapted to promote the grand object of pure and undefiled religion in any place; but being of a more private nature, and generally circumscribed within narrow limits, and exercised among persons of little note, they are the less observable in their progress, and do not come so much under the notice of the public. But however unobservable they are in themselves, or however they may be overlooked by the world, they are things of the most distinguished eminence in the sight of God, and will be long kept in memory by those whose happiness it was to enjoy the company and conversation of a man, whose whole life was spent in exercises of this kind.

Mr. Gibbons' first labours were in the immediate vicinity of Trevecca; after which Lady Huntingdon sent him into Yorkshire, and from thence to Lancashire, where his ministry was much owned, particularly at Ulverstone, where he was instrumental in raising a congregation, and erecting a pretty and spacious place for Divine worship. The Gospel was first introduced into this place by the celebrated Captain Scott, who, in December, 1773, first began to visit Lancaster, where he continued his visits till about the close of 1776. He had a strong attachment to the people there, considering them as a sincere, hearty Catholic people, with, as he said, *good large hearts*. He was in the habit of staying two or three months with them each visit. At Ulverstone, Garstang, Elswick, and other places in the neighbourhood, the Great Head of the Church was pleased, more or less, to own his zealous and affectionate labours. In 1774, he had a call to accept the pastoral care of the church at Lancaster—but this he saw fit to decline. However he was, on the 18th of September, 1776, ordained there, not as a pastor of the church,

but as a presbyter, or teacher at large. Mr. Allat of Forton, Mr. Edwards of Leeds, and Mr. Timothy Priestley, then of Manchester, assisted at the service. About the same period, the late venerable George Burder commenced his first stated engagements as a preacher at Ulverstone and Lancaster. At the latter place he succeeded Mr. Scott and was ordained to the ministerial office, in the year 1777. He continued at Lancaster but a few years, during which period he was much engaged in itinerant labours, in conjunction with Mr. Gibbons, and contributed much to the introduction of the Gospel into several towns and villages which were destitute of evangelical preaching, in Cumberland, Westmorland, and adjoining counties. He also preached very frequently for Mr. Gibbons at Ulverstone, where his ministry was very acceptable.*

About the year 1788, Mr. Gibbons and Mr. Burder first began to preach at Bootle, whither they were invited by a few serious persons, who had been awakened under the ministry of Mr. Romaine and Mr. De Courcy. During the vacations, when St. Dunstan's was shut against him, Mr. Romaine constantly itinerated for Lady Huntingdon, preaching the doctrine of the kingdom, sometimes in the north, sometimes in the west. Everywhere his numerous friends welcomed him with delight. Not only was his conversation highly edifying, but, as their houses were generally open to all their neighbours during his stay, his domestic congregations were usually crowded, and I apprehend he thought he infringed no rule that was obligatory, or that he was guilty of any criminal irregularity, by expounding in a house more than in a church: and many on these occasions have been called by him to the knowledge of Christ.

Southampton, Bradford, Bristol particularly, enjoyed the fruit of these itinerant excursions. In every place a sweet savour of Christ remained from his labours, either in the churches, or in the houses of his friends; and though dead, he yet speaketh in the correspondencies maintained with those he had visited. Though in some places, as at Southampton and others, he found the church-doors shut against him, in general he was invited to preach wherever he spent the Lord's day, and frequently in the week, which occasions he never declined. All the friends of Gospel truth were eager to procure for him the pulpits where he passed, and much good was done by these occasional labours.

It was on one of these excursions that he was at Bootle, in Cumberland; and being invited to preach, at the recommendation of Joseph Whitridge, Esq. and Mr. Parke, both natives of this parish, the churchwarden observed him pull hard at the old pulpit door without being able to open it; he immediately suspected that a blacksmith in the parish, who was a great enemy to the Gospel, had played them a trick, and stepping up to the clerk, desired him to sing a long psalm, whilst he ran to get pincers and a hammer to open the pulpit door. This was at last done, with as little noise as possible, and Mr. Romaine got admission to the pulpit, and preached to the great edification of the people.

Another day, he was preaching in the neighbourhood of Bootle, and a great storm of thunder and lightning coming on, the congregation were much terrified. He took occasion thence to speak of the terrible majesty of Jehovah, and of the fearful state of those who fall into the hands of the living God in impenitence, and with their sins unpardoned. This his revilers failed not to misrepresent, as taking on himself to deal out wrath and damnation on all the congregation, in order to shut the pulpit against him in future; and they affirmed that he had asserted, that only himself and the churchwarden, who was a gracious friend, would be saved. The like malignity, it is well known, still follows the Gospel word.†

But neither Mr. Romaine nor Mr. De Courcy were often allowed to officiate in that depository of orthodoxy, nor scarcely ever without interruption. However, short as their labours were in Bootle, many had reason to bless God for them, having been in that place called by them to the knowledge of His grace and faith in Him. These soon associated together, and provided themselves with another

* Evangelical Magazine for 1807, page 538; and Wilson's History of Dissenting Churches, Vol. III. page 468.

† Havelis' Life of Romaine.

place of religious worship, resolved to hear the Gospel wherever it should be preached, rather than be confined to the husks of formality, and mere morals. They who have truly tasted that the Lord is gracious must have the bread of life, and they will seek it even in Egypt.

At first a dwelling-house was registered for the purpose, and then a barn, in which Mr. Gibbons and Mr. Burder officiated frequently with much utility to the cause of God. Their exertions happily terminated in the erection of a very commodious chapel, in 1780, at the expence of the above Mr. Whitridge, who, at his death, endowed it with the interest of one thousand pounds. The first sermon preached in this place of worship was by Mr. Gibbons, at the opening, July 30, 1780, and was afterwards published under the title of "*A True Guide to Happiness.*" As the dedication is in some degree connected with the history of this place, I shall subjoin it:—

"To Joseph Whitridge, Esq.

"Sir,—The sermon which here claims your patronage and protection, was preached in a place which, under God, owes its existence to your generosity. As the *cross of Christ* is the believer's glory in earth and heaven, I trust, sir, you will ever esteem it your highest honour to countenance and encourage a work which, in any measure, recommends *this* to lost sinners. Had this sermon contained any thing repugnant to the plain revealed word of God, or contrary to the doctrinal articles of the Church of England, it would have been highly criminal in me to offer it to your protection. The degeneracy of the present age, from the doctrinal articles of the church, is truly deplorable, and loudly calls upon all lovers of our Lord Jesus in sincerity to endeavour the extirpation of those Arian, Socinian, and Pelagian tenets, which have been substituted in their stead. The world can testify that you, sir, have not been backward in seeking these valuable ends. May the Father of mercies crown all your pious endeavours with abundant success; and that you may evermore rejoice in that adorable Saviour, in whom all fulness dwells, is the desire of, sir, your most obedient humble servant,

"D. GIBBONS."

Application was made to Lady Huntingdon to supply the chapel; and the students who laboured at Whitehaven and Kendal usually preached at Bootle. Amongst these I find the names of Mr. Jones, afterwards of Oat Hall; Mr. Gray, Mr. Derbyshire, and Mr. John Williams. The name of the first minister settled over this congregation is uncertain; but Mr. Derbyshire is the first of whom I have heard. This gentleman had his education at Trevecca, and laboured in several parts of Lincolnshire and Staffordshire, in conjunction with Mr. Thorn. From Staffordshire he went to Whitehaven, without the permission of Lady Huntingdon, and caused some unpleasant dissensions there, which obliged her to remove him to Bootle for a short time. This was the latter end of 1783. In a letter to Mr. Derbyshire, her ladyship says, "I think you shall get Mr. Gray of Kendal, and Mr. Williams of Bootle, and consider with them in prayer to settle matters in a truly Christian spirit. Let them see this letter of mine, as I can only write and pray for the mutual blessing of all ministers and people; but to support division in our own work is not only wicked, but highly unjust to my students, who have been found years faithful in the work, and who claim my utmost regard. I am sorry I cannot approve your conduct, but will hope, when you well consider, matters may be healed among you, and you leave the place for a season, as I have before mentioned."

Mr. John Williams was stationed at Bootle by Lady Huntingdon, in the winter of 1783, at which time the following extraordinary circular note was printed, and circulated through the parish by the rector, which proves, that the *new heresy* caused no small stir:

"Mr.——, Provided you, and your dependents, pay a regular attendance at your *parish church*, which is founded upon the purest establishment in the world, and of which I am bound to be the faithful guardian, as well as a sincere preacher of the Word; provided also that your life and conversation be such as is consistent with your Christian profession, with the welfare of society in general, and with the peace and happiness of your own parish in particular—you may have for — years, the tythes of such lands as you now occupy, at the underwritten annual price, otherwise, they are to be drawn."

"Bootle, January 1, 1784."

"Yours,

THOMAS SMITH."

For some time it was supplied by a rotation of ministers in Lady Huntingdon's connexion, till the Rev. Daniel Gray, who had been educated at Trevecca, and ordained in London, on the plan of secession, July 16, 1783, became stated minister of the congregation, about 1785. He died in that office, and was succeeded by his son, the Rev. William Gray, who preached to the people about two or three years, and afterwards took orders in the Established Church.*

But, to return from this digression, Mr. Gibbons continued at Ulverstone to the time of his death, testifying, both to small and great, the salvation that is in Christ Jesus. Though his health was extremely indifferent, yet he always appeared to feel it a refreshment, rather than a weariness, to be employed in his blessed Master's service, nor ever courted assistance. His step was firm—his preaching uniform—his testimony, the simplicity which is in Christ—his sentiments left no ambiguity. He told one unvarnished tale of Him who died upon the cross to save the chief of sinners. And as the thief and the murderer, who suffered at the side of our Lord, others as vile as he, were invited and exhorted to embrace the freedom and the fulness of the Gospel of Christ, to look to Him and be saved from the ends of the earth. May the remaining noble army of confessors imitate his example, and preach the Gospel as purely, freely, and fully as he has done—eclipse, by their zeal and labours, all their predecessors; brave every suffering and reproach for the Gospel's sake; and live a life of greater weanedness from this present evil world: and, by the grace of God, dying daily, know, that when this earthly house of their tabernacle shall be dissolved, they have a building of God, a house not made with hands, eternal in the heavens!

The late Mr. Wills visited Ulverstone in the summer of 1785. "Having known Mr. Gibbons formerly," says he, "when a student in Lady Huntingdon's connexion, and taking Ulverstone in my long journey to the North, in the year 1785, I preached at his chapel; and finding him in a very declining state of health, prevailed upon him to accompany me during my preaching in that neighbourhood, partly for exercise and air, and partly for the refreshing of his soul."† At the earnest desire of Mr. Gibbons and his congregation, Mr. Wills preached to a very considerable congregation in his chapel, on the 26th of July, from Jeremiah xxiii. 6: "The Lord our Righteousness." The next day Mr. Wills set off for Bootle, about twenty miles from Ulverstone. "I was unwilling," says he, "to come into these parts without visiting Bootle, the native place of Mr. Whitridge, who has the cause of Christ so much at heart, and is not content barely to say God speed; but has built them a very pretty chapel, and dwelling house for the minister, and allows a yearly salary for his support; and as Lady Huntingdon's students have laboured so long here, and the present is one of her ministers (Mr. Gray), who is liked very much, and has been made useful among them, and does not confine himself to this little town only, but on Sunday evenings preaches out of doors in the neighbouring villages to a great many people." Mr. Wills preached in the evening in the chapel to a serious experienced people, and the next evening at the cross, for the sake of those who would not come to the chapel. The subject was the blind man sitting by the way-side—Matthew xx. On the 29th of July Mr. Wills, accompanied by Mr. Gibbons and Mr. Gray, proceeded to Whitehaven, Cocker-mouth, Workington, Kendal, and other places, preaching every where.‡ He then made a tour through Yorkshire and Lincolnshire, and on his return to London early in September, received the following letter from Mr. Gibbons, dated August 29, 1785:—

"Dear Sir—As you desired me to drop you a line to inform you of the state of my health, I think it my duty to comply with your kind request. Indeed I am unable to express the sense I have of that tenderness you manifested to me when in these parts. The parting with you at Kendal so affected my spirits, that I could not move that day towards home; however, the next day, being a little recovered, I had a very pleasant ride, and found my family all well. I cannot say there is any material alteration with me since I was with you at Kendal; I still continue nearly in the same state, sometimes a little better, at

* London Christian Instructor for March, 1822.

† Wills's Spiritual Register, Vol. ii.

‡ Memoirs of the Rev. Thomas Wills.

other times worse ; it is as yet quite uncertain how it may go with me ; and I thank God I have very little anxiety about it. I rather wish the affliction to be sanctified, than removed without that blessing. I cannot see one thing in the world worth our staying for, unless it be to be useful in the church of Christ, in promoting His glory among men, and spreading the sound of His most glorious Gospel. But what has it cost me to learn this lesson ! Oh, it is easy to learn doctrines, and think we can submit ourselves in a day of trial, without feeling that rebellion of nature rising up against the Lord, and His will ; but, alas ! when the experiment comes to be made, we are like a bullock unaccustomed to the yoke. This, indeed, was my case. Easy in outward circumstances, at peace in my family, all things going well, I vainly began to think of some paradise on earth. But, oh, how sadly was I mistaken, when death began to make inroads upon us, and tore away the desire of my eyes, a darling child ! when sickness attacks one and another—oh, what alarming proofs that this is not our rest ! and that

‘ They build too low that build below the skies.’

I should be glad of a few lines from you, if not too much trouble. I am, dear sir, your affectionate but unworthy brother in Christ,

“ DANIEL GIBBONS.”

We now come to the concluding scene. The prophets, where are they ? Good men live not for ever. Mr. Gibbons laboured under many infirmities for many years, which increased as he approached the confines of the eternal world. For some time before he discontinued preaching, it was with great difficulty he got into the pulpit ; and he was frequently obliged to relieve himself by sitting down in the course of his sermon. During the whole of his decline, his mind was sweetly composed, and his confidence in God continued unshaken. He felt the foundation in which he rested firm and solid ; knowing on whom he believed, he was firmly persuaded of His care to carry him through life, and to bring him safe to His eternal kingdom. He spoke to his friends as one who felt the power of the Gospel, and had realized the substantial glories of the heavenly state. The simplicity of his manner, the fervour of his spirit, and the holy and feeling way in which he spoke of the excellency of Christ, the importance of being right with God, and the peculiar happiness of a well-grounded hope of future glory, were truly interesting to all who heard him, and could not fail to produce powerful impressions on the souls of gracious persons. May the Great Head of the Church, with whom is the residue of the Spirit, raise up many others of equal knowledge, piety, and holiness, to direct the bewildered steps of benighted men ! to draw down the blessings of Heaven on a guilty world ! and to exemplify in living characters what a Christian and a minister ought to be !

Mr. Burder, who had a few opportunities of seeing Mr. Gibbons during his last illness, has given the following account of the manner in which he was supported in the near prospect of dissolution, in a letter to Mr. Wills, dated Lancaster, January 20, 1786.

“ Dear Sir,—Your regard to the Rev Mr. Gibbons, of Ulverstone, in Lancashire, who, in December last, left this world for a better, urges me to give you a short account of his comfortable supports from the Father of mercies in his sickness, and at the approach of death.

“ You, sir, know that he was in a declining state when you were at Ulverstone in the summer, and had his company in part of the journey which he took for his health. From that time forward he continued to decline, till he was confined to his room. On account of his weakness, he was disinclined to see any persons who made inquiries after him from day to day. To one, who visited him about a month before he died, he said, ‘ I am in a rapture, and have such joys and pleasures as cannot be described.’ Mrs. Gibbons told me some sweet expressions which dropped from his lips ; one in particular I recollect. When the richer part of the inhabitants of the town inquired of Mrs. Gibbons how he was—and begged, if Mr. Gibbons thought he would like any thing they could furnish him with, she would send to their houses for it—Mrs. Gibbons told him of this their kindness, observing, at the same time, that it showed he was well respected by them. He replied, ‘ I believe many of them do respect me : a good name may do among men ; but oh ! what would that do without Christ ? Oh ! nothing but grace, nothing but grace ! Where might I be now, if ‘ I had not Christ ?’ The few opportunities I had of seeing him, afforded me a pleasing evidence of the sufficiency of Christ’s merit to support and comfort in a dying hour ; and also of his personal assurance that he was interested in that merit. ‘ What,’ said he, ‘ would all the world be to me now ? What are duties ? Works can do nothing ?

What would I now do without Jesus Christ? I find a need of Him, and I find Him precious to my soul. I have sometimes such joys, that my weak body could not sustain them long.' When he asked me to preach his funeral sermon, he said, 'Come near, and I will give you the text; I have had the most comfort from it of any text in the Bible. It is that in 1 Cor. xv. 57: '*Thanks be to God, who giveth us the victory.*' Then he burst into tears, and cried out, '*Oh victory! victory! victory! Thanks be to God, who giveth us this victory, through Jesus Christ our Lord.*'

"A few days before his departure, he was in so sweet a frame of mind, that he used his utmost endeavours to sing the following hymn, that begins thus:

'Raise your triumphant songs
To an immortal tune, &c.'

"He repeated these words, and would have proceeded; but finding his efforts vain, his weakness of body being so very great, he stopped with saying, 'I cannot sing now, but I shall sing soon.'"

This part of my narrative brings me to very interesting and sadly pleasing scenes; and these scenes rendered still more affecting from the circumstance of their being described by the pen of one who had (as Dr. Young expresses it) the

'Dreadful part
Of observation! darker every hour.'

The afflicted widow herself has traced back the painful history, and I transcribe the following circumstances, in addition to the preceding, from papers written by her own hand:—

"Mr. Gibbons told me often, in the summer, that he looked on death as a privilege. 'The poor weak body shall indeed be covered with dust, but the soul shall be with Jesus.' About two months before he died, I thought him much worse in the night, and said, 'I fear you are very ill.' He answered, 'I am very poorly, and I must expect to have bad nights before I die. But, blessed be God, this is not hell! Oh, no! the sting of death is taken away. What should I do now without an interest in Christ?'

"During his last illness he never showed the least concern of mind but what the weakness and pains of his body occasioned; and, when he was eased of these, he was quite cheerful. He wondered that persons in declines should so frequently delude themselves with hopes of a recovery; he could entertain no idea that he should recover. He was much distressed at seeing me uneasy, and often told me that I had more reason to be thankful; 'for,' said he, 'if I should live thirty or forty years longer, I should be guilty of more sins; and to one who has an interest in Christ, a long life is no way desirable. You will soon, very soon, be after me. I know I am a poor sinner; but I have trusted in the grace and the mercy of Christ ever since I knew the Gospel. I know in whom I have believed; and He is able to keep that which I have committed to Him till the great day. At another time I said, 'I hope you are comfortable in your own mind:' he answered, 'I have a steady, firm, and well-grounded hope, and sometimes extraordinary comforts.' One morning he said to me, 'Oh, I have had a sweet morning! The rapture was too strong for me; I thought it would have killed me.' Going into the room, I found him breathing short; when he said, 'I am just out of breath; I have had such a rapture, I could scarce keep my breath.'

"For about two months, in the latter part of this illness, he was almost perpetually rejoicing in Christ's victory over death; so that it evidently appeared, as his outward man decayed, his inward man was renewed day by day. The last week of his life he was much inclined to sing; often attempted it, but his strength and voice failed. He asked us to sing many times every day this week. There seemed to be no anxiety upon his mind; but an earnest desire to be dissolved, and to be with Christ. On Saturday, December 10th, he asked me at times, 'if death was come into his face? to take hold of his arm, and tell if his pulse was weakened.' He longed much to be gone; but always repeated, '*The Lord's time is best.*' He talked of death with the greatest serenity, and gave orders how his grave should be made. About eight o'clock in the evening he bid me farewell, with the utmost tenderness and serenity of mind. His face and hands were now as cold as death. He afterwards gave a person by him his arm, saying, 'My pulse is gone.' He repeated the word '*victory! victory!*' shook hands with the people beside him, bid them farewell, and, about two o'clock on the Sabbath morning, fell asleep in Jesus."

Thus, on the Lord's day morning, December 11, 1785, the Rev. Daniel Gibbons took his

"Last triumphant flight,"

to the presence of Him, at whose right hand are pleasures for evermore, and entered upon that eternal rest prepared for the people of God—that eternal rest,

"Where congregations ne'er break up—
And Sabbaths never end."

to cast his blood-bought crown at the feet of Him who hath loved him, and washed him from his sins in his own blood.

The Rev. George Burder, of Lancaster, preached his funeral sermon, to an overflowing and weeping congregation, on the following Lord's day, from the passage selected by the deceased, 1 Cor. xv. 57, "Thanks be to God, who giveth us the victory."

A daughter of Mr. Gibbons married a Mr. Mouncey, and principally resided in Manchester, where she attended the Baptist chapel then under the ministry of Mr. Hindle, and died on Lord's day morning, November 11, 1798. Her views of the Gospel were very clear, and she expressed a peculiar pleasure in the idea, that it was the *righteousness of God* in which she should appear before Him; after mentioning these words, "In the Lord Jesus have I righteousness and strength," and "We are complete in Him." Whilst speaking on this subject, one said, "Then you are sensible you have no righteousness of your own, that can stand before God?" "Oh, no!" she replied, shaking her head, "I am wretched, and miserable, and poor, and blind, and naked in myself." Some of her last expressions were, "I am going to heaven; Jesus is precious to me—His promises are precious, through the application of the Spirit of God."

"Blessed are the dead, who died in the Lord." "Let me die the death of the righteous, and let my last end be like his!"

AMICUS.

Mr. JAMES THOMAS PRATT.

Mr. JAMES THOMAS PRATT was born in the year 1809, of pious parents, who were desirous of leading him betimes to the house of God—and from childhood his attendance upon the means of grace was diligent and constant. In 1817 he was admitted into the Spa Fields' Chapel Day School, where he enjoyed the opportunity of instruction in the things connected with our eternal welfare, and always expressed himself truly thankful for the benefits received from that institution. At the early age of eleven years, he was left an orphan with one older, and three younger than himself, by the death of an affectionate father, and from that time occupied various situations, in some of which he was exposed to great temptations; but in all of which he acquitted himself in a manner that gained the esteem of his employers. He was mercifully preserved amidst the dangers to which he was exposed, and never hesitated to bear his testimony in favour of religion on every suitable occasion, and often not without success. His great affection for his widowed mother and family will long be remembered. By his prayers, his counsel, and industry, he consoled the heart of his bereaved parent, and was truly a father to her orphan family. It appears that his mind was early and seriously impressed by the instructions he received in the Day and Sabbath school belonging to Spa Fields' Chapel, together with the Word of Life preached in this sanctuary.

His attachment to Divine things seemed to increase with his years, and the work of Divine grace upon his heart appears to have been commenced and carried on imperceptibly, even to himself, as to times and circumstances, although its effects evidenced themselves in his walk and conversation. Previous to his departure for America in 1832, he had for some time united in the celebration of the Lord's Supper at Spa Fields' Chapel, and during his residence in that far distant land, held fellowship with the episcopal church under the pastorate of the Rev. Dr. Bedall, to whom he was much attached. When for a season he resided on the

other side of the Atlantic, the prosperity of Spa lay near his heart, and nothing afforded him greater pleasure than to hear of the Divine blessing resting upon that place, to which he was attached by so many tender ties of affectionate gratitude. On returning to England he again worshipped in that sanctuary which he ever regarded as his home, and remained united to the Christian community there assembling, until summoned to meet with the church triumphant. His desire to do good was with him a principle, and it was with great pleasure he engaged in the work of Sabbath school instructions, as well as in other efforts for the advancement of the Divine glory. In the course of the past year he became joint superintendent in the Spa Fields' Sunday school, and appeared more in public life by delivering addresses to the children. His last address was remarked by two of the teachers at the time of its delivery, to be characterized by peculiar solemnity; but ah! little did any one imagine, that on that very day three weeks his funeral sermon would be preached in that very sanctuary where he was then speaking—so true is it, "We know not what a day may bring forth." Only a fortnight before his last illness, he engaged, for the first time, with much diffidence, but acceptance, at the Saturday evening meeting, held at Spa Fields, and perhaps at that time little imagined that it would be not only the first but the last time he was ever to be thus engaged in the church below, and that so soon prayer would be exchanged for endless praise.

Of the closing days of his life but little can be said, partly because of the brevity of his illness, but chiefly on account of the delirium and insensibility that sealed up his spirits, as it were, in a living sepulchre. But what he did say proved that his mind was fixed upon that true foundation, and that the affections of his heart were centered in Him whose he was and whom he served. At his own request the Bible was constantly placed under his pillow during his illness, and, although reading was medically prohibited, yet when the mind was able to attend to anything, he was anxious to listen to the pages of the inspired Word. He spoke with much pleasure of the last sermon he heard, which was preached at Spa by the Rev. Mr. Nolands from these words—"The great salvation." The last rational sentence that fell from his lips was, "A precious salvation through the blood of Christ," thus leaving behind him a dying evidence of his entire dependence upon that dear Saviour whom living he loved, and whom in heaven he now beholds. He fell asleep in Jesus, on November, 1837, at the early age of twenty-eight years, leaving a mourning widow, and two fatherless children, with a numerous attached circle of connections and friends to lament his loss. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." This solemn event was improved by an impressive sermon preached by the Rev. John Harris, of Kidderminster, from Job, fourteenth chapter, the first and second verses, to a numerous congregation at Spa Fields' Chapel, on Lord's Day evening, December the 10th, 1837. May the God of all grace be a Husband to the bereaved widow, and Father to the little fatherless children, and may this sudden event be sanctified in stirring up others to "work while it is day, for the night cometh when no man can work. Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

LORD ELDON.

THE death of this venerable nobleman took place at his residence, No. 1, Hamilton-place, Piccadilly, on Saturday afternoon, Jan. 13, at four o'clock, in the 87th year of his age. The Right Hon. John Scott, Earl of Eldon, &c., was born on the 4th of June, 1751, at Newcastle-upon-Tyne; and in 1766 entered at Oxford, at University College, of which he subsequently became a fellow; and in 1771 he obtained the Chancellor's prize for the English Essay. In 1773 he married Elizabeth (the late Lady Eldon, who died in June 1831), daughter of Aubone Surtees, Esq., and in the same year entered as a student in the Middle Temple, and was called to the bar in 1776, and was made King's counsel in 1783. In 1788 Mr.

Scott was appointed Solicitor-General, and knighted, and made Attorney-General in 1793. In 1799 he was appointed Chief Justice of the Common Pleas, and created a Peer, by the title of Baron Eldon of Eldon, in the County Palatine of Durham. In 1801 Lord Eldon became Lord High Chancellor of Great Britain, but resigned the Great Seal in February, 1806; he was re-appointed in April, 1807, from which period he continued to hold that office, until 1827, being altogether a period of nearly twenty-five years. In July, 1821, he was created Earl of Eldon and Viscount Encombe, of Encombe, in the county of Dorset, in the Peerage of the United Kingdom. The office of High Steward of the University of Oxford was held by Lord Eldon from 1801. His Lordship was the younger brother of the late Right Hon. Sir William Scott, Baron Stowel. We believe his Lordship was attacked with no particular complaint, but sunk under a gradual decay of nature. His Lordship was attended during his illness by his daughter, Lady Frances Bankes. Lord Eldon has left two daughters, Lady Frances Bankes, and Lady Elizabeth Repton, the wife of Mr. Repton, the architect, and is succeeded in the title by his grandson, John, Viscount Encombe, born Dec. 10, 1805, and married Oct. 1, 1831, to the Hon. Louisa Duncombe (second daughter of Lord Faversham), born Nov. 10, 1807. His Lordship (the present Earl) has two daughters, one aged three-and-a-half years, the other, two years. His Lordship is the only son of the Hon. John Eldon, who died in 1805 (the eldest son of the late Chancellor) and Henrietta Elizabeth, only daughter of the late Sir Matthew Ridley, Bart. This lady was re-married to James William Ferrer, Esq. Master in Chancery. The Chancellor had another son, the Hon. William Henry John, Barrister-at-Law, who died in July, 1833, at the age of 37,

In private life, Lord Eldon was all that was amiable and benevolent. As a husband, a parent, a friend, a master, and a landlord, he was an example to all public men. We have reason to believe that the evening of his life was cheerful and happy. He used often to express the anxious wish that he might be allowed a little interval between the woollen sack and the grave, to prepare for eternity. This prayer was granted, and most earnestly do we trust it may one day appear that, like his contemporary and friend, the celebrated Dr. Johnston, Lord Eldon at last found that safe and peaceful haven, which no good works of ours can ever supply, and that, after having passed "the waves of this troublesome world," he finally "came to the land of everlasting life."—*Record*.

THE NEW LAW OF WILLS—From and after Jan. 1, 1838, every will, whether of real or personal property, must be in writing, and be signed by the testator, or by some person in his presence, and by his direction. The signature of the testator must be made, or at least acknowledged, by him in the presence of two or more witnesses present at the same time, who must subscribe their names as witnesses to the execution of the will in the presence of the testator and of each other. As the act does not require any particular form of attestation to be used, it seems that any words of sufficient import will answer the purpose. It may be further necessary to bear in mind that every will made in future will be revoked by the subsequent marriage of the party making it, without the birth of a child supervening.

PERIODICAL LITERATURE.—The monthly issue of periodical literature from London is unequalled by any similar commercial operation in Europe. 236 monthly periodical works are sent out on the last day of each month to every corner of the United Kingdom, from Paternoster-row. There are also thirty-four periodical works published quarterly, making a total of 270. A bookseller, who has been many years conversant with the industry of the great literary hive of London on Magazine day, makes the following computations:—The periodical works sold on the last day of the month amount to 500,000 copies. The amount of cash expended in the purchase of these 500,000 copies is 25,000*l*. The parcels despatched into the country, of which very few remain over the day, are 2,000.

Review of Books.

BISHOP REYNOLDS'S WORKS.

1. AN EXPOSITION OF THE HUNDRED AND TENTH PSALM; wherein the Several Heads of Christian Religion therein contained, touching the Exaltation of Christ, the Sceptre of His Kingdom, the Character of His Subjects, His Priesthood, Victories, Sufferings, and Resurrection, are largely explained and applied. By Dr. REYNOLDS, Bishop of Norwich. 12mo, pp. 392.

Religious Tract Society.

2. SELECT MEDITATIONS FOR EVERY DAY IN THE YEAR; being Consecutive Portions from Sermons by Dr. REYNOLDS, with suitable Texts of Scripture prefixed. Arranged and Edited by the Rev. CORNWALL SMALLEY, M.A., Minister of Bayswater Chapel. Ffscap. 8vo, pp. 296.

James Burns, 17, Portman Street.

BISHOP REYNOLDS was born in 1599, and educated at the free school at Southampton. In 1615 he became postmaster of Merton College, Oxford, and, in 1620, probationer-fellow, for which preferment he was indebted to his proficiency in the Greek language, and his talents as a disputant and orator. After he had taken orders he was made preacher of Lincoln's-inn, where he acquired much popularity. On the accession of Charles II., when the secluded members were admitted again to parliament, they restored him to his deanery of Christ Church, in May, 1659, and in the following year he was consecrated Bishop of Norwich. Wood, in his *Athenæ*, says "he was a person of excellent parts and endowments; of a very good wit, fancy, and judgment; a great divine; and much esteemed by all parties for his preaching and fluent style."

The two works by Dr. Reynolds, which we have now to introduce to the notice of our readers, evince an extensive knowledge of the Scriptures; and it is obvious, from an attentive perusal of the Bishop's writings, that his labours were the result of an intimate and experimental acquaintance with Divine truth. He appeared to possess not only a concordance in his memory; but which is far better also, a commentary on the texts in his understanding; hence the above works abound with a rich vein of evangelical sentiment, conveyed in a style unorna-

mented, but not uninteresting, and which is remarkably terse and sententious. The following extract from his Exposition of the One Hundred and Tenth Psalm will serve as a specimen of the Author's happy manner of treating his subject. He is here speaking of the uses to be made of the doctrine of Justification by the Imputed Righteousness of Christ:—

"It may teach us confidence against all sins, corruptions, and temptations. 'Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died.' Satan is the blackest enemy, and sin is the worst thing he can allege against me, or my soul is, or can be subject unto; for hell is not so evil as sin. Inasmuch as hell is of God's making, but sin only of mine. Hell is made against me, but sin is committed against God. Now, I know Christ came to destroy the works, and to answer the arguments and reasonings of the devil. Thou canst not stand before God, saith Satan, for thou art a grievous sinner, and He is a devouring fire. But faith can answer, Christ is able both to cover and to cure my sin, and to make it vanish as a mist, and to put it as far out of mine own sight as the east is from the west. But thou hast nothing to do with Christ, thy sins are so many and so foul, says Satan. Surely the blood of Christ is more acceptable to my soul, and much more honourable and precious in itself, when it covereth a multitude of sins. Paul was a persecutor, a blasphemer, and injurious; the greatest of all sinners; and yet he obtained mercy, that he might be for a pattern of all long-suffering to those that should after believe in Christ. If I had as much sin upon my soul as thou hast, yet faith could unlade them all upon Christ, and Christ could swallow them all up in His mercy. 'But thou hast still nothing to do with Him, because thou continuest in thy sin,' says Satan. But doth He not call me, invite me, beseech me, command me, to come unto Him? If then I have a heart to answer His call, He hath a hand to draw me to Himself, though all the gates of hell and powers of darkness, or sins of the world, stood between. 'But thou obeyest not this call,' says Satan. True, indeed, and pitiful it is, that I am dull of hearing, and slow of following the voice of Christ. I want much faith; but yet, Lord, Thou dost not use to quench the smoking flax, or to break the bruised reed. I believe Thou art able to help mine unbelief. I am resolved to venture my soul upon Thy mercy, to throw away all my own loading, and to cleave only to this plank of salvation. But

faith purifieth the heart, whereas thou art unclean still,' replies Satan. True, indeed, and miserable man I am therefore, that the motions of sin do work in my members. But yet, Lord, I hate every false way! I delight in Thy law with my inner man; I do that which I would not, but I consent to Thy law that it is good; I desire to know Thy will, to fear Thy name, and to follow Thee whithersoever Thou leadest me. 'But these are but empty desires, the wishings and wouldings of an evil heart,' says Satan. Lord, to me belongeth the shame of my failings, but to Thee belongeth the glory of Thy mercy and forgiveness. Too true it is that I do not all I should; but do I allow myself in anything that I should not? Do I make use of mine infirmities to justify myself by them, or shelter myself under them, or dispense with myself in them? Though I do not the things I should, yet I love them, and delight in them; my heart and spirit, and all the desires of my soul are towards them; I hate, abhor, and fight with myself for not doing them. I am ashamed of mine infirmities as the blemishes of my profession; I am weary of them, and groan under them as the burdens of my soul. I have no lust but I am willing to know it! and, when I know it, to crucify it. I hear of no further measure of grace, but I admire it, and hunger after it, and press on to it. I can take Christ and affliction, Christ and persecution together. I can take Christ without the world; I can take Christ without myself. I have no unjust gain, but I am ready to restore it. No time have I lost by earthly business from God's service, but I am ready to redeem it. I have followed no sinful pleasure, but I am ready to abandon it; no evil company, but I mightily abhor it. I never swore an oath, but I can remember it with a bleeding conscience. I never neglected a duty, but I can recount it with revenge and indignation. I do not in any man see the image of Christ, but I love him the more dearly for it, and abhor myself for being so much unlike it. I know, Satan, I shall speed much the better because I have myself for mine enemy. Certainly he that can take Christ offered, that can in all points admit Him, as well as to purify as to justify, as well as to rule as to save, as well as His grace as His mercy, need not fear all the powers of darkness, nor all the armies of the foulest sins which Satan can charge his conscience with."

The second work which heads this article is Bishop Reynolds's Exposition of the Fourteenth Chapter of the Book of Hosea, which Mr. Smalley has thrown

into select and consecutive portions for daily use, to be attentively read and meditated upon with prayer; and which are admirably adapted to afford food for devout reflection; together with counsel for the perplexed, comfort for the afflicted, and spiritual strength for the weak.

"Some persons," says the Editor, "who have little spare time, excuse themselves from reading a good old standard work on divinity, on account of its length, and the attention it requires. The mind, as well as the body, requires daily bread; and it is well to provide it with suitable food. Such, it is hoped, these select portions will be found. They are short, and may be read without encroaching upon or interfering with other duties, and contain much subject-matter for serious meditation. If the plan thus recommended be regularly and perseveringly followed, much time will be redeemed, and a profitable work unexpectedly and easily read, marked, learned and digested.

"The suggestion here made is not to be considered as superseding the regular and daily reading of the Holy Scriptures. Let it be distinctly understood, that without the devotional study of the Bible there can be no spiritual advancement."

This is a wise and salutary caution for a reading population; and it is specially important at the present time, when principles and doctrines are tested to the uttermost. It has been well observed that books are good or bad in their effect, as they make us relish more or less, after we have read them, the Holy Scriptures. On this subject we quote the portion selected for November 29, where the Bishop recommends the Bible as our companion and counsellor. He says,

"What is the most pernicious and destructive evil of which man is in danger? Not the loss of any outward good thing whatsoever, for they are all in their nature perishable; we enjoy them upon these conditions, to part with them again; no wisdom can keep them. Not the sufferings of any outward troubles, which the best of men have suffered and triumphed over; but the greatest loss is the loss of a precious soul, which is more worth than all the world, and the greatest suffering is the wrath of God upon the conscience. Therefore, to avoid this danger, and to snatch this darling from the paw of the lion, is, of all others the greatest wisdom. It is wisdom to deliver a city, much more to deliver a soul. Angelic, seraphic knowledge, without this, is all worth nothing. Therefore, we should learn to show ourselves wise

the propitiation for our sins, and not for ours only, but also for the sins of the whole world; or, as it is beautifully expressed in the liturgy of the Church of England, He made on the cross, by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. And the appointment of such a Mediator as the Gospel proposes is one of the most signal instances of God's grace and goodness towards mankind; it is a wise and gracious provision for exercising His mercy towards guilty creatures, in such a way as is most becoming His own glorious perfections and government.

"Atonement," says our Author, "is not an expedient contrary to law, but above law. It is introduced into an administration, not to execute the *letter* of the law, but to preserve 'the spirit and the truth' of the constitution. The death of Christ is an atonement for sin, it is a public expression of God's regard for His law; and it is an honourable ground for showing clemency to transgressors. That the atonement is a doctrine of the Word of God, is evident from the fact that it suggests itself to every unprejudiced reader of the New Testament; that in the churches which used the original text only it was never deemed a heresy; and that one end of the modern opponents of it in constructing an 'Improved Version of the New Testament,' has been to exclude it. The simple and unbending language of the Scriptures speak of Christ as an atoning Mediator, 'whom God hath set forth to be a *propitiation*, through faith in His blood, to declare His righteousness for the remission of sins past, through the forbearance of God, to declare at this time His righteousness, that He might be just, and the justifier of him which believeth in Jesus.'"

This extract is taken from the chapter on the nature and design of the Atonement; our Author then proceeds to view the Atonement in its relation to the Person of the Son of God—the Perfections of God—the Purposes of God—the Works of God—Divine Moral Government—the Providence of God—the whole system of Divine Truth: also in its relation to Sin and the Salvation of the Human Race—to the Work of the Holy Spirit—to the Church—the various Dispensations of revealed Religion, and to the Eternal State of the Universe; and concludes with some striking remarks on the moral grandeur of the Doctrine of

the Atonement; and sums up his investigation by these words:

"The atonement supplies a stupendous system of motives to bear on the interests of the universe. The epistles of the New Testament bring these motives to bear upon our duties towards God, towards Christ, towards the world, and towards each other in our relative capacities. There are no motives like these to tell on the heart, and to produce repentance towards God. The atonement 'speaks better things' than any other measure for the interests of holiness and truth. A ministry without the motives of the atonement is a ministry in which 'the blood of sprinkling' is hushed and mute. A world in which were hushed the music of the groves, the cadences of murmuring streams, and the dulcet sounds of love and friendship, were but a faint emblem of the sepulchral dullness of such a ministry. It is when the atonement 'speaketh better things' that the Gospel is the *power of God* unto salvation."

In the whole compass of Christian theology there is no other topic so wide and so momentous to fallen man, as the doctrine of the Atonement; and it gives us pleasure to find it so ably handled by Mr. Jenkyn, whose work will prove a treasure to every Christian who is wise enough to procure it.

SELECT SERMONS. By the Right Rev. WILLIAM BEVERIDGE, D.D., Bishop of St. Asaph. 18mo. pp. 404.

Religious Tract Society.

HEARTILY do we rejoice to find an increasing demand for the works of our venerable Divines—a body of men to whom, under God, we are indebted for the commencement and carrying on of the great work of the Reformation, and the consequent establishing of that sound body of Protestant and Scriptural Divinity, which is so ably and lucidly insisted on in their writings. "In the fundamental articles of true Christianity," says the missionary Schwartz, "I like none more than good Bishop Beveridge. He forgets not to raise the superstructure of a holy life; but he lays first the foundation in a true and lively trust in Christ, after the example of Paul." This testimony is fully borne out in the volume now before us, which consists of sixteen Sermons—evangelical, devotional, and practical—selected out of the Bishop's works, and published

in an attractive and cheap form by the Committee of the Religious Tract Society, who cannot better fulfil their public duties than by re-issuing such sterling divinity.

SCENES IN THE HOP GARDENS. Foolscape 8vo. pp. 232.

Smith, Elder, and Co., Cornhill.

It is always pleasing to meet with the genuine fruits of Christian principle, whether displayed in zeal for the extension of the Redeemer's kingdom throughout the world, or in the active piety which moves in the more unobtrusive walks of life—even in a hop-garden. For Christian charity is no dull, stagnant, uninfluential principle, leaving its possessor free to pass through the world heedless of the spiritual and temporal well-being of those around him : but it is a virtue of free and vigorous exertion—it is the power of holiness brought into benevolent action. The tendency of this little work is to promote in Christians the cultivation and practice of this heavenly grace. It is the offspring of a reflecting, cultivated, and somewhat pensive mind, seeking to recommend the religion of Christ to the children of poverty and want. The narrative is well written, and may be read with pleasure and advantage by all classes.

The writer of this interesting work was called, in the autumn of 1833, to visit a village in Sussex, which was blessed with the residence of an active and energetic clergyman—one who had resigned a fellowship in the university of Oxford, that he might consecrate all his energies to his Master's service, in the cure of a secluded country parish.

"During my residence at M——," says our authoress, "I kept a full and particular journal of daily events and conversations, with my own reflections upon the various scenes and characters that passed under my notice. From this, and my frequent letters to the various members of my own family, this work has been compiled, on the recommendation of some who thought that these pictures of rural life, in the hop gardens, might not be devoid of interest to the general reader. It seems almost unnecessary to add, that none of these scenes, characters, or conversations are imaginary. My object has not been to write a tale for amusement, but to awaken in the minds of all greater interest in the welfare of the humbler classes, as well as to direct the attention of the poor

to points of plain and practical importance."

Our authoress has a passionate love of nature and rural scenery. Take the following beautiful description:—

"The deep silence of the autumnal morning; the finished work of the reaper; the plaintive lay of the robin; the soft radiance of glowing light, which is reflected from the rich foliage of the many-coloured woods—all these images of beauty are affecting, inasmuch as they are preludes of decay, of winter, of death—but, though affecting and deeply impressive, they are not distressing, and these symptoms of decay need not make us either gloomy or dispirited. On the contrary, if our hearts and affections are in heaven, our exulting reply to these mute emblems of the mortality of life will be, 'I would not live always!'"

Again,

"Our conversation was here interrupted by the narrowness of the path; a winding and intricate passage through shrubs and low brushwood, which straggled about in native wildness: this conducted us into a close dusty lane, up a steep hill. As soon as we reached the summit, we felt ourselves amply repaid for our tedious and fatiguing walk. We entered upon a field so beautifully fresh and green, commanding such an extensive view of the surrounding country, the woods clad in the many-coloured garments of autumn; the happy homes of England, situated in the midst of her glowing orchards and park-like fields; the modest and peaceful cottages, in their neat gardens; the stately oaks, and fragrant hops; but, above all, the churches, with their delicate spires, mixing in the deep blue vault of heaven, and pointing with silvery fingers to the world beyond the sky.

Our authoress did not confine her visits of mercy to the Hop Gardens, but was occasionally found in the cottages of the poor, where she met with various grades of character, and individuals professing different sentiments in religion. For such she had a word in season; and the manner in which she introduced religious topics is worthy of imitation by all who are called to engage in the self-denying labours of district visiting among the poor. In conclusion, for those who can value virtuous emotions and gentle feelings, as displayed in unobtrusive efforts to do good, and can estimate aright the benefits derived from active piety, this little work will have great attractions. The exquisite frontispiece will make it a favourite with the young.

Brief Notices.

The Illustrated Family Bible, containing the *Old and New Testament, &c., With the Self Interpreting Notes, and Marginal References of the late Rev. John Brown, of Haddington; to which is appended a Complete Concordance of the Old and New Testaments.* (Smith, Elder, and Co.) We beg to call the attention of all the admirers and encouragers of the Fine Arts to this beautiful specimen of Typography—worthy alike of the countenance of the Roxburgh Club, as it is of the patronage of Her most Gracious Majesty, Queen Victoria—to whom it is humbly dedicated. The Introductory page to each Book is surrounded by an ornamental red margin, relieved with neat descriptive engravings, on subjects treated on in the respective Books, and which, together with the initial character of the First chapter, are printed in black. In the centre of the page will be found a valuable Concordance of Texts, and at the foot a running Commentary by the late Rev. John Brown—sound, evangelical, and practical, and which is a treasure of itself. On the whole, we consider this splendid Work as richly deserving encouragement, as combining great skill and taste in its execution.

The Churches of London. No. XIII. (C. Tilt.) This number contains views of the Exterior of St. Dunstan's in the West, Fleet Street, favoured at the present time with the ministrations of the devoted Rev. Thomas Snow, M.A.; also an Engraving of the Old Church, with its projecting dial overhanging Fleet Street, and the two figures of savages, carved in wood, of the size of life, each with a club in its right hand, with which they struck the quarters upon two suspended bells, moving their hands at the same time, and which may be now seen at the Marquis of Hertford's Villa, in the Regent's Park. It contains also an exterior View of St. Michael's, Cornhill—an admirable piece of architecture.

Le Keur's Memorials of Cambridge. No. III. (C. Tilt.) Containing Engravings of the New Court, Trinity College, and also of the Interior of the Hall of Trinity, with Wood Engravings of the Cloisters under the Library, and the Bishop's Hostle. These two Works have strong claims upon the members of the Anglican Church.

A Concordance of the Book of Common Prayer with the Holy Bible, showing, by Analyses and Scripture Proofs, its perfect Harmony with the Sacred Writings. By J. A. THORNWAITE. (Groombridge.) This is an excellent manual for the younger members of the Church of England, as furnishing them with a little text-book of the Scriptural character of the Book of Common Prayer. It is ably compiled from the most approved liturgical authors.

The Educational Magazine, and Journal of Scholastic Literature. No. I. New Series. Jan. 1838. A lens in which many rays of truth are collected, to shed light on the subject of Education. In plain matter-of-fact terms, a magazine well adapted to accomplish its design, and, by meriting popularity, to insure success. The article headed "Boarding School Education, as it should be," offers some valuable suggestions on a subject little understood by the generality of parents or masters; and "Illustrations of Modern Education—I.—By Servants," is a racy, satiristic exposure of vulgar errors—or, as Mrs. Troughton would prefer, plebeian misconceptions. We hail the re-appearance of this periodical; and hope it will prove an acoustic tube, by which the ear of the nation may be reached, and which will continue to impress on the community the advantages nay, imperativeness—of national instruction.

Literary Intelligence.

Just Published.

A Series of Practical Sermons. By the Rev. C. Bradley, Vicar of Glasbury. Vol. II. 8s.

Look! at Home: or, Short and Easy Method with the Roman Catholics. By the Rev. C. P. Golightly, M.A. 1s.

Leslie's Case of the Regale and the Pontificate Stated. 8vo.

Bishop Jeremy Taylor's Holy Living and Dying. Adapted to General Use. By the Rev. W. Hale Hale, M.A.

A Treatise on the Church of Christ. By the Rev. William Palmer, M.A. Author of "Origines Liturgicæ."

National Education, the Question of Questions; with Notes on Lord Brougham's Bill. By Henry Dunn. 1s.

Jamaica under the Apprenticeship System. By a Planter.

The History of the Bastile, and its Principal Captives, from the Earliest Period. By M. A. Davenport. Forming Vol. LXIV. of the Family Library.

An Appeal to the British Nation on behalf of her Sailors. By Rear-Admiral Sir Jahleel Brenton, K.C.B., Lieutenant Governor of Greenwich Hospital. 18mo. 1s. 6d.

Visits of Familiar Instruction in the Doctrines and Duties of Scripture. Designed to assist both the Teacher and Learner of Divine Truth. In Four Series. By a Member of the Church of England. 12mo. 4s. 6d.

The Teacher Taught; or, The Sunday School Instructor furnished with Materials for his Work, in a Series of Questions, to which Answers and appropriate Texts are appended, on the most important Doctrines and Duties of the Word of God. 18mo. 1s. 6d.

Anti-Slavery and Anti-Popery: a Letter addressed to E. Cropper, Esq., and T. B. Horsfall, Esq. By the Rev. Hugh M'Neill, A.M. 6d.

What may this System of National Education be? An Inquiry recommended to the Clergy of the Established Church. By the Rev. Richard Burgess, Rector of Upper Chelsea.

The System of National Education in Ireland, its Principles and Practice. By J. C. Colquhoun, Esq. M.P. 12mo. 3s.

Logic in Miniature. By the Rev. Dr. Vale, late of Christ's College, Cambridge. 1s.

The Bible Word Book; or, The Rudiments of English Grammar taught by the Words of the Old and New Testament. 1s. bound.

Baptism for the Dead, an Evidence of the Resurrection. By the Rev. W. R. Smith, B.A., being the Cambridge Theological Prize Essay. 1s.

The Tragical Adventures, and Miserable End of Jonathan Far, the Sabbath Breaker. 2d.

A Short and Simple Letter to Cottagers; from a Conservative Bee-Keeper. 2s. per dozen.

Luther and his Times: a History of the Rise and Progress of the German Reformation. By the Rev. J. Riddle, M.A. Plscp. 8vo. 5s.

The Little Sanctuary; Family Prayers, with Prayers adapted to Personal States of Mind. By the Rev. R. W. Hamilton. 8vo. 7s. 6d.

The Secret Disciple encouraged to avow his Master. By the Rev. H. Watson. 1s.

The History of the Moravian Mission among the Indians in North America, from its commencement to the Present Time; with a Preliminary Account of the Indians, Compiled from Authentic Sources. By a Member of the Brethren's Church. 12mo. 4s.

In the Press.

Thoughts on the Past and Present State of Religious Parties in England, including the Substance of a Discourse delivered at Union Street Chapel, Southwark, Jan. 2, 1838. By Professor Vaughan, D.D.

General Intelligence.

ANTI-SLAVERY AND ANTI-POPERY.

THE Rev. Hugh M'Neile has just published a powerfully-written letter, addressed to Edward Cropper, Esq., and Thomas Berry Horsfall, Esq., in which he has vividly drawn the parallel between Slavery and Popery—the inconsistency on either side, of opposing one of those systems, without opposing the other; and the perfect consistency of ardently desiring, and diligently aiming at the total abolition of both. The subject is so very important at the present crisis, that we beg leave to make a few extracts for the benefit of our readers.

After drawing the parallel between Slavery and Popery, he proceeds to show the inconsistency, on either side, of opposing one of those systems without opposing the other.

“ Before I attempt to give what I believe to be the real reason of this inconsistency on both sides, I will ask a question or two, not for the purpose of advancing any charge, but for the purpose of suggesting, and inviting to, self-examination.

Is it true, that any anti-slavery Dissenters in this country, in defiance of their advocacy of liberty, both of person and conscience, become the apologists for Irish Popery, because they recognize, or think they recognize, in the present power and tone of the Popish priesthood, an effectual ally of the Dissenting interest?

“ Is it true that any anti-Popery Churchmen in this country, in defiance of their equally honest advocacy of true and lawful liberty, both of person and conscience; become the apologists of West Indian slavery, because they recognize, or think they recognize, in the continuance of the apprenticeship system, an effectual support of the *West Indian interest*?

“ And is it true, that the consistent Christian, the fearless and *impartial* lover of liberty, becomes on every fitting occasion, the uncompromising opponent of both West Indian slavery, however masked behind the milder name of apprenticeship, and Irish Popery, however disguised in its outward aspect by the craft of men, who, after signing Pope Pius's Creed, commending Dens's Theology, and circulating with authority the Bull Unigenitus, turn round, and with fawning hypocrisy, to answer a temporary purpose, call us ‘ beloved fellow-Christians!’

“ The true reason of the inconsistency on both sides, of which we complain, is, I am persuaded, want of detailed information. The apologists on either side are ignorant of the working in detail of the system

which they feel disposed to excuse. Hence the various effects produced by the same statement. It carries conviction to one mind, it produces recoil in another. To the one, it comes with all the light and power of internal evidence. From the other, it is rejected with all the repugnance of overstrained exaggeration, if not wilful falsehood. In the existing state of those minds, such various effects are inevitable; because the impression made by a statement on any subject must depend, in a great degree, on the extent of information on that subject, already possessed by the hearer. The impression is involuntary, and therefore is not in itself criminal; but the state of mind which induces such an impression, may be the result of very criminal negligence.

“ It is not denied, but that some statements are so obviously absurd, it is a waste of time to give them attention, and follow them up by inquiry. But surely it will not be pretended that the statements here advanced concerning Slavery and Popery are of this character; they are each felt by some to be imperative on their belief: surely then it is not too much to claim for them from others, a demand on their attention and pains-taking investigation. This is all I ask, and I ask this in the full confidence that the result will be a large and enlarging acknowledgement of the inconsistency on either side of apologizing for evil, and of the perfect consistency of those who earnestly desire, and diligently aim at, the total abolition of both Slavery and Popery.

“ Yes, we ardently desire that great Babylon may fall with all her craft: and in her were found, *slaves and souls of men*. Yes, we ardently desire to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, to break every yoke: not the yoke from the negro only—not the yoke from the Papist only—but every yoke: to arrest every arm of arbitrary irresponsible authority—to snatch the lash of torture from every hand, whether of slave-driver, apprentice-master, or Popish priest—and to extend to every clime, and kindred, and tongue, and people, the inestimable blessing we enjoy ourselves, in known and protecting laws.

“ We desire to see Christian efforts made to controul both the driver and the priest. In compassion to the poor negro, we would controul the one, and in compassion to the poor Papist, we would controul the other. It well becomes the true dignity of a nation calling itself Christian, and possessing the legal power, to put forth the strong arm of law, to the utter abolition of all tyranny.

“ In claiming a law which would restrain the driver, it is at once seen and ad-

mitted that we are claiming a boon for the negro. And it is equally and undoubtedly true, though it may not be so readily admitted, that in claiming laws which would restrain the priest, we are claiming a great boon for the Popish population. It is not against our poor fellow countrymen that we desire a law of restraint; but against their tyrants, against designing practisers upon their superstition, who keep the people poor and ignorant, in order, by threats of the brute force of their willing slaves, to attain their own objects of avarice and ambition.

"We are indeed accused of desiring to grind down our poor Popish brethren by the exactions of the tithe proctor, which are held up to odium, as the excesses of tyranny. But those who advance this accusation, should remember that the tithe charge is *according to known laws*, so known as to cause a proportionate reduction in the poor man's rent; so that in point of fact he pays nothing but rent.

"I shall not now change my subject to vindicate the principle of an Established Church. It is sufficient for my present argument, to show that the tithe charge is *according to known laws*. This makes all the difference in the question of tyranny, and our accusers know it.

"Further,—We ardently desire scriptural education for both negro and Papist. In the case of the negro, the Christian duty of giving *scriptural* education is readily admitted. And it is equally and undoubtedly a duty in the case of the poor ignorant Papist. In asking this, we are not asking anything against him, but for him, and against those his enslaving tyrants who would keep the Word of God from the poor people, in order to keep an open door for their own superstitious and idolatrous traditions. The supposed benefits of those superstitious rites, it is in *their power alone to bestow!* And so long as a blind reliance upon them can be maintained among the people, a profitable traffic is maintained for the priest. This traffic is indeed tyrannical, because it is not regulated by any known law; but varies with the arbitrary irresponsible caprice of the individual priest. You have doubtless seen the Rev. David O'Croly's masterly exposure of this traffic. He says, 'Every priest looking to his peculiar necessities, or to self-interest, makes the most he can of his ministry, and multiplies his exactions, without any reference to statute laws, or episcopal authority.' And again, 'Some priests in consequence of their extravagance, or their avarice, are much more severe in their exactions than

others.'* These exactions from the nature of them, can be enforced only upon ignorant credulity. A right knowledge of the Bible would utterly and for ever put an end to them. The case therefore may be stated in a few words **SCRIPTURAL EDUCATION, *versus* SLAVERY!**"

AMERICAN DEMOCRACY.

HORRID TRAGEDY.

We have heard much talk of late years of the boasted liberty of America—its piety, its revivals, and its flourishing voluntary institutions; but we beg leave to question the healthy state of society in that country, where such a horrid tragedy can be acted by a pro-slavery mob, as will be found narrated in the subjoined letter. In the same number of *The Philanthropist*, from whence we have extracted it, the Editor gives a very unfavourable account of the present state of the town where it is printed. He says—"At this very time Cincinnati is working with the throes of a licentious and sanguinary spirit—a spirit which is just ready to overleap all bounds, and trample the majesty of law in the dust. What do they mean by the course they have adopted? Do they wish to see the bloody scenes of revolutionary France re-enacted in our hitherto peaceful country? If the anti-slavery press fall, what will stand between them and destruction? The despotism of a mob never works its own cure. It acquires strength by indulgence. Look over the records of our country for the last six years. The despotism of a mob was at first but impulsive and transient. Again and again it put forth its power, and as often was connived at, until it became a habit—the custom of the country—and it is now rapidly becoming a passion. Yes! it cannot be concealed. Our country seems fast verging to a revolution. The mob is determined to assert its supremacy; it has a passion for ruling; it has begun a new era—an era marked by the blackest of crimes—the crime of MURDER; and now what shall stay its course, or limit its demands?"

The above remarks are fully borne out by the following letter:—

"ALTON, Nov. 8, 1837.

"My dear Brother Chester,

"I take up my pen to address you under peculiarly solemn circumstances. I have just returned from viewing the lifeless

* Essay on Ecclesiastical Finance, p. 25.

corpses of two of our citizens, and from the bedsides of two others who were wounded. Of the two former, our brother Lovejoy was one, and of the latter, our mutual and worthy friend Mr. Roff. Yes, Lovejoy has fallen a victim to the violence of a band of armed ruffians, fallen nobly too, in defence of those inalienable rights which were given to him by God, and guaranteed to him by the constitution. Rights as precious to you and to me, and to every other American citizen as they were to him. So he felt them to be. Had it been merely a question of his own private rights, he would willingly, gladly have retired from the field of too much strife and turmoil, and enjoyed quiet repose, in the midst of his affectionate but now deeply distressed family. But he felt that God, in His providence, had placed him in the gap, and he dare not leave his post, whatever might be the consequences. I grieve and am mortified when I say it, but such scenes have been acted over in Alton within the last week, as would disgrace any town on the coast of Algiers. Steam boats have been boarded indiscriminately by armed ruffians. Traveller's goods and boxes of furniture have been seized and broken open, in quest of printing presses, and their persons and lives have been threatened, for remonstrating against it: scenes similar to this have been acted over on almost every boat that has touched our shores within the last week or ten days.

"On Monday night, the obnoxious press, so long looked for, arrived. Its friends had taken the precaution to have it landed late in the night, when it was supposed a mob would hardly be raised. They took the further precaution to have about 50 armed men secreted in the ware-room, ready for the service of the Mayor, at any moment.—While the press was landing, the spies of the enemy were seen lurking about, and the sound of their horn was raised, shrill and long. But whether the enemies of peace and order were buried too deep in the arms of Bacchus and sleep, or whether they feared the formidable preparations that were made to receive them, I know not. There was no further molestation than the throwing of a stone or two, while the press was removed into the ware-room of Messrs. Godfrey, Gilman, and Co.—Things remained quiet yesterday, saving the threats and imprecations that were heard along the street, against Mr. Lovejoy and the press. Mr. L.'s life was threatened openly and repeatedly. The Attorney-General of the State was heard to say emphatically and significantly that 'Mr. L. would be killed within two weeks.' Soon after dark, there

were unwonted gatherings in certain coffee-houses. Here the spirit of vengeance, which had been rankling in their breasts, was excited to desperation by spirit behind the counter. By about ten o'clock, they were prepared for the work.

"Accordingly they repaired to the warehouse of Godfrey, Gilman and Co. They commenced the attack by hurling volleys of stones through the windows and doors. Mr. W. S. Gilman appeared in the door of the second story, and addressed the mob in his peculiarly kind and impressive manner. He earnestly and affectionately advised them to desist from violence; told them the property was left with him on storage; that he was bound to protect it. Assured them that nobody in the building had any ill-will against any of them, and that they should all deprecate doing any of them any injury. At the same time he assured them that the press would not be delivered up, but that he and his associates would defend it at the risk and sacrifice of their lives. He was answered by a fresh volley of stones. Those inside then disposed of themselves at the different doors and windows, and prepared to defend it to the last. They all agreed that no gun should be fired till the doors were burst open, or till there was some firing from without. Volley after volley of stones were hurled into the windows and against the doors, then a gun was fired into the window from the mob. Presently a second gun was fired. The balls were heard to whistle through the windows, but neither of them did any injury. At this juncture one of the party within, with the consent and by the advice of the rest, levelled his gun upon the mob. One man fell, mortally wounded. His associates took him up and carried him away to a physician, and the mob dispersed. The young man died in about half an hour. The mobites have to-day taken a great deal of pains to send abroad the impression that this young man was a stranger, and was present only as a spectator and took no part in the riot. But I have ascertained that there is no truth in this statement. He was a carpenter by trade, and was at work yesterday for Mr. Roff, and was heard repeatedly to boast, during the day, of the part he intended to act last night. I have just been told also, by a very respectable citizen, that he saw him, just before he was shot, very actively engaged in throwing stones into the windows. I learn that his name was *Bishop*, recently from Tennessee county, New York.

"In about an hour after the mob had had time to *revive their spirits*, and recruit their courage in the aforesaid *coffee houses*, they

returned with increased numbers, and armed with guns and muskets, &c. &c., and recommenced the attack with renewed violence. They formed on the east side of the store, where there are no doors or windows, and occasionally a fire was given from each party. Whiskey was brought and distributed profusely among them, and all were exhorted to be "good men and true." Occasionally one of the mob was heard to sing out "if any more guns and whiskey is wanted, away to the French coffee house." Baffled in their attempt to gain admittance into the store by the doors and windows, they resolved unanimously, with a shout which cleft the air, to *fire the building*, and "shoot every abolitionist in it, as they should attempt to escape." Accordingly a ladder was made, and combustibles prepared, and a man ascended to the roof. Presently it was in a blaze. Meantime the company within sent out a detachment of four or five of the number. The man on the ladder was fired at and wounded. Just about this time, Mr. Lovejoy, who stood near the ladder, was deliberately aimed at by a man who stood a few yards from him, and shot down. He jumped up after he was shot, went into the counting-room, exclaiming, "I am shot," "I am a dead man," and fell down and expired in a few minutes. Those within perceiving the building on fire, and that it, together with its valuable contents, must inevitably be destroyed, and the press which they were defending with it, proposed to *capitulate*.—They were assured by those without, that if they would withdraw from the building, and leave their arms behind them, not one of them should be molested. They accordingly left the building, and as they were going out of the door and turning the corner, almost every one of them was fired at. Mr. Roff received a ball in one of his legs, which has not yet been extracted. It is apprehended that his leg will have to be amputated. His clothes were perforated with several holes, and one shot entered his nose near his eye, which bled profusely. Mr. Weller, of the firm of Gerry and Weller, received a ball in his leg, but it is thought the bone is not fractured. Several others have their clothes perforated with balls. They were pursued and fired after in every direction, till none of them could be found. The mob then entered unmolested, threw out the press, and demolished it.

"At about two o'clock, they dispersed. It is said several of the mobites were seriously wounded. They are, however, concealed by their friends. There were 18 men in the building, with about 36 stand

of arms, besides small arms; they were not desirous of destroying life, or they might have shot down 50 of the rioters as easily as one. The Mayor was heard to express the opinion to-day that there were of the rioters from 150 to 200, of whom from 50 to 80 were armed. Our young and worthy Mayor exerted himself, and did what he could to disperse the mob. But his kind admonitions were only returned by curses. A certain grog-seller in town stood a short distance from the Mayor, and vociferated that 'if any one of their number was arrested by the civil authorities, he was authorised to say, he should be rescued by force and arms.' What is civil authority here? and what can civil authority do? But I am admonished by my watch, that the mail soon leaves, and that I must come to a close, or I could state other particulars, and dwell a little upon the *causes* which have brought about these calamitous results. The immediate cause, however, which emboldened the mob, was the same *here* as that which preceded the famous riots of *your own* peaceful city. A public meeting was got up, and resolutions were passed, not *driving* Mr. Lovejoy from the city, but just strong enough to excite and embolden the *mob* to do it. The Attorney-General of our goodly state took a very conspicuous part in this meeting. He came out in an inflammatory speech, in which he abused, by every epithet he could command, Mr. Lovejoy and his associates, and the ministers of religion generally. He denounced Mr. L. at one time as a very wicked man, at another as a fanatic who was utterly beside himself, and ought to be taken care of. But he did not *yet* hand him over to the tender mercies of the mob. Oh no! I will testify for him, that he said expressly that 'he would *not* advise that that individual's property or person be sacrificed, *until* the peace of the city required it.' But at the same time he plainly intimated by the turn of his eye, and the peculiar expression of his countenance, that that time was not far distant. A reverend clergyman of our city followed in a speech in which he attempted to explain the doctrine of *expediency*, reminded the meeting that St. Paul's friends thought it expedient on one occasion to *let him down in a basket from the wall, and let him go*. Whatever may have been the intention of the speaker, it was manifest that the audience were willing to construe it as a good precedent for them to dispose of Mr. Lovejoy. But I must stop immediately or lose the mail. You will doubtless hear more about these transactions soon: mean time adieu. "W."

LONDON MISSIONARY SOCIETY.—The Directors of this Society, after much deliberation, have resolved upon the purchase of a vessel, to be employed wholly for the purposes and objects of the South Sea Mission.

The Directors of this Society have also just issued an important circular, announcing the afflictive intelligence of the persecution of the Christian natives in Madagascar being continued, and the martyrdom of an early female convert. Many of the native Christians have been called to suffer imprisonment, loss of liberty, and confiscation of property. Nafaravavy has the honour of being the first martyr of Madagascar. It was near her residence that the prohibited books—the Scriptures, with other publications issued from the missionary press—were found. On her the vengeance of the Queen has been inflicted, and she has fallen under the spear of the public executioner; but her spirit has joined the company of the redeemed in glory, who have come out of great tribulation. Mr. Ellis is now preparing for the press a History of Madagascar, in connection with the Protestant Mission, from its commencement in 1818, to the present time.

BISHOP WILSON.—We hear that the Bishop of Calcutta is collecting materials for the early History of Christianity in India; and that he has already obtained several important documents respecting the antiquities of the Nestorian and Armenian churches.

PROTESTANT ASSOCIATION.—The third periodical meeting of the friends and members of this association was held on January 3rd, at Exeter Hall, Captain Gordon in the chair. The meeting was one of adjournment to consider the following subject:—"That the churches established in this country form the main bulwark of Protestantism, and that it is the duty of the State, not only to support them as the nursing mothers of the people, but to provide for the population of the empire, instruction in the principles of the Christian religion as maintained by these churches." Mr. J. Hardy, the Rev. Mr. Page, Mr. Thomas Hardly, the chairman, and others, spoke at great length and with much effect, upon the measure of education introduced by

Lord Brougham into the Upper House of Parlibment, and sanctioned and approved by Mr. Wyse, Mr. Slaney, and other Members of the House of Commons. It was contended that the system was an instrument in the hands of the Jesuits, who were "all things to all men," infidels, Socinians, &c., for the purpose of extending the baleful domination of their Roman master, and that it not only tended most materially to diminish and injure the Protestant influence and interests of the country, but to weaken and destroy the influence of Christianity itself in the land.

CONVERSION FROM POPERY.—The *Courier Francais* states, that a Romish clergyman (the canon Schneider) of Baden, and M. Hugi, the famous naturalist, had embraced the Protestant religion.

POPERY AND INFANT SCHOOLS.—The Pope has forbidden infant schools within the Papal states.

EARL FITZWILLIAM'S LIBERALITY TO THE CHURCH.—Earl Fitzwilliam is at the present moment most liberally assisting in the building and enlarging no less than six churches in this neighbourhood, viz.—a subscription of 500*l.* towards the erection of a church at Thorpe; a liberal sum for a new church at Kimberworth; 500*l.* in aid of the rebuilding of Rawmarsh church; and the entire cost of enlarging the churches of Tinsley, Wentworth, and Tankersley, for the accommodation of the poor in their respective parishes. His lordship and his revered and venerable father have also expended many thousands of pounds in the erection of the churches of Swinton, Hoyland, and Greasbrough.—*Doncaster Gazette*.

A general bill of the christenings and burials within the City of London, and bills of mortality, from December 13, 1836, to December 12, 1837.—In the 97 parishes within the walls—christened, 958; buried, 958. In the 17 parishes without the walls—christened, 6,363; buried, 3,863. In the 24 out parishes in Middlesex and Surrey—christened, 25,948; buried, 13,883. In the 10 parishes in the city and liberties of Westminster—christened, 2,437; buried, 2,359. Christened:—Males, 17,701; females, 18,005; total, 35,706. Buried:—Males, 10,605; females, 10,458; total 21,063.

CHRIST'S HOSPITAL.—The Governors of this Hospital have presented a very handsome gold medal to their senior scholar, in testimony of their approbation of the manner in which he delivered the speech to the Queen on her visit to the City last November.

THE CITY OF LONDON SCHOOL.—The Rev. William Bailey, one of the Masters of the City of London School, having recently been appointed Chaplain to the Ionian Islands, the Committee have elected the Rev. William Cook, M.A., of Trinity College, in this University, and Fellow of the Cambridge Philosophical Society, as the successor at the School.

LITERATURE AND ART.—According to the Supplement to Bent's Monthly Literary Advertiser for 1837; which contains Alphabetical Lists of the New Books published in London during last year, there appears an increase of New Publications, the number of Books amounting to 1380 (1800 volumes), exclusive of New Editions, Pamphlets, or Periodicals, being 130 more than in 1836.

LITERARY ANECDOTE.—One of the highest compliments ever paid to a poet was, that Wordsworth, when he first got possession of a copy of the sonnets of the Rev. W. Lisle Bowles, one morning

when he was setting out with some friends on a pedestrian tour from London, was so captivated with their beauty, that he retreated into one of the recesses of Westminster Bridge, and could not be induced to rejoin his companions till he had read them.

REV. ROWLAND HILL.—The following letter was written by the late Rowland Hill to a dissenting minister (now a clergyman) a few years before his death:

Surrey Chapel.

"My dear Friend—I suppose you are still at ———, but moveable as it is *called*, and still waiting for a *call* elsewhere. Now if you can *call* on me, if you have any *call* to *call* you to town, I could tell you of a *call*; but if you have no *call* to *call* you to town, as in a few days I shall have a *call* to go to Clapham, I may make that my road and *call* on you; the *call* is to ———. The Rev. Mr. ——— is *called* away, and the people there are *calling* to me for help, and I dare say you never met with so many *calls* in one letter. I will finish all my *calls* by *calling* myself.

Your sincere friend and brother,

ROWLAND HILL.

P.S. I will write to prevent you from accepting any other *call* till you have heard more of this *call*.

SION CHAPEL CHRISTIAN INSTRUCTION SOCIETY.

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Mr. Davenport.....	0	2	6	Mrs. Price.....	0	2	0
Mr. Wood.....	0	2	6	Mr. Phillips.....	0	5	0
Mr. Druit.....	0	1	6	Miss Phillips	0	2	2
Mr. Groffman	0	1	3	Mr. Dryland	0	3	3
Mr. Blatz	0	1	1	Mr. J. Phillips	0	1	1—1 12 4
Mr. Tanner.....	0	1	2	MISS MORLEY (4 quarters)			
Mr. Smart.....	0	1	3	Mr. Morley and			
Mrs. Smart	0	1	3—0 12 6	Family	0	13	7
BY MRS. ALLEN—(2 quarters)				Mrs. Harker	0	2	2
Mr. Allen.....	0	5	0	Miss Lawrence	0	7	6
Mrs. Allen	0	5	0	Miss Bays	0	1	1
Mr. Williams	0	2	0	Mr. Mead	0	2	2
Miss Kibelt	0	2	0	Mr. Wilson	0	3	3
Mr. Spooner.....	0	2	0	Mr. Harker	0	2	0
Mrs. Witham	0	2	0—0 18 0	Mr. Dryland	0	4	4
BY MISS PHILLIPS—(2 quarters)				Mr. Palmer	0	1	0
Miss Tillingham	0	2	2	Mrs. Gillman	0	2	6—1 19 7
Miss Gibson	0	2	2	TOTAL.			
Mrs. Gibson.....	0	2	2	Miss C. Wells.....	0	12	6
Mrs. Cooper.....	0	2	2	Miss Phillips	1	12	4
Mrs. Maunder	0	2	2	Mrs. Allen.....	0	18	0
Mr. Marshal	0	5	0	Miss Morley	1	19	



THE
EVANGELICAL REGISTER.



MARCH, 1838.

ISLINGTON CHURCH.

—
“ These temples of His grace
How beautiful they stand;
The honours of our native place,
And bulwarks of our land.”
—

WE feel a pleasure this month in being able to present our subscribers with an engraving of the exterior of the parish church of St. Mary's, Islington,* which, for architectural beauty and simplicity, will bear a comparison with any of the metropolitan churches. A short historical account of the present Church, and also of the preceding one, will doubtless prove interesting to our readers.

The parish of Islington lies within the Finsbury division of Ossulton hundred, in the county of Middlesex, and is bounded by those of Clerkenwell, St. Pancras, Hornsey, Stoke Newington, Hackney, St. Leonard, Shoreditch, and St. Luke. It is three miles two furlongs in length, from north-west to south-east; two miles one furlong in breadth, from east to west; and ten miles two furlongs eleven poles in circumference. Exclusive of the village from which it is named, the parish contains the hamlets of Holloway, Ball's Pond, Battle Bridge, the City Gardens, Kingsland Green, and the greater part of Newington Green. It is divided into six districts, named from the manors in which they are situate—viz., St. John of Jerusalem; Upper Barnesbury; Lower Barnesbury; Canonbury; The Prebend; and Highbury, or Newington Barrow.

* The etymology of the name of this parish has undergone a number of orthographical variations, such as, Isendune, Isendon, Iseldon, Isleton, Yseldon, and Eyseldon. The present name appears to have been generally adopted towards the close of the sixteenth century.

roof was covered with tiles. In the tower there were six bells, and a clock on the west front; also a sun-dial on the south side bearing the date of 1708. Hatton, an eminent surveyor, who wrote the "New View of London," about a century ago, supposed it to have been erected about 200 years. Of the interior of the building, he observes, "As to ornament, it cannot be expected any considerable should be in so old and decaying a structure; but what there is to be found, is agreeable enough."

This church contained three aisles, and was paved throughout with brick and stone intermixed. The pews were of oak, and the walls wainscotted in most parts seven feet high, and painted of an olive colour, enriched with gilt mouldings. On pulling down this structure in 1751, the earliest date that occurred was 1483, which was discovered at the S.E. corner of the steeple, on the removal of the gallery. This, it is most probable, was the date of its erection, and while it confirms the opinion of Hatton, shows the time of the Church's standing to have been 268 years. Upon the old Church being shut up, previous to its removal, Divine service was regularly performed in a large building, near the Fox publichouse, and which had been previously fitted up at the expence of 100*l.* to be used as a tabernacle till the new Church should be completed.

We subjoin two of the monumental inscriptions in the old Church. The first was on a plated grave-stone in the south aisle:—

"Here lyeth the body of John Markham, Esq., one of the Serjeants at Arms to our most gracious Sovereign Lord King James, who dyed the 26th of August, 1610.

He was both gentilke born, and gentilke bred,
And ere he dyed was well marryed
Unto a vertuous and a loving wife,
Who, losing him, loathed her own life;
Whose love hath built this for eternity,
That he may still be had in memory."

In the same aisle appeared the following:

"To the sacred memory of Anne, late wife of Henry Chitton, Esq., Chester Herald at Arms,
Life is Death's road, and Death Heaven's gate must be,
Heaven is Christ's throne, and Christ is life to me.
The angels of the Lord protect
All those that are His own elect."

On the 28th of August, 1751, the foundation-stone of the new Church was laid by James Colebrooke, Esq., the largest land-proprietor in the parish, and was opened for Divine worship on the 26th of May, 1754. It was built from the designs and under the direction of Mr. Launcelot Dowbiggin. The terms with Mr. G. Stevenson, the builder, were as follows:—for the Church and tower, £5,622; the spire, vane, &c., £577; the stone balustrades, £23; the stone portico, £97; making a total of £6,319. The interior fittings up, with the chandelier, clock, organ, bells, &c. came to £1,021; consequently the total cost was £7,340.

This handsome fabric stands on the exact site of the old Church, which like the present one, was dedicated to the Virgin Mary. It is built of brick, interspersed with stone quoins, cornices, &c. in plain rustic. A square tower, surmounted by a high spire of a peculiar yet graceful form, rises from the middle of the west end; where the principal entrance opens from a semi-circular portico, consisting of a dome supported by four Truscan columns, which stand on an ascent of five steps. The

tower, at the height of 87 feet, is terminated by a cornice, with a vase at each angle, and crowned by an octagonal balustrade, within which is the spire basement: this supports eight double columns of the Corinthian order (their shafts wrought with rustic) whereon the dome rests, from which the spire contracts by several gradations to its apex, and is surmounted by a ball and vane. One of the leading features in Church architecture is the SPIRE, which rising from a small base, and carried up to a due height, is well calculated to produce the finest effect; whether considered merely in a pictorial point of view, or more seriously, as intended to lead the mind to that sublime elevation which the nature of Divine worship requires. These advantages are fully possessed by the spire of Islington Church, which is not only a beautiful object in itself, but it contributes, by its union with the other parts, to give grandeur to the whole edifice, whilst from its ærial loftiness, it directs the ideas to that Omniscent Being, to whose services it is constructed.

In the tower is a good peal of eight bells, the six which were in the old Church being recast in 1774, and two smaller ones added by subscription, to complete the octave. The tenor weighs 16 cwt., and was recast in 1808, in order to improve the tone. Around each bell is an inscription, of which the following is a copy:—

- | | |
|-----------|--|
| 1st Bell. | Although I am but light and small,
I will be heard above you all. |
| 2d. | At proper times our voices we will raise
In sounding to our benefactors' praise. |
| 3d. | If you have a judicious ear,
You'll own our voices sweet and clear. |
| 4th. | To honour both our God and King,
Our voices shall in concert ring: |
| 5th. | Whilst thus we join in cheerful sound,
May love and loyalty abound. |
| 6th. | In wedlock's bands all ye who join,
With hand your heart unite;
So shall our tuneful tongues combine,
To laud the nuptial rite. |
| 7th. | Ye virgins all, that prize your health and happiness,
Be sober, merry, wise, and you'll the same possess. |
| 8th. | Cast 1808. Present Edward Flower, Churchwarden.
Thomas Whittomore, John Blount, Edward Manton.
Thomas Meares and Son, of London, <i>Fecit.</i> |

In 1787, a flag-staff, 42 feet high, which stood at the S.W. corner of the tower, was removed, and an iron conductor was affixed to the spire to preserve the building from the effect of lightning. The means used to effect these alterations were at once novel and ingenious. Thomas Birch, a basket-maker, undertook for the sum of £20 to erect a scaffold of wicker work round the spire, and which he formed entirely of willow, hazel, and other sticks. It had a flight of stairs within, ascending in a spiral line from the balustrade to the vane, by which the ascent was as easy and safe as the stairs of a dwelling-house. This ingenious contrivance superseded the use of a scaffold, and was found to be of less expense. The spire on this occasion presented a very curious appearance, being enveloped, as it were, in a huge basket, within which the workmen were performing their operations in perfect safety. This exhibition was advertised, and the price of admission to the wicker staircase was sixpence each person, which produced the sum of £50 to the ingenious artificer.*

* We intend to give a description of the interior of this Church in our next Number, which will be accompanied with an Engraving of it.

The Church living of this parish was appropriated to the nuns of St. Leonard, at Bromley in this county, to whom it probably was given by William, Bishop of London, their founder, about the time of William the Conqueror. Of the patronage of the Church at Islington "there was of old," says Newcourt, "a controversy before Gilbert, Bishop of London, between the Dean and Chapter of St. Paul's on the one part, and the nuns of Stratford Bow on the other; which, by the authority and assent of the said Bishop, was at last quietly determined after this manner—viz. that the said nuns should hold the Church of *Iseldon* of the canons of St. Paul's, and should therefore yearly pay to the said canons one mark; half on the next day after the feast of St. Leonard, and half in the octaves of Pentecost; and that thereupon the said nuns should freely present to this Church—which Church, it seems, was afterwards appropriated to those nuns; and a vicarage here ordained and endowed, of which they continued patrons till their suppression; but afterwards it came into the hands of private patrons."

At the dissolution of their convent, the Rectory and Advowson were granted to Sir Ralph Sadler, who aliened them in 1548 to John Perse. In 1565 they were conveyed by Thomas Perse to Roger Martyn; and in 1582 by Humphrey Martyn to John Cheke. It is probable that they came into the Stonehouse family before the civil war, and were seized among other estates of Sir John Stonehouse who suffered considerable losses by his attachment to royalty. In 1646 Sir Walter Smyth, being then in the possession of the Rectory of Islington, conveyed it by an indenture of that date to Sir Arthur Heselrige, Sir Thomas Fowler, Sir Thomas Fisher, and other inhabitants of the place, as feoffees in trust for the vicar and his successors, on whom he settled the great tythes. In 1657 it was ordered by the committees, that Leonard Cook, who had been presented to the Vicarage in the December preceding, should receive the profits of the Rectory, pursuant to this grant.

In the year 1662 the Rectory and Advowson were entirely vested in the Stonehouse family in which they continued for many years. By indenture, dated July 1, 1740, the Rev. George Stonehouse conveyed "all the advowson and right of patronage," &c. to Robert Holden, Esq. A deed, dated July 1, 1771, recites that the above conveyance was made to Holden in trust for the use of Sir Gilbert Williams.

Sir Gilbert by his will, directed that his estates should be sold, and his debts paid out of the produce thereof; in pursuance of which, and by virtue of an order of the Court of Chancery, the advowson and right of patronage to the Church of Islington was sold before one of the Masters of the Court, and purchased by Sir David Williams, the eldest son of Sir Gilbert, for the sum of £1,600. The property was then conveyed to Thomas Brigstock, in trust for the said Sir David Williams. By indenture dated July 2, 1771, the advowson, &c. was conveyed to Richard Smith, Esq., for the sum of £3,000. This gentleman by his will dated Sept. 2, 1775, devised the perpetual advowson, &c. "to which soever of the sons of his son Benjamin Smith that should take upon him the profession of the Church of England," charging the same with the payment of a legacy of 1,000*l.* to his grand-daughter Charlotte.

The impropriation was by deed of bargain and sale, dated June 8, 1811, conveyed by the Rev. R. Smith, heir at law of the above, in consideration of the sum of £5,500 to William Wilson, Esq., of Milk Street, London, and Nether Warton, Oxon., from whom the property has descended by will to his son-in-law, the Rev.

Daniel Wilson, the present Bishop of Calcutta; and is now possessed by his son, the Rev. Daniel Wilson, M.A. The living is valued in the King's Books at £30; the present nett income, as returned to his late Majesty's Commissioners for inquiring into Ecclesiastical Revenues, is £1,155.

The following is a list of the Vicars of Islington, from the catalogue published by Mr. Nichols, in his account of Canonbury, with the date of the year of their resignation or death.

1. Walter Gerkin	1327	22. Thomas Warren	1521
2. Egidiac de Felsted	1327	23. John Cocks	1545
3. William de Southwerk	1332	24. James Robinson	1550
4. John Seman	1336	25. William Jennins	1550
5. Thomas Gunge	1336	26. Anthony Sylliard	1565
6. Henry le Clerke	1337	27. Meredith Hanmer	1590
7. Lawrence Sprot	1384	28. Samuel Procter	1592
8. John Cooke	1393	29. William Hunt	1639
9. William Hardy	1397	30. Leonard Cook	1656
10. John Dames	1397	31. Dr. Cave*	1684
11. William Chapell	—	32. Robert Gery	1707
12. William Canon	1425	33. Cornelius Yeate	1720
13. Richard Dally	1427	34. George Carey	1733
14. John Croxby	1438	35. Richard Streat	1738
15. William Leche	1438	36. George Stonehouse	1740
16. John Farley	1443	37. Gilbert Williams	1767
17. Robert Smith	1444	38. Richard Smith	1772
18. John Fayley	1448	39. Dr. Strahan†	1824
19. John Wardall	1454	40. Bishop D. Wilson	1832
20. Thomas Goore	1472	41. Daniel Wilson	
21. Edward Vaughan, LL.D.	1509		

Robert Brown, founder of the sect of *Brownists*, appears to have been the most remarkable among the lecturers of this parish—a man of a most imperious and ungovernable temper. His sect long survived the revolt, and many of his opinions were afterwards received with some modification by the *Independents*. Dr. Gaskin, the late lecturer, held the situation forty-six years, which he resigned in 1822, on being preferred to a Prebendary's stall in Ely Cathedral. The Rev. J. E. Denham, A.B. was appointed lecturer on the resignation of Dr. Gaskin.

[In our next number we intend to give some account of the Chapel of Ease and the District Churches. We shall esteem it a favour if any of our readers could furnish us with a few particulars respecting them, especially of those now in the course of erecting.]

* WILLIAM CAVE, M.A.—This learned Divine was born in 1637; and educated at Cambridge, where he took his degree D.D., in 1672. He was chaplain to Charles II., and in 1684, was installed Canon of Windsor. Dr. Cave published two very elaborate and useful works relating to Ecclesiastical History and Antiquities, the *Lives of the principal Fathers, within the first centuries of the Church*, and a *Work of a more extensive nature*, wherein he gives a history of all the writers for and against Christianity to the 14th century, with an account of their publications and doctrines. Dr. Cave died in 1713, and was buried at Islington.

† This clergyman was honoured with the friendship of the great Dr. Samuel Johnson, who frequently visited him at Islington, and was at his house for a few days during his last illness. He bequeathed to Dr. Strahan a part of his library, and left in his hands for publication "*Prayers and Meditations, composed by Samuel Johnson, LL.D.*"

NATURAL HISTORY.



THE CEDAR OF LEBANON.

“I will plant in the wilderness the Cedar.”

THERE are associations connected with the cedars, more sublime in their character than those connected with any other trees. The constant allusion made by the bards of Israel to the cedar, as the emblem of prosperity, majesty, strength, and duration: and the glowing descriptions of the temples and palaces of Solomon, are better calculated for captivating the fancy, and impressing the memory, than any thing that is elsewhere said about cedars, or any other trees. The loftiness and grandeur there ascribed to the cedars, give loftiness to the mountains themselves; and Lebanon owes much of that super-eminence that one feels disposed to give it, above other mountains, to the trees with which it is, or has been clothed.

Though there are, in many parts of the world, trees which are called cedars, yet there are only two species properly called cedars, and neither of them is known in the European markets as a timber tree. The two species are, the Cedar of Lebanon (*pinus cedrus*), and the Cedar of India (*pinus deodara*). Their appearance partakes both of that of the pines and that of the larches; but still sufficiently different to have a distinct popular character—in some sort common to the two species, but yet so varied in each, that there is no danger of mistaking the one for the other. They are both trees of robust habit and majestic appearance; and there is an air of grandeur and strength about them superior to what is found in any other trees. In both their species, and in all their localities, the cedars are inhabitants of mountains—of the lofty parts of the mountains near the perpetual snows; and though, in culture, one of them at least, if not both, thrives very well in low situations, they are never, in their native state, found in the plains. There is always, therefore, the idea of mountains associated with

that of cedars; and if Lebanus draws sublimity from the one species, the other derives sublimity from the Himalaya. But even there, though the cedar has not had the same advantages, in point of historical celebrity, as the cedar of Western Asia, and though it has been but recently known to Europeans, whose first visits, and whose continual intercourse for a long time with India, had certainly other, and very different, objects from the study of natural history, it is held as a sacred tree by the natives—*Deodara* meaning the tree of *Siva*, or *Deva*, which is one of the most important divinities in the Hindoo mythology. As “the tree of the gods,” the *Deodara* is planted near the Indian temples, and comes in for a share of the worship. That it should be sacred, in a country where the attributes of divinity are imputed to a stone or post, covered with red paint, proves little; but the fact of selecting that tree as a species, in preference to other trees, even to the *pinus spectabilis*, the colours of which are so beautiful, shows that there is a grandeur in the air of the cedars which nothing can conceal, but which arrests the attention of all nations where the trees are found.

Whether the cedar made use of by king Solomon was our cedar of Lebanon, or cypress, or *deodara*, or some other tree, is not known, and cannot now be determined. Hunter, in his edition of Evelyn, says, “Solomon’s four-score thousand hewers must have thinned considerably the forest of Lebanus. Few now remain. Rauwolf, in 1575, said, ‘though this mountain had, in former ages, been quite covered over with cedars, yet so decreased were they, that no more than twenty-four could I tell, and two others, whose branches were quite decayed. I could find no young ones.’ Mandrell, in 1696, could reckon only sixteen; ‘I measured one twelve yards six inches in girth, and thirty-seven yards in the spread of its boughs. The few cedars remaining are preserved with religious strictness. On the day of the Transfiguration the Patriarch repairs in procession to these trees, and performs a feast called the feast of cedars.’”

The Cedar of Lebanon has been known in Britain as a cultivated tree for at least 160 years: wherever it has been planted and allowed to remain, it is one of the most ornamental; and there has been no instance of its decay or death which cannot, to a considerable extent at least, be attributed to casualties. The specimen that we have given upon the vignette to this article is comparatively a small one. It is taken from the Cedar of Lebanon in the Royal Arboretum, Kew; the height is 40 feet; circumference of the trunk, 11 feet; spread of the branches, 33 feet; and has been selected as a very favourable specimen of the habit of the tree. The cedar is, generally speaking, a spreading rather than a tall tree; to which the allusion made by the Psalmist agrees very well, when he is describing the flourishing state of a people, and says, “They shall spread their branches like the cedar-tree.”

The whole earth is a garden, says the pious Bishop Horne, planted by the hand, and watered by the care of Jehovah. But in a more especial manner is His glory set forth by the lofty and magnificent cedars, which growing wild on the mountain and in the forest, owe nothing to the skill and industry of man. The moisture of the earth, rarefied by the heat of the sun, enters their roots, ascends in their tubes, and by due degrees expands and increases them, till they arrive at their growth. God hath also another garden, in which there are other trees of His planting, called “trees of righteousness.” These are His faithful servants, who, through the Spirit which is given unto them, become eminent and steady in goodness; their examples are fragrant, and their charity diffusive.

THE MARTYRDOM OF RAFARAVAVY.

“ My faithful martyr, who was slain among you, where Satan dwelleth.”—Rev. ii. 13.

THE words quoted above form a part of the third Epistle, which John, in the name of the Great Head of the Church, was commanded to send to the angel, or minister of the church in Pergamos. This Pergamos was a city of Proconsular Asia, about sixty-four miles northward of Smyrna: the Gospel at an early period was introduced into this city, but some of the professors of this Gospel soon degenerated from their purity, and tolerated the most gross errors—Rev. ii. 14, 15. However there were some who held fast the form of sound words which they had received, and of them the Saviour speaks in the highest commendation. “ And thou holdest fast My name, and hast not denied My faith.” These saints in Pergamos, like the saints in all ages, had to endure persecution. One of them named Antipas resisted unto blood. “ Even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.” These persecutions at Pergamos have been followed at Madagascar; and could we hear the voice of our fellow Christians in that island, who are now suffering for righteousness’ sake, we should hear them say to all the churches in the land, in language sufficiently pathetic to melt our hearts, and to draw out our compassion toward them, “ Remember my bonds.” Strong, however, as are the claims of these suffering survivors—if indeed they yet survive—the strongest interest seems to concentrate around the closing days of the honoured proto-martyr of Madagascar, Rafaravavy. This event is one so affecting that it is exciting universal interest among all, who name the name of Christ. This interest we are anxious to deepen, that it may produce all the good, for which this painful providence has been permitted. The Book of Providence is too much neglected by us all:—Providence affords us daily instruction, and yet how few derive that advantage, which the study of this Book would impart. The Lord forgive our past neglect!

That this providence may yield us instruction, let us notice,

I. *The place where Rafaravavy resisted unto blood.* Madagascar. This is an island on the eastern coast of Africa, about 800 miles in length, and 300 in breadth, and 2,000 in circumference. The Portuguese discovered it in the year 1492. The population in the year 1821 was estimated at four millions. The account given of it in the year 1821 is as follows:—“ It has no cities or towns, but a great number of villages a small distance from each other. The inhabitants, who are of Malay and Wachon, are very ingenious, mild, and friendly: they seem to have no idea of a Being of supreme goodness, but a dread of an evil spirit. They have no public worship; there are no remains of Mohammedanism.” Messrs. Bevan and Jones commenced a mission here in the summer of 1818. They experienced a very favourable reception from the natives, and especially from one of the chiefs. When they commenced a school they had five children of chiefs. The proficiency of their children was rapid, and the people generally were delighted at the idea of the missionaries settling amongst them and educating their children. The ground on which the school-house was erected was given by one of the chiefs. “ With respect to the state of the mission here,” says one of the missionaries, “ in the year 1823, I can affirm from observation, that our prospects at present are most promising. Much, under God, seems to depend upon king Radama, who is, no doubt, a clever

man, and an able statesman. The king himself is so anxious for his people to receive instruction, that he sends for parents, and desires them to send their children to the missionaries. The following account is given of the state of the mission in 1827:—The missionaries are at present zealously exerting themselves to introduce the knowledge of letters among its numerous population, chiefly with a view to their being rendered capable of reading the Scriptures, which have been translated into Madegasse, and will shortly be printed for their use. For this purpose they have established in the centre of the island, with the sanction and under the patronage of the king Radama, nearly thirty schools. The king died in the year 1828, and was succeeded by Ranavalono, the present queen. The death of Radama was a great loss to the cause of Christ in Madagascar, for, after his death, the labours of the missionaries were rather permitted than encouraged. But, about three years ago, measures were adopted by the native government for the suppression of Christianity in the country, which have continued, until the year 1837, when Rafaravavy was slain for her adherence to the cross, and the rest of her fellow-Christians put into bonds. The mind of the queen, it is reported, has been prejudiced against the pure truth by her French courtiers, who are Roman Catholics; but the real state of the case will soon be published by Mr. Ellis, who has advertised a work on the subject.

Madagascar is the place on which the blood of Rafaravavy has been shed; and when we look at the persecutions in that island, we may say of it, as Christ did of Pergamos, "*where Satan dwelleth.*" Satan, like a great prince, walks to and fro through the earth, as though all the world were his empire; but in Madagascar he seems to have established his throne—this he has made his head-quarters—his reign is all but universal. And to *this spot* he has drawn the attention of the whole Church, and seems to point his finger to his triumphs, that he may alarm all the children of God; but even here, "*where Satan dwelleth,*" the Captain of our Salvation has made Rafaravavy more than a conqueror through Him who hath loved her. Yes, though Satan had mustered together all his forces in Madagascar, yet even in the midst of them all, this Christian female, clothed in the whole armour of God, left the field of conflict a triumphant victor. "Thanks be to God, who giveth us the victory," &c.

II. *The character of this faithful martyr.* This will appear in her conduct, as reported by the Directors of the Missionary Society. The first thing worthy of notice is—*her knowledge of the Scriptures.* That she had an extensive acquaintance with this precious volume is evident from her conversations, and from her letters, respecting which it is said: "Her letters are composed principally of passages from the Gospels and Epistles." And no doubt the richness of her experience was owing to her extensive knowledge of the Word of God, which, under the influence of the Spirit of God, were the entire support of her mind. Rafaravavy knew the Scriptures, received them as the Word of God, and not the word of fallible man, and, like the psalmist, esteemed them more highly than thousands of gold and silver. The Word of God was the lamp which directed her how to act in her difficult circumstances; it was the food which sustained her spiritual life in the fires of persecution—was the sword which made her victorious amidst her blood-thirsty enemies. The examples she followed, the promises on which she reposed, the glories she anticipated, she found in the Holy Scriptures; and never was the declaration of Paul to Timothy more remarkably proved to be true than in the experience of this holywoman:

“ which are able to make thee wise unto salvation, through faith which is in Christ Jesus.” And O that every one, who has the Scriptures in his house, knew and felt, and enjoyed as much of them as Rafaravavy—then, like her, he would grow in grace, brave every storm, and finish his course with joy. But, alas! it is to be feared, that many who are favoured with far greater advantages than this faithful martyr, do not know so much of the Scriptures as she did. Should this actually be the case, Rafaravavy will rise up in judgment against such a negligent professor. That a doom so fearful may not await you, walk in the steps of this Christian woman—then, if you should lose your sight, be confined to a sick chamber, or have the Word of God taken from you, you will be furnished with materials for thought; you will have the key which will let you out of the house of bondage, and you will have the tree of life, the fruit of which you can pluck in the midst of this desert world. “ Whatsoever things were written aforetime, were written for our learning, that we through patience and *comfort of the Scriptures* might have hope.”—Romans xv. 4.

Another grace which adorned the character of this faithful martyr was—*her Christian forbearance*. Scarcely could a more striking example of Christian forbearance and meekness be found in all the records of the Church than she displayed on this trying occasion. While many of the members of her family, indignant with her accusers, as slaves who ill requited former kindness, threatened punishment, she assured them on her liberation, that she cherished no resentment, but freely and fully forgave them. This was the mind that was in Christ. When the immaculate Saviour hung on the cross, and whilst His enemies were mocking Him; whilst He felt the thorns in His sacred head, and whilst He beheld them deriving happiness from His agonies, even then He felt such compassion towards them, that He prayed, “ Father, forgive them,” &c. Doubtless Rafaravavy had read of this memorable prayer of the dying Saviour, and fixing her eyes upon Him as her great model, imbibed His spirit, and thus proved to her enemies that she not only bore Christ’s name, but walked in His steps. The example of this holy woman, therefore, in her conduct towards her enemies, ought to be noticed, not only as a proof of the excellency of the Christian religion, but also as a pattern which every child of God should follow. This exercise of kindness towards our enemies has been set before us by our Lord, “ Who, when He was reviled, reviled not again,” &c. This forbearance is enjoined upon us by Divine authority: “ But I say unto you, love your enemies,” &c.—Matt. v. 44—48. Yea, unless we forgive our enemies, we cannot be saved—this is essential to our salvation. “ For if ye forgive not men their trespasses,” &c.—Matt. xviii. 21—35.

Strong faith was another excellency in the Christian character of this faithful martyr. “ Though my blood be shed,” she said on one occasion “ the Word of God must prosper in this country.” Here was victorious faith. Ranavalono had decreed that the Christian religion should not be established in Madagascar. That she might uproot it, she had expelled the missionaries from the island, had deprived the Christians of the means of grace, and even forbidden them to pray to Him, who is the hearer of prayer; but the faith of Rafaravavy looks over this mountain, and with the predictions of the prophets, the promises of Scripture, and the perfections of Jehovah on her side, she exclaims, “ Who art thou, O great mountain, before Zerubbabel thou shalt become a plain?” The mind of this faithful martyr was not

fixed on the difficulties which impeded the success of the Gospel in that country ; *no*—these to her strong faith were molehills :—the objects on which her mind was fixed, were the Divine origin of this religion, the decree of Heaven, and the power of God—these inspired hope amidst the storm. The faith of Rafaravavy saw a bow in the cloud. And this is the faith which the Church must exercise whilst this dark cloud obscures her prospects. She must open the Volume of Inspiration and read—“ *He must reign until He hath put all enemies under His feet.*”

The fourth grace that we would notice is—*her expansive benevolence*. “ Nothing grieved her,” she remarked, “ so much as the spiritual state of those around her, and that the immediate prospect of martyrdom itself was less painful to her than seeing all her connections living in wickedness.” This was the mind that was in Christ. The blessed Saviour was not mindful of His own sufferings—*no* ; all these He cheerfully endured—the source of His greatest sorrow was the sins of men. When He thought of the hardness of their hearts, their neglect of their best interests, their nearness to perdition—Oh, it was this that filled His spirit with inconceivable anguish ; “ And when He saw the city, He wept over it.” Rafaravavy had been baptised with the same Spirit, and when she thought of her past condition, the curse which hung over the wicked, the Gospel they put away from them—Oh, what compassion did she feel for sinners ! Even the pain of martyrdom was as nothing to the pain occasioned by the enmity of sinners to God. This is the spirit all Christians should cherish ; and when they possess it, then will the Word of the Lord have free course, and run, and be glorified. May the Church, Rafaravavy, be baptised with thy spirit !

This Christian female’s *steadfastness* in her Lord’s cause is the last excellency in her conduct which we shall notice. This faithful martyr owned Christ, not only when the sun of prosperity shone upon them ; but likewise when the heathen raged, and the rulers had taken counsel together against the Lord. The confession which she made of Christ was open and steadfast—made in Satan’s head-quarters—made at the risk of life. Hearken ! “ An accusation was laid against her before the government by some of her slaves, of her having observed the Sabbath, retained and read a copy of the Scriptures, and conversed with some of her companions on religious subjects. These were the crimes laid to her charge. *She denied not, but confessed the truth of the accusation* ; and neither the grey hairs of a parent, a zealous idolater, could persuade, nor the frowning threats of a sovereign could terrify her into an abandonment of her profession.” This was a noble confession—of her it may be said, as it was of Antipas, “ And thou holdest fast my name, and hast not denied my faith.”

Rafaravavy’s example we propose for your imitation. Though you are not likely to suffer martyrdom, yet you must expect persecution, “ Yea, and *all* that will live godly in Christ Jesus shall suffer persecution.” Should this be the case with you, like this holy female confess Christ, and know for your encouragement, the declaration of the apostle, “ That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.”

III. *The cause of Rafaravavy’s martyrdom.*

This Christian woman was not slain because she had wronged any man, because she had been guilty of plunder, or murder, or treason, because she was an enemy

to civil government—*no* ; but because she loved Him, who is altogether lovely, obeyed God rather than men, and stood up in defence of the glorious Gospel of the ever-blessed God. The crime, for which the haughty Ranavalono inflicted this wrong, in connection with the imprisonment of the other Christians, is no greater one than this—they were in the habit of meeting on the Sabbath, on a mountain at some distance from the capital, for the purpose of reading the Scriptures, singing, and prayer. This conduct, however, which the cruel Ranavalono regards as an unpardonable crime, we regard, looking at it in the light of revelation, as most praiseworthy. The example was set them by Peter, and John, and Paul, and by the great Master himself. When forbidden to spread the truth as it is in Jesus, they said, “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye,” &c.—Acts iv. 19, 20. The cause, then, of Rafaravavy’s martyrdom was her ardent attachment to Him, who is despised and rejected of men. But let us consider the cause of her death as it existed in the heart of the queen. And we may trace it, first, to ignorance of the nature, preciousness, and glory of that Gospel, on the extirpation of which Ranavalono is bent. The account which Paul gives of himself, when a persecutor, may be applied to this cruel queen, and to all other opposers of the truth—“I did it ignorantly in unbelief.” Then what an awful sin is ignorance of the Gospel! The greatness of this sin is seen in the consequences to which it leads. The apostle, in his Epistle to the Corinthians, in the second chapter, and from the sixth to the eighth verses, traces the crucifixion of Christ to the reign of ignorance. The Saviour, in the prayer He offered for His enemies on the cross, urges their ignorance as a plea why their sins should be forgiven—Luke xxiii. 34. The apostle Peter, when charging home upon the consciences of the Jews, the sin of murdering the Prince of Life, states their ignorance as the cause of this dreadful crime—Acts iii. 14—17. And the same sin which led to the martyrdom of the Son of God, and has led to all the persecutions in subsequent ages, led to the martyrdom of Rafaravavy—the *sin of ignorance*. Then, if ignorance of the Gospel be an evil so great, how anxious should *every* Christian be to diffuse the light which he has received, and which is contained in the Gospel. The Gospel is the orbit in which the Sun of Righteousness moves ; oh, then, aid the spread of this Gospel by your property, efforts, and prayers.

The offspring of this sin—this ignorance of the Gospel—is *pride*. And the martyrdom of this Christian woman may be traced to the reign of pride—a sin so deeply rooted in human nature, one so debasing in its influence—a sin so cruel in its consequences. Pride loves absolute dominion, and every opposition made to his reign kindles the fires of hell in the human breast, which seas of blood cannot quench. Ranavalono had issued an edict for the suppression of all Christian instruction—this edict the followers of the Lamb did not rigidly adhere to, having respect to a higher authority. This disobedience reaching the ears of the queen, nothing less than the imprisonment of the offenders, and the blood of Rafaravavy, can satiate the vengeance of this enemy of the cross. When Pride reigns in the heart, he requires every one to do him profound homage, and the rebel who refuses obedience must expect the sword of justice. Pride, O what hast thou done! May the sword of the Spirit slay thee in our hearts, and may Meekness ascend the throne!

The death of this excellent female may also be traced to that enmity to the Gospel, which is universal in the unrenewed mind. “The carnal mind is enmity

against God." This enmity is the same now as in the days of Nero and Julian, and bloody Mary, and no doubt in many cases would lead to the same scenes of blood, if not restrained by fear of consequences. This enmity is not confined to any one age, one country, one people—this enmity is co-extensive with unrenewed nature. The human mind is opposed to every thing which restrains its unholy propensities. Sin has so disordered it, that the thing it longs for is nothing short of this—*independence*. This the Gospel will not allow. The Gospel demands an acknowledgment of guilt, submission, and dependence—exposes every sin, and prescribes a path diametrically opposite to the one which man by nature invariably prefers. This is the reason the Gospel has so many enemies. "And this is the condemnation, that light is come into the world," &c.—John iii. 19—21. When, therefore, we look into the heart of Ranavalono to see the cause why she opposes Christ's kingdom in Madagascar, we find this is it—the reign of ignorance, pride, and enmity. And these seeds of evil, fruitful in themselves, are made more so by the prejudices which are strengthened by wicked advisers. The cause, therefore, of this persecution can only be removed by the Holy Spirit, whose work it is to change the heart: for this Spirit to descend, let us constantly pray.

IV. *The time of this martyrdom.* The year 1837. The mention of this fact should lead the Church to deep thought. This painful providence shows the small progress which the Gospel has made all these years, the long reign of the prince of darkness, and the neglect of the church, in the non-fulfilment of the Divine command, "Go ye into all the world and preach the Gospel to every creature," &c. The writer does not mean to affirm, that if the Church had done her duty such a catastrophe would not have happened; but he means to intimate that if the Church had been faithful to her trust—that had she employed every talent for Christ's glory, the probability is, that we should not have heard of martyrdom in the year 1837. The martyrdom of Rafaravavy may be traced, we think, in a great measure, to ignorance of the Gospel; and this ignorance may be traced to the neglect of the Christian Church. The religious instruction of the people has been neglected for so many ages, that the darkness and superstition, and errors of heathenism, have become so inwrought into their souls, that it may require ages, without a remarkable descent of the Holy Spirit, to remove the dreadful evil. Whilst, therefore, we sympathise with our fellow-Christians in Madagascar, it becomes us also to humble ourselves, inasmuch as the evil may be traced in some measure to our neglect. Suppose the Church had sent out fifty missionaries, instead of two or three, during the reign of Radama, the light might have been diffused through the length and breadth of the land, and thus, even if Ranavalono had remained in the darkness of heathenism, she might not have found one to execute her merciless mandit. Every martyrdom that may take place in the present age of the world will reflect on the Church of Christ, for having for so many years laid her talents in a napkin. Indeed they appear so many monuments to remind us of our unfaithfulness.

V. *The design of Rafaravavy's martyrdom.* And we would notice, *first*, the design of Rafaravavy in *submitting* to it. She was not poor in outward circumstances, and by recantation, and by humbling herself to beg pardon of the queen, she might very probably have saved her life. Then why did this holy woman submit to death rather than do this? Hearken! "Never in the annals of the Church did a Christian martyr suffer from motives more pure, simple, and unmixed

with earthly alloy. She had never heard of any after-glory of martyrdom on earth. No external splendour had been cast around the subject in her mind by reading any lives of martyrs. All was to her obloquy and contempt. She died directly and exclusively in defence of the Gospel. The object, therefore, for which Rafaravavy submitted to martyrdom shows the excellency of her piety; the object was one which is man's chief end—the *glory of God*. And this is the object on which *we* should fix our eye in making a profession of religion; and where this is actually the case, it is an evidence of the reality of our conversion—Phil. i. 20.

Secondly, We may notice the design of Ranavalona in inflicting death on this innocent victim. The object aimed at was—the entire extirpation of the Gospel. And oh, what a diabolical design was this! The subjects of this despotic queen are all in spiritual darkness, and she would extinguish the only Light; they are all diseased, and she would expel the Physician; they are perishing, and she would uproot the Tree of Life. But her wrath shall redound to the glory of God. Ranavalona has driven all the Christians in the world to a throne of grace, and in answer to their prayers, the inhabitants of Madagascar shall be baptised with the Spirit of God—Acts xii. 24.

Now observe, in the *third* place, the design of God in permitting this martyrdom. That power which had converted the heart of His faithful martyr, and had sustained her, could, if He had pleased, smitten dead all her persecutors; but no, He allows her blood to be shed, that He may show the all-sufficiency of His grace, that He may exercise the faith of His people, and awaken His Church from her long sleep. That which her persecutors designed for evil, God designs for good. “And He doeth according to His will,” &c.—Daniel iv. 35. The Great Head of the Church would teach us by this providence the value of our religious privileges—that we must walk not by sense but by faith, and that it is high time for the Church to arise from the dust, and to go forth into distant lands, and to deliver to the heathen the measure committed to her for their use. The voice of Heaven in Rafaravavy's martyrdom is this—“Awake, awake, put on thy strength, O Zion”—Isaiah lii. 1, 2.

VI. *The results of this painful providence.* The results to this faithful martyr herself are most glorious. Had she apostatized she would have given to her enemies occasion for triumph, distressed the Church of Christ, discouraged those now in bonds, dishonoured God, and covered herself with shame; but, by her consistency, she has strengthened the faint-hearted, put her foes to shame, comforted the Church, glorified God, and finished her course with joy. Now Rafaravavy having endured unto the end, has received the promised reward; has joined the ranks of the faithful in glory, and has cast her crown before the throne. Blessed issue! And thus shall Jesus honour all those who honour Him. “Be thou faithful unto death,” &c.—Revelation ii. 10. The results of this martyrdom to all the persecutors, should grace refuse to interpose, will be most awful.

The spirit of persecution steels the spirit against the reception of all good, and thus ripens it for hell, the hottest place in which is kept in reserve for all who imbrue their hands in the blood of the saints: “Vengeance is Mine, I will repay, saith the Lord.” And the results to the world will be most beneficial, provided the effects now produced on the minds of Christians be lasting. This providence has aroused the sympathies of the Church, and we hope now she will give God no rest until all nations are blessed in Jesus.

VII. *The knowledge which the Great Head of the Church has of the trials of His people in Madagascar.* The Saviour is concerned that His people should know His omniscience—hence, when He told John to write the epistle to Pergamos, He told him to insert these words:—"I know thy works, and *where* thou dwellest, &c." Yes, the Lord Jesus is omniscient, and He knows the prisons in which His people are confined, the chains which bind them, and all the temptations by which they are assailed; and He, who is omniscient, is also omnipotent, and can help them in all their needs, and make all grace to abound towards them. And He who is omniscient and omnipotent is also *just*—holds in His hand the sharp sword with two edges. This thought should strike terror into the heart of every persecutor. The Lord whom the Christian serves is omniscient, omnipotent, just—this should encourage him in all kinds of distress. "Call upon Me in the day of trouble," &c. Thus have we pointed out the place, the cause, the design, the time, the results of this martyrdom; and, in conclusion, would draw from the whole subject the following instructions:—

1. The possibility of bringing forth fruit to God in the worst of places. Sometimes persons plead the circumstances in which they are placed as an apology for their wicked works; but this subject shows that it is possible to glorify God even in Satan's citadel. Pergamos was Satan's head-quarters—yet even in Pergamos there were those who did good in the midst of evil; and, in Madagascar, there is a remnant called, chosen, and faithful. Therefore, the wickedness of the place in which we live should never be made an excuse for our living in sin.

2. The reality and excellency of the Christian religion is proved from this subject. Rafaravavy had nothing to sustain her mind in these heavy afflictions but the consolations derived from the Gospel, and these she found quite sufficient. Oh, then, let us seek more earnestly the possession, and power, and rich enjoyment of this Gospel. The strength of our faith in it should be according to the clearness of the evidence which we have of its truth and excellence. "This is a faithful saying, and worthy of all acceptance," &c.

3. The dreadful state of those who have Satan dwelling not only in their land, in their city, or in their house, but in their *heart*. The human heart is compared in Scripture to a house, and of this house, whilst we are unconverted, Satan is the master. The sinner has no occasion to visit Madagascar in order to find Satan's seat, for Satan's seat is in his own heart. That of this house Satan is the master, is obvious from the fact, that his will is constantly obeyed. "Know ye not that to whom ye yield yourselves servants to obey his servants ye are," &c.—Rom. vi. 16—19. This master whom you serve is the father of lies, the wicked one, the accuser of the brethren. Oh, then, sinner, how you should long to exchange masters. And if you have this desire, Christ stands at the door ready to enter in, and make your heart His seat; and blessed are they who have Christ reigning in this house. Ranavalona could deprive Rafaravavy of her property, could load her with irons, and take away her natural life, but she could not expel Christ from her soul. No; He had taken up His abode there for ever. And now His faithful martyr, who once lived in Satan's citadel, is living in the city of her God, where she reigns in bliss. This also shall be your end, if you will let Christ have His seat in your heart, for "where I am there shall My servant be."

The writer cannot close this Essay, without urging upon his readers the duty of

remembering his fellow-Christians in bonds. Even the apostle Paul, when a prisoner at Rome, felt his need of the prayers of the Colossians—hence he made this request—“Remember my bonds.” Then how the persecuted saints in Madagascar need your prayers, who are so inferior to the apostle in knowledge and in experience.

Remember, Christian reader, the bonds of your brethren and sisters in this distant island—the nature, the cause, the end of these bonds—the grace they need in them, and the glory they will bring to God, if they all endure hardness as good soldiers of Jesus Christ. And, whilst you remember these temporal bonds, oh, do not forget the spiritual bonds of their enemies; but pray that the Prince of Peace would set them all free. “Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you.”

MISS EDGEWORTH AND MACKENZIE.

BY DR. CHALMERS.

It is the essential prerogative and demand of conscience to have the mastery over all the passions, and appetites, and affections within us. It ought to be invested with the same authority over them all, that a master has over his servants. Most useful they are as servants; but in no case does the master lose sight of them; though when he sees them rightly and well employed, he will in so far leave them to themselves, as to let them work, without any new order from him, for hours together. And so it is that the principles of the conscience never hand the matter over altogether to the feelings of the heart. The office of the conscience is to maintain within us a perpetual will to do good; and to see that this is carried into execution. Often may it happen that the most effectual method of so doing, is to let the sensibilities have their course; to “weep with them that weep;” and, during the whole currency of some visit of benevolence, to give the mind over wholly to the movements and the demonstrations of a constitutional tenderness. Still conscience hath the priority; and it can shorten the visit; or it can recall its sensibilities, by a transference of the attention to other objects; or it can sit in judgment over the question, whether this flow of sympathy may not aggravate, as in some cases it does, the pain of the unhappy sufferer; and, to hide the irrepressible sympathy, it can take its sudden leave;—a flight of very opposite character from that of the feeling sentimentalist, who also flees from this scene of distress, because unable to bear the pain of his too delicate sensibilities; or perhaps overcome by the disgust and the discomfort of other emotions.

The following extracts are from one of Dr. Charters’s sermons upon this subject: “Compassion, improperly cultivated, springs up into fruitless sensibility. To enter the abodes of the wretched; to give them time, and thought, and hands, and money;—this is the *substance*, and not the *shadow* of virtue. The pleasure of sensibility may be less; but so is the danger of self-deceit that attends it. Death-beds, in the page of an eloquent writer, delight the imagination; but they who are most delighted are not the first to visit a dying neighbour, and sit up all night, and wipe off the cold sweat, and moisten the parched lip, and give easy postures, and bear with peevishness, and suggest a pious thought, and console the parting spirit. They often encompass the *altar* of virtue,—but not to *sacrifice*.” “Extreme sensibility is a diseased state of the mind. It unfits us to relieve the miserable; and tempt

us to turn away. The sight of pain is shunned; and the thought of it suppressed. The ear is stopped against the cry of indigence. The house of mourning is passed by. Even near friends, when sick, are abandoned to the nurse and the physician; and, when dead, to those who mourn for hire;—and all this under pretence of fine feeling, and sentimental delicacy. The *apples of Sodom* are mistaken for the *fruit of Paradise*." "Compassion may fall on wrong objects; and yet be gratified and applauded. One who has been living in borrowed affluence, for instance, becomes bankrupt. His sudden fall strikes the imagination. Pity is felt, and generous exertions are made in his behalf. There is indeed a call for pity; but for whom? For servants who have received no wages; for traders and artificers whose economy he has deranged; for the widow whom he has caused to weep over destitute children. Alms given from the impulse of compassion are like seed sown on stony ground, which quickly springs up, and as quickly withers. By repeated acts, the force of passive habits is diminished. Imposture provokes, ingratitude grieves, and time cools the heart."

The effeminacies of sickly sentimentalism which we are now attempting to expose, are certainly getting out of credit; and, instead of languishing with the *dilettanti* of a former generation, over the high-wrought and pathetic narratives of fiction, there is now a very general disposition to laugh at them. And even among our poets and novelists themselves, there is a firmer staple than there was wont to be, of the plainly and honestly experimental. We can instance more particularly the compositions of Miss Edgeworth, as the native produce of a mind that, with much sagacity and good sense, hath observantly looked on the features, and more especially on the *foibles* of our living society. Still, however, there remains enough, and more than enough, in our most recent books of entertainment, to exemplify the wide distinction which there is, between the ideal representations that bring the mind into a state of exquisite emotion, and those earthly and actual scenes in which we daily move, and which are brought around us to discipline the mind into a state of exercised principle. In these touching sketches that we have of the "Man of Feeling," by Mackenzie, the principal figure of the group—the sufferer in whom the author labours to interest every affection of our hearts—becomes the intense and absorbing object of contemplation; and every accompaniment that can distract our regards from him, or at least that can turn away our eyes in disgust from that scene by which he hopes to call forth the emotion of his readers, is most carefully suppressed; and by the help of a honeysuckle at the cottage-door, and a welcome of gratitude on the part of all its inmates, and a tasteful exhibition of that clean and orderly apartment, where the venerable father of some poor but pious family is dying, there may be heightened to the uttermost those sensibilities, which it is the proudest triumph of his heart to awaken; and the flattering unction which comes upon the soul of a weeping sentimentalist is, that with all the infirmities of his erring nature, there is surely nought, in a heart of so much tenderness, that is radically wrong. But the susceptibility of an exquisite emotion is one thing; the sturdiness of an enduring principle is another. We should estimate the worth of a heart, not by the power of its feelings and constitutional instincts, but by the power of that conscience which hath right of ascendancy over them all. We should confront the owner of it with the realities and the repulsions that try the strength of human virtue in our ordinary world. It is easy to be floated along on the current of our

emotions; but in the warfare of moral discipline, we are often called upon to struggle *against* the current; and the decisive touchstone of character is, whether we have sufficient nerve and hardihood of principle to do so. It is not whether we can weep over those choice fancies, where the artist hath made all to harmonise with the emotions of benevolence; but whether, in weariness and in watchfulness, and among the occupations of an actual and a living scene,—whether, when this one emotion of benevolence is thwarted by the annoyance of many others, conscience can uphold its supremacy, and still charge it upon the will, that it shall keep by its purposes of well-doing;—whether after passing from the tasteful *representation* to the sober (and perhaps) ungainly *realities* of virtue, and when the scene for exhibition hath lost all its beauty, we can nevertheless give our hand to its business; and, in the midst of much to nauseate, and much to discourage us, it still abideth our uppermost concern, to *do* what we ought, and to *be* what we ought.

And we cannot leave the subject without expressing it as our strong suspicion, whether even our better works of fiction, while they have contributed so much to the delight of our species, have contributed ought to its *improvement*. The very best of them transport the imagination of their readers to some fairy land—a transcendental region, that lies far aloft from the affairs and the doings of ordinary life; and they who frequently indulge in the perusal of them, must be quite aware of the difference that there is between the sober hues of reality, and that preternatural colouring which tinges almost the whole romance and poetry of our modern literature. Our desire is for that which admits of familiar application to the houses, and the business, and the bosoms of men; and our dread of the works in question is not only that, in virtue of this remoteness from the every-day concerns of humanity, they are altogether useless, but (what is still more alarming) that, in virtue of their chief application being to the feelings of our nature, and not to its principles, the vigilance of the latter is lulled wholly asleep, while the former are kept in a state of indolent gratification.

So long as the slightest shade of uncertainty rests upon a question, we are not fond of dogmatising; but there is at least one deliverance upon works of fiction, in the safety and the soundness of which we feel altogether confident. Did we hear of any acquaintance, who had now bidden his conclusive adieu to them all, we should not have the slightest apprehension, lest either the moral or the intellectual of his nature should at all suffer by it. Did we hear, on the other hand, of his being much and greedily addicted to the perusal of them, we should tremble for the deterioration of both.

TRUE CHRISTIANITY.

“True Christianity is a serious thing; few understand it, and still fewer possess it. More is required than that our reason should be taken captive by the Word of God—more than a mere systematic adherence to the faith of our fathers—more than a sober and circumspect walk of life. All this may be found in a man, and it may nevertheless be a question whether he does not still belong to those of whom the apostle says, ‘Without are *dogs*.’ Oh! the true way is a narrow way. There are two kinds of conversion, my brethren; one false, one true; one unto death, the other unto life. The false is outward, the true is radical; the false is alteration, the true is renovation; the false as when the serpent throws off his skin, and yet, in spite of his gay coat, still remains a venomous reptile; the true, as when the caterpillar dies, and from its tomb arises a new creature, with beauteous wings, bathing in the light of the sun, and nursed in flowers. Nothing availeth with God but ‘a new creature in Christ Jesus,’ conceived by the Holy Ghost, born in the manger of humility, and on the thorny bed of godly sorrow and repentance.”—*Dr. Krummacher*.

UNPUBLISHED LETTERS OF THE REV. JOHN NEWTON, LATE
RECTOR OF ST. MARY, WOOLNOTH, LONDON.

(Addressed to the Rev. Thomas Robinson, Vicar of St. Mary's, Leicester,
and Author of "Scripture Characters.")

I.

Mary Woolnoth sendeth to Mary Leicester greeting—

MY DEAR BROTHER—I lend you the enclosed frank, but you must not keep it long. I shall want to have it back as soon as convenient, and as soon as you have time to put a good sizeable letter into it. I want to hear as much in detail as you please—how it is with you in heart, house, and church. I hope you will be able to tell under each of these heads—All is well, considering where and what we are. With such a limitation I can tell you—All is well with us. Goodness and mercy accompanied us through the last year, and are still with us. Trials we have had and have—they are needful, they constitute one branch of our mercies, but it is the smaller branch, for our comfortable dispensations are more numerous, if I except the trials which arise from the naughtiness of my own heart.

I have a friend who has devoted himself to the ministry: he is not a novice. His judgment is sound, his experience extensive, his abilities I think considerable. He is something in my former way—has applied his leisure to study—his application has been great and successful. He is self-taught; and though not benefitted by school education, understands the Greek Testament well, and will, I think, very soon write Latin, as well as most of the young folks that come for Deacon's orders from the Universities. I know so much of the man as to have no doubt that the Lord is preparing him for His service, and consequently I expect he will obtain orders at the right time. And I as little doubt but from his first sermon he will set out an able minister of the New Testament. His present income is about £100 per annum. He has a wife and child, and thinks himself rich. But he has nothing before-hand but *faith* and *hope*. He will not be rash, but knowing whose he is, and whom he serves, I believe, if he saw a clear opening from the Lord, he would venture to leave consequences in His hands. Think of such a man, and if you should hear of anything suitable, let me know. He will not be very defective in literature, and in point of ability, knowledge, and divinity, will I believe be superior to most at the time of their taking orders. The best of all is—that humility and spirituality are the most striking features in his character. I have been intimately acquainted with him from the time of my settling in London.

I hope I have written enough to coax you to send me an answer. My time is gone, and other things require my attention. I love you, and rejoice in what I often hear of Leicester. We should be glad to see you in Charles Square, and in Mary Woolnoth pulpit. Give my love to Mrs. Robinson, and all friends. *Ora pro nobis*. Allow me to stand upon the list among your most affectionate friends, as surely as my name is

JOHN NEWTON.

Hoxton, Jan. 10, 1784.

II.

MY DEAR FRIEND.—You certainly do not quite deserve a line, but I will get one ready because I love you. I have seen several people from Leicester of late; they all tell me Mr. Robinson is well, but none of them brings me a letter from him.

However, I believe you have thought of us now and then of late; and you will be glad to hear that the Lord supported and preserved us during the late commotions,* and that we are at present safe and well. Indeed it has been a time of trial, I believe they who had most faith were best off; for myself I have reason to be thankful that I had some, though I wished for more. I seemed to be not greatly afraid for myself, but I was anxious for my dear, for Sally and Peggy, and our child just coming up from Northampton. Now I think faith, when it is hearty and stout, will enable us to commit and entrust our *all* to the Lord, as well as our persons. Mine is not what it should be; but I would be thankful if I have any, though but as a grain of mustard seed.

The papers which you read render it unnecessary for me to be particular. The scene has been dreadful, yet trivial in comparison of what was designed. If the Lord had not interposed seasonably, if help had been delayed a few hours longer,

* The riots of London under Lord George Gordon;

I doubt not but London had been in ashes from end to end. The sudden rise of the mischief, its rapid progress, and the immediate effectual stop put to it when in the height of its rage, were all extraordinary. The stop seemed like putting an extinguisher over a candle—almost instantaneous.

The populace were twice in our square, and threatened to come again, but were not permitted. We had two or three obnoxious houses near us; but indeed things were come to that pass, that all houses were equally obnoxious, and they seemed bent upon pillage and devastation without distinction.

Lord George Gordon's unhappy appointment of a meeting in St. George's Fields (the consequences of which I believe and hope he was not aware of), gave occasion to enemies and emissaries to mix with those whom he invited, many of whom I doubt not went in the simplicity of their hearts. But the better sort of people retiring gradually from the crowd, and the other sort increasing it, it was in a few hours changed into a very dangerous body, and gained strength and advantage by the strange panic which prevailed everywhere, so that the smallest parties of the rioters met with no opposition. Enough of this. It is of the Lord's mercies that we are not consumed.

Mrs. Newton bore the shock better than I could have hoped. We find the Lord can give strength according to the day. The sight of the terrible fires kindled up every night was shocking and distressing; but we were upheld, and all pretty well now. What is yet before us we know not, but the Lord has given us good cause, as to praise Him for what is past, so to trust Him for what is to come.

I hope you and Mrs. Robinson are well. For some time past I have had but little leisure or relish for writing. You will hardly hear from me again for nothing. Letter for letter must be the terms. Your writing therefore will be the best proof that you are still willing to receive letters from your affectionate friend and servant,

Charles Square, June 17, 1780.

JOHN NEWTON.

(To be continued).

ORIGINAL LETTER OF LADY HUNTINGDON TO MRS. BRIDGET BETHEL, BATH.

MY DEAR FRIEND IN THE LORD,

UPON receiving yours, we could not help falling prostrate before the Throne of Grace to acknowledge the great love wherewith the Lord hath loved you; and with praises, and thanksgivings, and hearts of joy, expressing our gratitude. I never think on you but with uncommon comfort. Dear Miss Fanny Cowper was then with us, and day and night prayed to the Lord to increase and strengthen your faith: she has at last laid down the burden in much joy and peace. O! my dear friend, were I to tell you the whole of her sufferings, and the wonderful supports she had, you would declare that God was with her of a truth: such patience and submission, and always happy, and used to say, "She would not change her condition for all the monarchs on earth; and more sure am I of my everlasting happiness than any thing I have." Unchangeable and unalterable was she in this frame for four months—there was no moment in which death could be named to her but she welcomed it with a smile. I kept, for my own satisfaction, a little account every day of her for that time; and when I have time to draw out a short abstract of the account of her I shall send it. May the Lord grant us to follow Christ as she has done, for a blessed saint she lived and died. Whole nights, when for her pain she could not rest, yet in hymns, and prayers, and reading, she would say, O! how delightful a night have I felt. Miss Cowper is still with me: it has not seemed like death amongst us: we rejoice upon my remembrance of her: all tears are wiped from our eyes: her last hours were all spent in prayer; and when her change came her countenance spoke her blessed; and I for a moment tasted her joy, for I thought my whole soul was so filled with delight it could have followed. She often would say, That sweet woman, Mrs. Bethel, I pray for her. I beg my most sincere compliments to dear Lady Cox and Mrs. Bethel, and believe me your most sincere and affectionate friend in the Lord Jesus,

(Signed) S. HUNTINGDON.

I find the world more and more a burden to me—pray for me, that I may no longer live to the desire of man, but to God.

Original Poetry.

THE SOVEREIGNS OF ENGLAND.

First, William the Norman ; then William his son ;
 Henry, Stephen, and Henry ; then Richard and John.
 Next Henry the Third ; Edwards, one, two, and three ;
 And again, after Richard, three Henries we see.
 Two Edwards, third Richard, if rightly I guess ;
 Two Henries, sixth Edward, Queen Mary, Queen Bess ;
 Then Jamie, the Scotchman ; then Charles whom they slew,
 Yet received, after Cromwell, another Charles too ;
 Next Jamie the Second ascended the throne ;
 Then William and Mary together came on.
 Till Anne, Georges four, and fourth William all past,
 God sent us VICTORIA—may she long be the last !

THE COMMUNION OF SAINTS.

JAMES MONTGOMERY.

FREE, yet in chains, the mountains stand,
 The valleys link'd run through the land ;
 In fellowship the forests thrive,
 And streams from streams their strength
 derive.

The cattle graze in flocks and herds,
 In choirs and concerts sing the birds ;
 Insects by millions ply the wing,
 And flowers in peaceful armies spring.

All nature is society,
 All nature's voices harmony ;
 All colours blend to form pure light ;
 — Why then should Christians not unite ?

Thus to the Father prayed the Son,
 " One may they be as We are One,
 That I in them and Thou in Me,
 They one with Us may ever be."

Children of God, ' combine your bands,
 Brethren in Christ, ' join hearts and hands,
 And pray—for so the Father willed—
 That the Son's prayer may be fulfilled :—

Fulfilled in you, fulfilled in all,
 That on the name of Jesus call,
 And every covenant of love
 Ye bind on earth, be bound above.

Christian Keepsake.

A H Y M N.

When morn awakes our hearts,
 To pour the matin prayer ;
 When toil-worn day departs,
 And gives a pause to care ;
 When those our souls love best
 Kneel with us in Thy fear,
 To ask Thy peace and rest—
 O God our Father, hear !
 When worldly snares without,
 And evil thoughts within,
 Stir up some impious doubt,
 Or lure us back to sin ;
 When human strength proves frail,
 And will but half sincere ;
 When faith begins to fail—
 O God our Father, hear !

When in our cup of mirth
 The drop of trembling falls,
 And the frail props of earth
 Are crumbling round our walls ;
 When we gaze back with grief,
 And forward glance with fear ;
 When faileth man's relief—
 O God our Father, hear !

When on the verge we stand
 Of the eternal clime,
 And Death with solemn hand
 Draws back the veil of Time ;
 When flesh and spirit quake
 Before THEE to appear,
 For the Redeemer's sake,
 O God our Father, hear !

[From the Poetical Works of Thomas Pringle, published for the benefit of Mrs. Pringle.]

NIGHTSHADE.

" The triumph of the wicked is short." JON xx. 5.

With dark green foliage newly crown'd,
 With whited flowers array'd ;
 A fairer shrub can scarce be found,
 Than yonder tall nightshade.
 And soon its flower shall pass away,
 And sable fruits appear ;
 But, though they tempt with powerful sway,
 Their deadly taste forbear.
 An emblem fit of earthly joys,
 However fair to view ;

They always end in empty noise,
 And prove a poison too.
 And such the sinner, though he spread
 His ample boughs around ;
 Though leaves unnumbered crown his head,
 And plenteous fruits abound.
 For all with him who join their lot,
 And taste the fruit so gay ;
 Shall find—though now it be forgot—
 The end to be dismay.

Biographical Sketches.

BISHOP OF SODOR AND MANN.

It is our painful duty to announce the death of the Right Rev. William Ward, the Lord Bishop of Sodor and Mann. His Lordship died at the Rectory-house of Great Horkesley, Essex, at twelve o'clock on Friday night, the 26th of January. The Bishop, who was in his seventy-sixth year, had been failing for some time in bodily strength, and about ten days previous to his death had been confined to his room; his weakness increased rapidly, but wholly unattended with pain. On the Monday, he partook, with his family, of the holy Eucharist, and from that hour seemed to forget all his worldly cares; even his diocese, which was the last object of solicitude spoken of by him on that occasion, he seemed to have left in humble confidence to the protecting mercies of Almighty God, declaring his firm belief that those measures now taken for the preservation of that, the Church of his affections, would be prospered in the hands of those to whom he had entrusted the charge of advocating her rights in Parliament. Though conscious to the last, he remained in a state of perfect tranquillity both of body and mind; and this state was only exchanged for one expressive of greater and more lively happiness, which in his last moments was stamped upon his countenance in a most remarkable manner, so remarkable indeed, that no one could look upon the dead body of that good man and pious Bishop, and not feel that "the seal of the living God" was set upon his forehead. The history of the late Bishop of Sodor and Mann, is that of a man blest with quiet but unvarying prosperity from first to last. His first step in his profession was under the patronage of Bishop Porteus, who ordained him priest, and who, to the end of his own life, was his warm and attached friend. The Bishop appointed Mr. Ward reader and alternate preacher at Curzon Chapel, and soon afterwards he was appointed chaplain to the Duke of St. Alban's. About this time Lord Grantham died, and left Bishop Porteus the guardian of his three sons, two of whom, the Earl de Grey and the Earl of Ripon, are now living. The Bishop immediately appointed his young friend to be their tutor. After a few years of faithful discharge of this trust, the aunt of his pupil Lord Grantham, the Countess de Grey, offered him the Rectory of Myland, near Colchester, and after a diligent ministry of twenty years in that parish, the more lucrative benefice of Great Horkesley. In the meanwhile, through the interest of other friends, he had obtained, from the Lord Chancellor, the Rectory of Althamstone, Essex, and from his own friend, Bishop Fisher, of Salisbury, a stall in that cathedral. In the year 1827, the Earl of Ripon (then Vicount Goderich) being first Lord of the Treasury, wished to recommend his old tutor to his Majesty to fill the vacant See of Sodor and Mann; but at first he declined to undertake the charge, not desiring to leave his retirement at Horkesley for a distant island; till one day calling upon a friend, he told him of the offer he had received, upon hearing which his friend exclaimed, "I would rather be Bishop of Sodor and Mann than of any diocese in the church, for I should there learn my duties at the very tomb of the sainted Wilson." These few words determined Dr. Ward not to shrink from the task, to which he seemed so especially called. How he learnt to perform his duty, and how his labours have been blessed, that Island, formerly so miserably poor in its consecrated buildings, but now studded with beautiful and even stately churches, can best tell. By an act of last session, the diocese of Sodor and Mann is to be now merged in that of Carlisle, should the Bishop of Carlisle accept the charge; but there is a Bill at the present moment before the House of Lords, brought in by the Earl of Ripon, to repeal that Act of the British Parliament, which Bill, to use the lamented Bishop's own words, frequently repeated within the last month of his life, "it will be impossible for Parliament to reject."

For the Ecclesiastical Commissioners at least it will be impossible to forget the warning which (again to use his own words at the close of his Memorial to them) the whole Church is now witness to him, he did not "cease to repeat with the greater earnestness as the approach of his death hastened the accomplishment of this measure." His death has hastened the accomplishment of this measure; and by an order in Council the Commissioners may now wipe out from among the Churches of Christendom, the time-hallowed and independent bishoprick of Mann; but will they, while these words of the last Bishop, with the seal of his death upon them, are present to their consciences?—"I should indeed be wanting in the duty which I owe, not only to my church, but to yourselves, did I cease to press this most solemnly upon your consciences, that this is not a mere question of convenience or inconvenience; but that in this, and every act to which you put your

hands, is involved the welfare of many million *souls*. You are entrusted with the interests of the fairest portion of Christ's Church; our Sovereign is bound by the most solemn oath to preserve those interests in their full integrity; he has committed his conscience into your keeping; he has charged you to suggest such measures only, as 'shall be most conducive to the efficiency of the Established Church.' Can you, then, unwarranted by any *pretext* of improvement, venture to remove the man of God from before the altar, where he has ministered without reproach for 1400 years? * Can you answer to your God for dismembering His Church? Can you answer to your King for detracting from the efficiency of the church by diminishing the number of its officers? Can you answer to the Bishops of the Church for weakening their order, and adding to, rather than lightening their burdens? Will you *one day* be able to answer to future generations of Carlisle and the Isle of Man, for leaving them to the divided care of one spiritual overseer, when, but for your arrangement, they would have for ever continued to enjoy, each their ancient spiritual privileges, and their birthright? Can you persevere in this, and be at peace? God and your consciences alone can tell; but this others can tell also—the whole Church is witness to me, that you have not been left unwarned—thus far I have done my duty—perhaps I may appear to have exceeded my duty—be it so—the praise of God is of more value than the praise of man. I will never cease to repeat the warning with the greater earnestness, as the approach of my death hastens the accomplishment of this measure. To avert the threatened calamity from my church, I am prepared to make any sacrifice, even of friendship; for I believe most solemnly, that in a very few years after the removal of the Bishop, the name only of a Church will be left to her, and her empty walls will stand as sad memorials of an arrangement, needless and uncalled for in itself, burdensome to Carlisle, and destructive to her own best interests. But it shall be never said, that the last of this long line of bishops stood by with folded arms, without an effort, in the name of God, to arrest the stroke before it fell. While then my many years give serious warning that I must speak as a dying man, and when I tell you that, after all other earthly cares are forgotten, my fears for this, the church of my affections, will add a pang to my dying hour, I have good hope that my words will not pass unheeded, but that the church of Mann may even yet be spared, as a memorial of happier days that are past, and as an earnest of brighter days to come."

REV. SAMUEL WOLFE, OF SINGAPORE.

THE Directors of the London Missionary Society have just received the painful tidings of the death of the Rev. Samuel Wolfe, which took place at Samboangan, a Spanish town on the western extremity of Mindanao, on the 27th of April last. He was interred on the following day in a grove of cocoa-nut trees, his funeral being attended by most of the Spanish gentlemen (and officers of the *Argos*—an English ship then in port—as well as by many of the natives.

* Sacheverell gives the following account of the origin of this See:—"About the year 434 Pope Celestine First sent St. Patrick with twenty more to convert Ireland, or rather Scotland; for it is probable he came not to Ireland till 441, but finding the harvest great, and the labourers too few, he transported himself into Britain, from whence returning an. 444., with thirty religious and learned persons in his company, he landed in the Isle of Eubonia, where he found the people given to magic; but being overcome or convinced by his preaching and miracles, they were converted, and St. Patrick going for Ireland, an. 447, left Germanus Bishop, which for the honour of the Manks nation was sixty years more ancient than Bangor in Wales, which was the first bishoprick that we read of among the Britains; and 114 years before Austin the Monk. Germanus introduced the liturgy of the Lateran, and so absolutely settled the business of religion, that the Island never afterwards relapsed. He died before St. Patrick, who sent two Bishops successively to supply his place, one of whom survived St. Patrick five years.

"St. Maughold, by some written Macfield, by Dr. Heylen, Machilla, by the Latin authors Macutus, was elected Bishop by the universal suffrage of the Manks nation; but by whom consecrated is very uncertain—for as the former Bishops by right of conversion were consecrated by St. Patrick, so whether the Archbishop of Armagh continued the same does not appear; neither could it have been done by the Archbishop of York, because that Bishoprick was not erected by St. Paulinus till an. 622, above one hundred years after St. Maughold." Probus, in his second book of the Life of St. Patrick, confirms this account; and Archbishop Usher says, "Jocelinus indeed confirms the statement, that these two Bishops succeeded Germanus, and that Machaldus succeeded them; thus narrating the story:—'He (Machaldus) having embarked in a boat, committed himself to the sea under the protection of God, and by his guidance he reached the island of Eubonia, which is called Mann. There were there two holy Bishops, called Conindrius and Romulus, whom St. Patrick himself had consecrated and appointed to that spot to rule the people of that island, and instruct them in the faith of Christ, after the death of St. Germanus, who was the first Bishop of the same island. But Machaldus after a while increasing greatly in holiness, attained the Episcopal rank after the death of the last of those above-mentioned holy Bishops; and there he remained illustrious by his miracles and virtues. There was formerly a city in the island of no small extent, the remains of the walls of which are yet seen, called by his name. And these are the facts, says Usher, which we find handed down to us concerning the succession of the first Bishops of Mann."

Review of Books.

RECOLLECTIONS OF THE REV. GRIFFITH DAVIES OWEN, of Maidenhead, Berks.
By J. K. Foster, Cheshunt College.
Flsp. 8vo. pp. 136.

W. E. Painter, 342, Strand.

THE subject of these Recollections was not distinguished for those splendid endowments that command the admiration of men; he was rather one who pursued with exemplary diligence and devotedness of purpose, the important duties of the sacred vocation he had chosen. The greater portion of the volume consists of Mr. Owen's letters, written on various occasions, which display such warmth of friendship, active benevolence, and cheerful piety, and contains, too, so many valuable remarks, that the perusal of them cannot fail to yield considerable edification and instruction. "In biography," says Mr. Foster, "it is always desirable that the person should speak, as much as possible, himself; there will in a man's own words generally be an identity, a simplicity, and a life, which no other pen could have furnished." Hence we find that the compiler has left Mr. Owen, in a great measure, to become his own biographer, and also to record his own religious experience, and views of Divine truth, and of the providential dealings of God towards him, first, in leading him to adopt evangelical sentiments in religion, and afterwards in calling him to make known to others the way of salvation, through the alone sacrifice of Christ.

The following extract relates some of the most important parts of Mr. Owen's early life, in his own words, as contained in the answers he gave at his ordination at Spa Fields' Chapel, to the questions—"What reason have you to suppose that you are a Christian?" and "Why have you engaged in the work of the ministry?"

"Answer to the first question:—

"Of all the important periods in my life, the present; next to that in which I have any reason to suppose that I was called from being a nominal to be a real Christian, appears to be the most momentous; and of all the important questions which were ever proposed to me, yours, Sir, I consider the greatest; it is a question which has occupied my mind for eight years, more or less; it is a question which sometimes I can answer in

the affirmative, whilst at other times it is involved in gloom and darkness. But in answering it I will endeavour to be as concise as the nature of the case will allow. I consider it needless here to introduce an account of my birth and parentage, though perhaps it is important for me to take a view of my youngest years. From my birth to my sixteenth year I have no reason whatever to suppose that I knew any thing experimentally of Divine grace: till my fourteenth year I was under the care of tender, affectionate parents, who took great care to bring me up to the Established Church, which I attended with all the Pharisaic zeal of a partisan; and if any circumstance prevented my going once at least on the Sabbath to church, my conscience, I well recollect, used to accuse me of a guilty omission. It was my misfortune that the clergyman whose ministry I attended, was totally ignorant of the plan of salvation, as laid down in the Gospel; and I do not recollect, that his sermons had at any time any effect upon me. Having been brought up so strictly in the Established Church, I had imbibed very bigoted feelings towards the Methodists, and I never would go to hear them; but I was not without some thoughts about my soul. My Bible I used to read constantly, and especially the historical parts of both the Old and New Testaments. Sir, in the course of my reading this verse, James ii. 10. struck me very forcibly—'For whosoever shall keep the whole law, and yet offend in one point, is guilty of all.' No sooner had I read the verse, than my guilty conscience was aroused, and I asked my dear mother what was the meaning of that verse; she told me, if one of the commandments was broken, they were all broken. I said no more to her on the subject, and she thought it was only a curious question of the moment. She did not however know the impression it had made on my mind, and consequently did not point out the spirituality of the law, nor the way to escape its curses, through the blood of Jesus. By this verse I was fully convinced that I was a sinner against the whole law, because I knew that I had broken the Sabbath; but time deadened these impressions, though I was often forced from my playmates on the Sabbath day by terror of conscience, and as I was not enlightened to see the way of salvation through the redemption that is in Christ Jesus, I sank into a careless security, being convinced, that if I was lost many would be lost with me. In reading my Bible one day I was struck with the following verses, 'Come unto Me all ye that labour,' &c.: 'Take My yoke upon you and learn

of Me,' &c. I thought from what I had heard, that the Calvinistic Methodists took their system from these verses, because they were so over religious, but I could not imagine how the Lord Jesus could say this, because I thought nothing was more difficult than to keep the law, which I conceived to be this yoke; and instead of its being an easy burden, I concluded it was very heavy. Thus I spent the first fourteen years of my life, ignorant of God, of the spirituality of His law, and possessing a principle which tended to accuse the truth Himself of falsehood; yet these, alas, were good days when compared with the two following years. In my fourteenth year I was apprenticed, and as I had left my parent's care, I thought I could banish all religious gloom by giving a full sway to my carnal heart's desires. Being at some distance from either church or chapel, I contented myself often to remain at home, and only went to church once a fortnight; but as my master's family never went to church, and but occasionally to chapel when it was fine, or when any eminent preacher was announced, I at last relinquished the church, and went to chapel. At the end of two years my master removed to Bala. The very idea of his removal to a town delighted my heart, because there I thought I could form acquaintances who would afford me pleasure; that I should enjoy myself on the Sabbath in walking about, and, when I felt inclined, I could go once to church or chapel, and spend the remainder of the day as I pleased.

"This was in the year 1806, and as I proposed, so I did. For a month I attended chapel twice on the Sabbath, and employed the other parts of the day in that vanity which is peculiar to youth unregenerated by the Holy Spirit. But the important period came, not in any way instantaneously, much less in a miraculous manner, in which God, by His Almighty grace, began to show me what I was, and what I must have, or else perish. As I attended the preaching of the Gospel in the chapel of that pious, active, and now large body of Calvinistic Methodists, supplied by Mr. Charles—my mind was imperceptibly drawn to hear the Word in a peculiar manner, and in a short time I was brought to see myself a ruined sinner, in the view of the spirituality of the Divine law. The consequence of this was to drive me to struggle with my sins, but the more I strove with them, the more they increased: my eyes were opened, by God's grace, to see that there was no other name given under heaven by which man might be saved, but the name of Jesus. The whole Word of God became my delight; and in it was my meditation day and night. It became altogether new; I read, and ate it, and its fruit was

very pleasant to my taste. Prayer became a pleasure, which before was only compulsion, and the effect of education: my conscience became very tender, so that I not only hated sin in myself, but always endeavoured to reprove it in others; and when I contemplated my own heart, in which I found so much corruption, I mourned and wept, that I was so unholy and unclean. I had an uncommon attachment to the people of God, and the greatest desire to enter their Society; but I had such a view of my unworthiness, that I kept back for many months, till the entreaties of my dear religious friends compelled me to enter the society of the Calvinistic Methodists. Then I enjoyed my terrestrial heaven, and I can testify before my God, that I have often gone there fearing to put one foot before the other, lest I should be wrong; but when I went in and heard some of those whom I used to look at as fathers in the Church, relating their experience, it used to delight my heart, that there was so much correspondence between my soul's condition and theirs; and after a time my experience came to this rest—viz. that I was a very poor, ruined and wretched sinner, and that Jesus Christ was an infinitely rich and precious Saviour, able to answer all my wants. Since that time I have experienced many temptations, frequent doubtings of my interest in Christ; much unbelief and a very depraved heart; but, to the glory of the grace of God, I have at times a great degree of comfort in contemplating the sufficiency of Jesus, in looking to His Cross; and then I can exclaim, 'There is love for me.' Thus, by His grace, I continue till this day, and notwithstanding all the fiery darts of the wicked one, which fly about me every moment, by which I have been often wounded, here I am with all my scars, a monument of His love, a brand plucked out of the fire; and my greatest concern here is, how I can glorify him enough.

"But you SECONDLY ask, 'Why I have engaged in the work of the ministry?' My answer may be included in a few words, a zeal for God's glory, and an earnest desire for the salvation of perishing sinners; and the proofs which make me (though with trembling) humbly hope that I have been called, are the leadings of Providence, and the little success which my poor labours have already met. The glory of God.—I well recollect the period when a turn was given to all my desires; when I can, with confidence assert it, that a change was wrought in me. I used to read my Bible with great pleasure, and a new light was given me on almost every passage. I saw in this Word the great purity of God's nature and perfections, and as I grew in the knowledge of the Divine perfections, I increased in a constant hatred to sin, as it was an evil against the greatest good,

and as it was constantly militating in every point with the wisest laws of heaven, I looked on the conduct of other men as well as on that of my own, and saw it very inimical to this good God; that actions proceeded from a corrupt principle; and from this an anxious concern was enkindled in my soul to tell men what a great dishonour they brought on God's laws, by coinciding with sin. On the other hand, I was led to see the infinite grace and mercy of God in providing a way for the salvation of the children of wrath; the great love which He manifested in the election of His chosen, and the more clear manifestation of His God-like love in the death of His Son for our redemption,—in His constant expostulation with a creature whom He could have sent to hell with one word of His mouth; and yet that creature I saw turning a deaf ear to all His gracious expostulations. From a view of my own past darkness I was led to pity the poor sinner, who like myself thought he was rich and increased in goods, not knowing, (this was my concern) his ignorance, that without Christ he was poor, miserable, blind, and naked. I was sometimes led to the Garden of Eden, where I saw a man falling from the eminence of holiness, into the pit of sin; then I was led to weep over him,—how hast thou fallen! My eyes were at other times exalted to Calvary's Cross, to view Him who was rich, yet for our sakes becoming poor: I saw then a full, perfect, and sufficient satisfaction given to justice,—the glorious perfections of Deity receiving their due honour, and a way secured to save the ruined sinner. I trust that a view of the shortness and frailty of life brought me with haste to the valley of dry bones, before they were rotten, and to cry to them, 'O ye dry bones, hear the word of the Lord.' The very contemplation of the worth of the soul, the wretched situation in which it was, the probability of its being saved, and the awful, truly awful consequences of not being in a hiding place before the storm of wrath came, induced me to venture on such an arduous undertaking as that of preaching the Gospel; and although I sometimes question my motives; yet when I consider my former experiences, I cannot but say, that these are my genuine reasons for coming forward.

"To enumerate all the leadings of Providence would be perhaps imprudent, but to mention a few I consider my duty. When my mind was thus exercised, it was my constant desire to know where I could be most useful in promoting these objects: in the circle of my friends I endeavoured to make them known, both by letters and by conversations, but this was very limited, and it pleased God in a short time to put it in the mind of my dear pastor—that amiable, active

and very useful man of God, the Rev. Thomas Charles, of Bala (whose death was my loss, but his everlasting gain), to call me, amongst several others, in the year 1809, to superintend two Sabbath schools which were in the neighbourhood of Bala. Here I had full scope given to me to catechise and exhort the children. I found it was my element; it was my real delight; and these schools I attended at the expense of the more public preaching of the Gospel, but not at the expense of my enjoyment; for I can truly say, I was benefited. But this was as fuel added to a fire already kindled,—the more I attended the schools, the greater became my desire to, 'tell to sinners round, what a dear Saviour I had found;' but my ignorance was great,—this I knew; my experience was small,—this I felt; and my incapacities in every way were very numerous, and this kept me back. But in the year 1809, a young man came to Bala from Carmarthen to see his friends, and to make some preparations previously to his coming to London, as he thought, to become a student at Cheshunt College; and as he was to receive a recommendatory letter from Mr. Charles, all felt confident that he would be admitted. He, as well as several other of my Christian friends, knowing how my mind was exercised, often asked me to give a word of exhortation; but to this I could never assent from extreme fear; they also pressed my making an application to Cheshunt. I felt it would meet with my views and wishes, and as I was from my infancy studiously inclined, I thought, if attainable, it would be very desirable: I need not say that with many prayers I sought for direction, trembling lest I should go without the Holy Spirit's call. Between hope and fear I wrote to Mr. Charles; he sent for me, examined me, and very cautiously, as was his constant practice in such cases, encouraged me, and told me he would give me a letter to the trustees, but desired me to stay awhile to see whether it was the work of God the Holy Spirit, or only the warm zeal of a young convert. To this I agreed; I waited twelve months; and in this interval I had many opportunities of being examined by Mr. C. before the elders of the church and other ministers;—but my object in naming this is to show the leadings of Divine Providence. The young man before mentioned, who intended to go to Cheshunt, and without whose expostulations and entreaties I never could have thought of making any application, was deterred by different circumstances for nearly two years after I was admitted from making any personal application for admittance, and when he did make it, on some account he was rejected. Thus the Lord must bring this young man to purpose, and actually to make application to go into the ministry, yet all

was abortive on his part, though all was for my sake. 'God truly moves in a mysterious way, His wonders to perform.' As for the success which my poor labours have met with, I trust I can already say, and to God be all the glory, 'Here am I, and the children which thou hast given to me.'"

In the year 1815, Mr. Owen settled at Maidenhead, where for twenty-one years he sustained the pastoral office over a beloved people. At the commencement of his labours there, the church consisted only of eleven members, but at the close of his ministry, it had increased to 144. In the early part of the year 1831, Mr. Owen was visited with a very painful affliction in his head, which obliged him to take a journey for recreation into Wales. Here he kept up a constant correspondence with some of his flock, and his letters at this time display an affectionate solicitude and sympathy on their behalf. We must quote the following, on account of its poetical description of the scenery of his native land:—

"Ffestiniog, Merionethshire,
"May 13th, 1831.

"MY VERY DEAR FRIEND,—Through Divine goodness I arrived here this day week, and am happy to say that I feel myself much better than I was either at Maidenhead or at Bristol. My letters to my dear wife and to Mr. James Swallow, which doubtless you have either heard or seen, have informed you of my progress thus far. When I reached this place I found my mother, *especially*, very feeble, and apparently verging fast to the tomb; she is able to get up about mid-day, and that is all, and yet possesses the wreck of her once vigorous faculties. In sight of this village towards the west is a lofty mountain, whose height I have often wished to know, but no one could tell me; on Wednesday I took the angles of it to inform myself of its height, and have found it to be 2,890 feet above the level of high water mark. Yesterday morning, with two biscuits and a half-pennyworth of gingerbread in my pocket, I walked to its lofty summit; I was three hours and a half going and coming; when I arrived on its top, I wrote my own and dear wife's name on a stone which I raised as an Ebenezer, and then knelt down, and dedicated my remaining days to the God of my mercies, and besought His forgiveness for the past, and help for the future; I prayed next for my dear wife and children, and then for the congregation at the New Chapel, for all its trustees, and you in particular, that God would spare your valuable life to be the support of His cause for many years yet to come. It was indeed a memorable

time to me: I was at least three miles from any human habitation, and the only animal near was an innocent lamb, which browsed on that Alpine height. In climbing to its top, amidst rocks above, and dreadful precipices below, I was often obliged to stop, panting for breath, until I arrived at a level plain; having walked about a mile on it, I had to climb the highest part, which was very steep, but there was verdure on it; I was very hot, took off my coat and left it on a rock, and after resting several times, arrived at its summit: and what a sight!! On one side the sea, with its beautiful approaches, in the foreground; and towards every other point of the compass, rocks upon rocks, and mountains upon mountains; and in the background towards the south coast, there was the giant of this island's mountains, cloud-capped Snowden; it was truly grand; and the thought struck me at once that our God is the God of the hills as well as of the valleys; that our blessed Saviour and Redeemer created all this for His glory. Oh! may I be able to converse with Him in the works of His hand, as well as by the word of His mouth. I know you like a little news, therefore think it right to tell you that butter—I mean fresh butter—here is one shilling per lb. of sixteen ounces, veal and mutton fourpence per lb. Nevertheless, I ought to tell you, that though we have searched the neighbourhood, there is nothing but veal to be had this time of the year, and a little lamb, everything else must be sent for, at least twenty miles. Veal does not agree with me at all, I am therefore dining on fish, such as flounders, cockles, trout, &c., and lamb, which I find digestible. My complaint is now principally indigestion. I certainly am a great deal better, and hope by the Divine blessing to return a little patched up for a little more work before I go the grave: I wish to lie passive in His hands, and know no will but His. Often, often do I think of you, and say, oh that Mr. Swallow were here! I was not aware that there were such sublime scenes in Wales as I have seen in my way here from Dublin. I hope, my dear friend, that Dr. Stroud and the season are doing your body good, and hope and trust that your present supplies are the means of doing your soul good. Be pleased to present my kind love to every member of your family, and especially to my dearest wife and children; and to Mrs. Davies if at Maidenhead, as well as all our dear friends at the New Chapel, and believe me, my dear friend, to remain your much indebted friend and humble servant,

"G. D. OWEN."

The last time Mr. Owen addressed his people at the Lord's table, was September

25, 1836, when Dr. Philip, Mr. Read, jun., and Tzadzoe, the African chief, a deputation from the London Missionary Society, were among the communicants. The address delivered on this occasion will be found in the volume.

In our number for February, 1837, we inserted some particulars of the last days of Mr. Owen, as delivered in a funeral sermon by the Rev. W. Wilkins, of Abingdon. It only remains for us to commend this humble tribute of affection to the friends of the Connexion, of which Mr. Owen was so esteemed a minister, and also to all who love primitive piety, holiness, and zeal.

EXPOSITORY LECTURES ON THE GENERAL EPISTLE OF JAMES. By the Rev. BERNARD JACOBI, of Petershagen, near Minden, in Prussia. Foolscape 8vo. pp. 236.

Religious Tract Society.

MR. JACOBI'S lectures are a valuable addition to those translations from the orthodox German divines, with which the religious literature of this country has lately been enriched. The author appears in every page as the sound theologian, and the able expositor of Scripture. Christian doctrine, experience, and practice, are alike presented to the reader in the most happy manner, and with great effect, throughout his work; and, we think, the Christian student will find in it much that is calculated to instruct and edify the mind, and influence his heart in its heavenward course.

The reasons which led our author to select the Epistle of James for exposition, are stated in his introduction:—

“MY BELOVED FRIENDS.—We have lately celebrated the Feast of Pentecost, the last in the series of our yearly church festivals, and we are now entering on that portion of time in which our public services will not receive a distinctive character from any of the extraordinary events in the Gospel history.* It appears to me desirable, during the part of the year now before us, to take some one book of the Bible as the subject of exposition, and for this purpose I have selected the Epistle of James. Notwithstanding some very difficult expressions, it is, on the whole, one of the books of the New Testament that may be most easily understood; and if you follow me with your wonted attention and interest,

there will not, I trust, remain much that will seem obscure. In this Epistle we are led directly to the consideration of the duties of the Christian life; and as, during the former part of the year, we have been chiefly occupied with the Person and History of the Redeemer, for the purpose of exciting and strengthening your faith, so now it will be our aim to show you how, on the foundation of such a faith, the superstructure of the Christian life is to be built, and what course of conduct must be pursued, to evince the reality of that great inward change by which believers are created anew, after the image of God, in righteousness and true holiness. Thus shall we be enabled to try the purity of our conduct by the elevated maxims and solemn warnings of this apostle, and by the aid of his superior light ascertain the degree of our Christian proficiency.”

We feel pleasure in giving our warm commendation to these lectures, as they will be found an admirable auxiliary to family and closet devotion. The translation is ably executed in a rich and energetic phraseology.

LIFE OF CHRISTIAN GOTTFRIED ASSMANN, successively Pastor of Dolzig, Garz, and Haegn. Written by Himself. From the German. With a Preface by the Rev. Charles B. Tayler, M.A. pp. 122. Foolscape 8vo.

Religious Tract Society.

THIS is evidently the biography of an eminent Christian minister—of one remarkable for his simple and constant dependence on Divine Providence, as overruling every dispensation—be it adverse or prosperous—for his spiritual welfare. The life of Mr. Assmann is full of incident, and will doubtless be read with a degree of interest and pleasure. The prevailing feelings of his soul were humility and faith. He saw God in every thing, and through an habitual recognition of His hand in each event of life, his mind was fortified against useless anticipations of future difficulties, and prepared for the varied adversities through which he was called to pass. This devout posture of mind—this simple affiance in God, is most beautifully exemplified in this interesting biography. His piety too was simple and unaffected—he endeavoured to render religion beloved by making it known; he repre-

* Referring to the Gospels for the day, from which, on certain days in the year, the text is commonly taken in the Lutheran Church.

sented it as the moral instructor of man, as the medium of attaining peace with God, also as a guide in the uncertainties of life, and as affording consolation under them.

"The life of Christian Gottfried Assmann," says the Rev. C. B. Tayler, in his Preface, "is the life of a plain, humble parish minister, whose lot was cast in troubled times, and at a period when ungodliness was beginning to exalt itself in his native land. The public history of Prussia under the reign of Frederick II. is well known to most readers. The reader will look in vain for any account of the villainous progress and the proud triumphs of the great men of this world in the following narrative. Perhaps he will agree with me, that it is delightful to turn away from kings, and courts, and armies, to the quiet house of God and its sacred assembly; to visit the study and parlour of the modest parsonage-house, to join the pastoral walk through secluded fields, and to enter the lonely dwellings of the pious peasantry.

"Gottfried Assmann addressed the following memoir of himself 'To his beloved Son,' and it was indeed well fitted for the edification and the encouragement of a Christian child. It is the history of a man, who from his earliest infancy walked with God; one who was kept by the Spirit and power of God, through faith, and prayer, and watchfulness, in the same forward course of holiness and peace. Living as he did, during great part of his life, in the midst of public disturbances, his story is as full of entertaining incident as a work of fiction; but the simplicity of his own character is always apparent. There is no straining for effect in any part of the narrative, but a plain statement of facts in plain words, just as they happened. One feature of his character ought to be peculiarly noticed—the beautiful spirit of love; nay, of positive gratitude, with which he views every trouble which befalls him. Instead of seeing, as many would have done, cause for complaint in the affliction, he looks beyond it at once, almost with a heavenward gaze, and points out, with adoring joy, the spiritual mercies which had come down to him, and to those he loves, by the means of that very affliction; so that a voice of rejoicing is heard in the midst of his every suffering."

We cannot help thinking with the Editor that the whole narrative will be received as a useful addition to our stores of Christian biography. It is written in a pleasing style.

ISLE OF MANN, AND DIOCESE OF SODOR AND MANN. Ancient and Authentic Documents relating to the Civil and Ecclesiastical History and Constitution of that Island. Collected and arranged by the Rev. W. PERCEVAL WARD, M.A., Domestic Chaplain to the Bishop of Sodor and Mann. 12mo. pp. 186.

J. G. and F. Rivington.

THIS account of the affairs, civil and ecclesiastical of the Isle of Mann, has been published at the express desire of many persons interested in the preservation of the ancient See established in that Island. Most of our readers are aware, that the Ecclesiastical Commissioners, in their Second Report, proposed to annex this See to that of Carlisle. This proposal has been met by the inhabitants of that Island, as well as by various bodies in the Church, with feelings of disapprobation and regret, as its tendency is to deprive the Manx of those religious privileges which they have enjoyed for more than 1,400 years. The late Bishop, first privately, and since publicly, protested in the strongest manner, and in every possible way, against the proposed scheme: but especially in a petition to the House of Lords, and in a memorial to the Commissioners, at the conclusion of which he says, "I will never cease to repeat the warning with the greater earnestness, as the approach of my death hastens the accomplishment of this measure."*

This memorial will be found in the appendix, together with the petitions of the Manx Clergy, the Members of the Manx Bar, and 2,000 Inhabitants of the Island, also the Speech of the Earl of Ripon in the House of Lords, on December 14, 1837. Since the publication of Mr. Ward's work, the Earl of Ripon has brought in a Bill for continuing the Bishopric of Sodor and Mann, which is now pending in the House of Lords, with every prospect of its ultimately becoming law.

The Records and Documents here collected by Mr. Ward will be found particularly interesting to the general reader, and especially to the lovers of antiquarian researches. It is obviously the result of great labour and extensive reading.

* The Bishop died January 26, 1838. See Biographical Sketch, p. 112.

SHORT COMMENTS ON EVERY CHAPTER OF THE HOLY BIBLE. Part I. 8vo. pp. 96.

THE efforts which are now making to provide all classes of society with Comments on the Scriptures, must be highly gratifying to every devout mind. There may, perhaps, be some danger of trusting too much to them, to the neglect of the pure water of life, as it flows from the fountain of inspiration; still where they are consulted as helps to a better understanding of the Bible, and are compiled (as in the one before us) for devotional and practical purposes, we think their utility cannot be questioned. These Short Comments are designed for the heads of families and others, who may wish to add a few remarks to the portions of Scripture they read in family or private worship. The sources from whence they are drawn are chiefly from Henry and Scott, but with additional remarks from many other writers. The work presents many of the best observations of a large number of Commentators upon the Bible, expressed in plain words, which can be understood by every reader; and is suitable for the use of Christians of any rank, station, or denomination. It is neatly printed in a large type, and is expected to be completed in ten or eleven parts, each containing ninety-six pages, 8vo, at the low price of *one shilling*. Travelling preachers and Sunday School teachers will also find it of great assistance in their respective duties.

CHROMAPOLYGON.—We have just received from Mr. Mordan, of Castle Street, Finsbury, a package of geometrical paper figures, which are susceptible of endless combinations *ad infinitum*, representing plane surfaces, or solid figures, in coloured perspective. They afford an inexhaustible source of youthful instruction and amusement; and will be found to be important aids in the ornamental departments of arts and manufactures. By a judicious employment of the various shades of colour, the perspective of Solid Geometrical figures may be produced, and thus an outline of the science of Solid Geometry be insensibly acquired. Instruction will thus go hand in hand with amusement. As a source of brilliant ornament, they are applicable to the decorations of Albums, Screens, Port-folios, and other tasteful

objects of Female occupation, and well calculated to supply a spare hour with rational employment. They are highly creditable to the talents and mechanical skill of Mr. Mordan.

Literary Intelligence.

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In order at once to demonstrate the Catholicity of the present design, and inspire universal confidence in the rectitude of the decision, the following Gentlemen have been requested, and have kindly consented, to become adjudicators, viz.:—

The Rev. DAVID WELSH, D.D., Professor of Church History in the University of Edinburgh.

The Rev. RALPH WARDLAW, D.D., Glasgow.

The Rev. HENRY MELVILL, B.D., Camberwell, late Fellow and Tutor of St. Peter's College, Cambridge.

The Rev. JABEZ BUNTING, D.D., President of the Wesleyan Conference, London.

The Rev. THOMAS S. CRISP, President of the Baptist College, Bristol.

The Essays will be received on or before 1st June, 1839, by the Secretaries of the Church of England, London, Baptist, and Wesleyan Missionary Societies, at the respective Mission Houses in London, and by the Rev. Dr. BRUNTON, Convener, or Rev. Dr. GORDON, Secretary of the General Assembly of the Church of Scotland's Committee for Foreign Missions, Edinburgh. Each must be accompanied with a sealed letter, enclosing the name and address of the author—the Letter and Essay bearing some motto or superscription common to both. No Essay need be

forwarded which is not written or copied in a clear, distinct, legible hand. The adjudicators are expected to make their decision known on or before 1st June, 1840; after which date the Essays will be returned, on proper application at the several offices where they were originally left, with the Letters unopened except those accompanying the successful Treatises. Half of the profits arising from the sale of the Copyright of the Essay, to which the Prize of Two Hundred Guineas shall be awarded, to be given to the Author; the other half to be applied to such object, promotive of the great cause of Missions, as the Contributors to the present Prize may deem most expedient.

In the name of the Contributors,

STEPHENSON M'GILL, D.D., Professor of Divinity in the University of Glasgow. THOMAS CHALMERS, D.D., LL.D., Professor of Divinity in the University of Edinburgh. ALEXANDER DUFF, D.D., Church of Scotland Mission, Calcutta.

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The Nature, Power, Deceit, and Prevalency of Indwelling Sin in Believers: together with the Ways of its Working, and Means of Prevention, Opened, Evincing, and Applied. With a Resolution of Sundry Cases of Conscience. By JOHN OWEN, D.D. 18mo. pp. 264. (Tract Society.)—This is a much improved Edition of a work which has long been deservedly popular: and to the Christian familiar with the conflicting exercises of experimental religion, it will prove a valuable and profitable companion. It does great credit to the Tract Society for its neatness and its cheapness.

The Churches of London. No. XIV. (C. Tilt.)—Another admirable number of the Ecclesiastical Edifices of the Metropolis, containing Engravings of St. Alban's, Wood Street; St. Michael's, Wood Street, and St. Augustine's, Watling Street.

Le Keux's Memorials of Cambridge. No. IV. (C. Tilt.)—Contains Views of Trinity College, Entrance Gateway, and the Interior of Trinity College Chapel. The former is a jewel. Also the Statue of Henry VIII., on the Grand Entrance Tower, and the Plan of Trinity College.

Scripture Lessons: or, the History of our Lord, in Questions and Answers. Designed for the Use of Bible Classes. By MRS. HENDERSON. In Two Volumes, 18mo. (Hamilton, Adams, and Co.)—We can confidently recommend these useful little volumes, not only to the conductors of Bible Classes, but to the Teachers of Sunday and Parochial Schools generally, as admirably adapted to afford them much valuable assistance in the all-important work of opening and practically applying New Testament truths to the understandings and consciences of the young.

General Intelligence.

METROPOLIS' CHURCHES FUND.—On Sunday, Feb. 11, the Lord Bishop of London preached in aid of this fund, at St. Dunstan in the East, Tower-street, before the Lord Mayor and Sheriffs, from Matthew ix. 37—38: “Then saith He unto His disciples, the harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest.” His lordship, after dilating on the evil consequences that resulted to the religious and moral state of the metropolis, and to the tranquillity and good order of the country at large, from the want of a sufficient number of places of public worship for the rapidly increasing population—and on the futility of any enactment of the legislature, or punishment by the magistrate, without Christian instruction—stated that there are thirty-four of the parishes comprised in the metropolis and its suburbs, each containing more than 10,000 souls; the aggregate population of which amounts to 1,137,000, while there is church-room for not more than 101,682—less than *one-tenth* of the whole. Allowing one church for a population of 3,000, there would be required in these parishes 379 churches; whereas there are, in fact, only 69: or, if unconsecrated proprietary chapels be added, about 100; while, for the spiritual care and instruction of *more than a million of souls*, there are not more than about 140 clergymen. It is manifest that this state of things cannot but be productive of the very worst consequences, with respect not only to the religious and moral state of the metropolis, but to the tranquillity and good order of the country at large. It is not less manifest, that the most promising method, under the Divine blessing, of averting these consequences, and of working a great moral and social improvement in this vast city, is to increase the number of churches and clergymen, and so to bring an ignorant and spiritually destitute population within the reach of Christian worship, superintendence, instruction, and charity. In order to the accomplishment of this object, it is now proposed that a fund should be raised, by donations, for the purpose of adding at least *fifty new*

churches or chapels to the number now existing; each to have its district, its clergyman, and its local charities. The committee do not yet possess the means of erecting twenty, supposing the whole charge to be defrayed by the Fund; they, however, entertain a confident expectation that what has been already accomplished is but the earnest of a far more extended effort, on the part of those Christians who possess the means, to supply the pressing wants of their poorer brethren. The collection, after the Bishop's powerful sermon, was 105*l*.

The Metropolitan Church Building Committee have decided on building a new church in the Tenter-ground, Goodman's-fields, capable of accommodating about 1,200 persons, according to the sizes of seats adopted by the Church Building Commissioners, but not more than 1,080, according to the increased size of pews and free seats decided upon by the committee. It comprises a tower and spire, 100 feet high, and the cost is estimated at 3,800*l*. A new church is also to be built in Curtain-road, for the parish of St. Leonard's, Shoreditch.

METROPOLITAN CHURCHES AND CHAPELS.—The London City Mission Magazine for February contains the details of the church and chapel accommodation provided in the 97 parishes of the City of London within the walls, which furnish the following general results:—

Population . . .	56,350
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Church accommodation provided by the Established Church . . .	33,321
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By Independents . . .	5,950
Baptists . . .	600
Scotch Secession . . .	3,260
Welsh Baptists . . .	800
Wesleyans . . .	150
	<hr/> 10,760

French, German, & Dutch Protestants . . .	1,200
Society of Friends . . .	1,000
Unitarians . . .	1,600
Roman Catholics . . .	1,700
Jews . . .	3,900
	<hr/> 9,400

	<hr/> 53,481
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CURATES' AID FUND.—The Society for promoting the employment of additional curates in populous places, are taking very active and judicious proceedings for the purpose of carrying into effect the very important and truly Christian object for which they have associated themselves, under the patronage of her most gracious Majesty Queen Victoria. The Society has issued a circular, which is directed to the Bishops of the different dioceses, stating the terms and conditions upon which the additional curates are to be appointed; and it is accompanied by a paper of queries, to be fully and particularly answered by the incumbent applying for their aid. The Society will not take into consideration any application for their assistance until the approbation of the diocesan has been obtained; they therefore confine their operations to granting money to incumbents for the employment of curates appointed by the Bishop, and duly licensed.

CHURCH PASTORAL AID.—We find by a circular of the Pastoral Aid Society, just issued, that aid has now been voted to 110 parishes and districts, for the maintenance of 100 additional clergymen and 23 lay assistants. The aggregate population of these parishes and districts is about 967,600 souls, in whose spiritual care, before the aid of this society, only 123 ministers were employed; the incumbents having in charge, upon an average, 8,790 souls, with an average income of 159*l.* a-year each. Fifty-four of the incumbents have not a glebe-house or parsonage.

EDUCATION.—Government has appropriated 130,000*l.* to promote religious education in England this year, connected with the Established Church.

PERSECUTION IN HOLLAND.

At a special meeting of the general body of the Protestant Dissenting Ministers of the three denominations, held at the Congregational Library, Blomfield-street, Finsbury, on the 18th of January, 1838, to consider the persecution inflicted upon certain Christian brethren in Holland, and in other parts of the continent of Europe, for conscience sake;

The Rev. J. Berry in the chair:
It was resolved,

1. That the members of this body entertain the deepest conviction, that the forming of religious sentiments by free inquiry, the making of an open profession of them, and the teaching and disseminating of them by argument and exhortation—by speaking, writing, and the ordinances of religious worship, or by any other peaceable and rational methods, is a right of mankind inherent and imprescriptible—conferred by the Creator, essential to moral accountableness, and which can never be infringed without injury and insult to the sufferers, and deep criminality on the part of those who are guilty of the infraction.

2. That it is proved, by the evident reason of the case, and the universal experience of mankind, that there is no greater obstacle to the improvement of the human race in knowledge and happiness, to the solid interests of national economy, to the elucidation of religious controversies, and to the eventual and universal triumph of the genuine Gospel of Christ, than persecution for the sake of conscience and religious profession.

3. That whether such persecution wear its more barbarous form of direct punishment for religious opinions, or be exercised in the way of refusing protection, denying justice, or any deprivation whatever of civil rights, it is in principle the same—a high crime against God, and deserving the reprobation of all good men, according to the memorable declaration of the Emperor Maximilian II., “That he would never arrogate dominion over men’s consciences, which is the prerogative of God alone; that, in his judgment, no sin is more heinous than for any man to wish to exercise such dominion: and that those potentates who have attempted it, as they invade the sovereignty of Heaven, so they not unfrequently lose their own power on earth, and their names go down to posterity with infamy and reproach.”

4. That the members of this body cannot, therefore, refrain from expressing their deep concern that the government of Holland, a country once so greatly distinguished as the asylum of our persecuted fathers, has exposed a large number of its own subjects to the operation of a penal law, directly at variance with the principles of religious freedom; that they affectionately present their fraternal sympathy to their perse-

cuted Christian brethren, assuring them of the lively sense they entertain of the wrongs they suffer, and of the indignity thus put upon our common Christianity; and that they earnestly desire and pray that the day may speedily arrive when, neither in Holland nor elsewhere on the continent of Europe, the sacred rights of conscience shall be invaded by the assumption on the part of the civil power of that jurisdiction which belongs only to God.

(Signed) JOSEPH BERRY, chairman.

By order of the meeting,

GEORGE CLAYTON, secretary to the body.

SUNDAY SCHOOL GOVERNMENT.—This important subject has been recently brought under the special attention of Sunday school teachers in the metropolis, in a series of lectures delivered in different school rooms, by Mr. Henry Althans, of the Sunday School Union. It has been frequently remarked by strangers who have visited Sunday schools, that they do not, in general, present the fairest patterns of order; that, although the teachers have evinced great assiduity in their endeavours to impart knowledge to the scholars, yet they manifest deficiency in cultivating good discipline and subordination. Mr. Dunn, in his *Normal School Manual*, refers to this drawback upon Sunday schools, and intimates the necessity for some improvement. This has led the lecturer to a serious consideration of the entire subject, with a view to a practical remedy; and the result has enabled him to offer a system of school-government for the adoption, in whole or in part, of his associates in the good work of Sunday school instruction. He stated at the outset, that he was quite weary of hearing Sunday school teachers admonished to try special remedies for the existing defect—such as the necessity of punctuality of attendance, rewarding the scholars, and other minor expedients. What he considered requisite was, a thorough organic change, by the adoption of a general system of government, through moral means alone. Many teachers seemed to hold that their sole province was—"to teach;" but he asserted, "to rule" was also their legitimate duty; and that "they who would teach must rule." In school-government he stated that three modes courted their atten-

tion:—1. By corporeal force. 2. By natural affection. 3. By moral influence. Wholly rejecting the first of these modes, he conceived that, by a union of the two latter, a system of school-government might be framed which would enable "mind to govern mind," and thus be best suited to sentient and rational beings under a course of early religious pupillage. Mr. Althans illustrated his positions by various anecdotes derived from his lengthened experience, and suggested the propriety of having his plan fully discussed at social meetings of teachers.

LONDON MISSIONARY SOCIETY.—The directors have appointed the Rev. John Harris, of Epsom, and the Rev. William Campbell, missionary from India, to preach the annual sermons at the next anniversary, in May.

MRS. FRY.—This philanthropic lady is now at Paris, engaged in visiting all the prisons of that capital.

REV. J. WOLFF.

Burlington, in New Jersey, Dec. 25, 1837.

FAREWELL ADDRESS TO THE CLERGYMEN OF ALL DENOMINATIONS IN THE UNITED STATES OF NORTH AMERICA—AND TO ALL THE LAYMEN, AND TO ALL THE CHRISTIAN LADIES IN AMERICA:—

My dear friends,—I am now going, and therefore permit me to say to you a few words more, through the public papers. I have had the privilege, during my peregrinations in the United States, to proclaim to you from the several pulpits, the use of which was granted to me by preachers of different denominations, the visible and personal appearance and reign of Jesus Christ upon earth, the restoration of the Jews to their own land, the first resurrection, and the renovation of the earth, which shall be the eternal abode of Jesus Christ, the second Adam, the Lord from heaven. In order that you may understand my views, I leave behind these general remarks:—

1. There is a habitable earth to come.
2. This earth shall be subject to Christ.
3. He shall come personally to sit upon the throne of His father David, at Jerusalem, when all enemies will be made impotent.
4. The resurrection of Christ's mystical body.

5. The subjection extends from the highest powers and principalities, down to oxen and sheep.—Ps. viii.

6. He will cease to be a Mediator, and, giving up the kingdom of Providence to God the Father, take to Himself the usurped political kingdom of the world. He shall sit upon the throne of David for ever.

7. The prophet Elijah shall make his appearance before Christ's coming; for John the Baptist came only in the power and spirit of Elijah.

I also maintain that the present signs of the times announce that Christ's coming is very nigh at hand.

I therefore advise you, my friends, to search the Scriptures, whether these things are so; for, my dear friends, we have not followed cunningly devised fables in making known unto you the power and the coming of our Lord Jesus Christ, for these views are contained in the records of those prophets who spoke as they were moved by the Holy Ghost, and considering slightly the words of the Holy Ghost *is a sin against the Holy Ghost*. Let us, therefore, not condemn the preaching of the second coming as *mere speculation*. You would not say that it is a mere speculation if a person was to announce to you, on good authority, *that your house is on fire*—you would go and try to extinguish it; and how should be the *coming of Him* who is a consuming fire, who shall smite the wicked with the breath of His mouth, be a mere speculation? I advise you, therefore, dear friends, to read more thoroughly your Bible, and you may also do well to read the following writings on this subject:—

1. Rev. Mr. Bickersteth on Prophecies.
2. All the writings on this subject by William Cunninghame, of Lainshaw.
3. The writings of the Rev. W. Dodsworth.
4. The writings of the Rev. Henry Melvill.
5. The writings of J. H. Frere, on Prophecies.

Yours very truly and affectionately,
JOSEPH WOLFF,
Missionary to Jew and Gentile.

MR. WOLFF'S ARRIVAL IN ENGLAND.

Cowes, Isle of Wight, Jan. 29.

My dear friends of the missionary cause in England,—Worn out in mind and body, I return now to this country, and arrived at Cowes, in the Isle of Wight,

yesterday, from America; and not knowing whether my wife and child are returned from France, I expect here the answer from my dear wife. I have traversed these last two years the whole of Yemen, Abyssinia, as far as Axum; but, on arriving at Adwah, I found Mr. Gobat, the missionary, very ill, and therefore I re-accompanied him to Jiddah. Arriving at Jiddah, I wished to see, previous to my return to Abyssinia, the Jews at Sanaa. I arrived safely at Sanaa, saw the Jews and the Rechabites, and the children of Hobab (another branch of the Rechabites); but was horsewhipped by the Bedouins on my return to Mocha, and on arriving at Hodeydah, on my return to Abyssinia, I got so ill with fever that I was obliged to give up my journey to Abyssinia. I embarked at Jiddah for Hindoostaun, thence to St. Helena, where I lectured and preached; and then proceeded on my way to America, where I was ordained by the Right Rev. Dr. Doane, Bishop of New Jersey. I went on to Washington, and, introduced by Mr. John Quincey Adams, the ex-president, to Congress, I preached before both houses on the importance of missions; and now I am again here in England, worn out, and probably shall soon finish my days on earth in this happy country, in the circle of my wife and child! The dissolution of my body is hastening fast.

Yours truly,
JOSEPH WOLFF, missionary.

On Friday, Feb. 2, the Rev. Joseph Wolff delivered an interesting lecture at the Archery Rooms, Southampton, on his missionary travels in Palestine, Persia, Bokhara, Hindoostaun, Yemen, Abyssinia, St. Helena, and America—giving an account of his second meeting with the Rechabites; also, with the Children of Hobab, and the Indians in America. At the close of the lecture a collection was made in aid of the Society for Promoting Christianity among the Jews.

SERAMPORE.—(From the *Friend of India*.) “Dear Sir,—You will oblige me by inserting in your valuable paper the following account of the conversion and baptism of a respectable native young man. My object in requesting its insertion is, that others of the same

class who are impressed with the truth and excellence of Christianity may be encouraged to profess it openly before their countrymen. The name of the young man of whose conversion I now write is Kedarneth Sandel. He is a native brahmin, and resided till lately in the village of Begra, near Chandernagore. His mind was first led to think of the true God and the Saviour Jesus Christ, by the perusal of religious tracts, given to him in the streets of Calcutta. These made a deep impression on his mind, and he was particularly struck with the holiness which the Gospel reveals and requires, contrasted with the requirements of Hindooism, and the general conduct of those who are in respect among his countrymen. Having become acquainted with the Gospel of Christ, he could not remain quiet and keep the knowledge of it to himself. He therefore soon began to point out to his neighbours the evil of their doings, and to recommend to them the way of salvation by Jesus Christ. But this of course soon brought down upon him a storm of persecution, which he endured for some time; but at length, not being able to remain with his friends any longer, he came to Calcutta, and sought the acquaintance of a Christian minister, which he soon found, and was by him instructed in the way of God more perfectly. I have only to add that he was eventually baptised by the Rev. G. Pearce, at Sibpore, on the 25th instant, in the presence of a large number of natives, and several English ladies and gentlemen. May he continue to witness a good profession, and be the means of leading many of his countrymen to the knowledge of salvation."—Aug. 28, 1837.

TEMPERANCE SOCIETIES, INDIA.—Extract from the first Annual Report of the Cawnpore Temperance Society:—"It is now too late to assert that these societies are ineffectual to arrest the progress of intemperance, for the principles on which they are founded have long since passed from the calculations of theory, to the strong 'vantage ground of practical experience. When you tell us our societies can do no good, we are enabled immediately to point you to America, now become nationally temperate, where, but a few years since, drunkenness covered

the land like a flood: a land where reformed drunkards are numbered by scores of thousands, and where abstinent from ardent spirits are enumerated by millions. There is nothing in the whole range of history similar to this;—it is a moral phenomenon such as the world has never before beheld. Changes in the political institutions of nations are continually occurring; but where, except in this instance, shall we witness the spectacle of individual reformation from a vice, which saps alike the foundations of public and private prosperity, aggregating in the moral regeneration of a whole people? And what has effected this mighty change? We answer, that it has been accomplished solely through the instrumentality of Temperance Societies. These have introduced 'a correct and efficient public sentiment,' on the subject of spirit drinking; they have demonstrated that the use of ardent spirits at all, by men in health, is intemperance; they have declared that if spirits are not entirely discarded, the host of drunkards will continually be recruited from the ranks of the temperate; and they have proved that he who is already a drunkard, can only be reclaimed from final ruin by total abstinence from every thing that can intoxicate. These to us, are deeply important facts; their truth has been tested by experience, and we are each individually concerned in them; for they plainly indicate to us, that to whichever class we belong, whether to the temperate or intemperate, it is alike our duty to relinquish the use of spirits."

STATE OF PROTESTANTISM IN CANADA.—The religious establishment of Canada gives a painful evidence of the national neglect of an interest, in its own nature the highest of all, and on which, even in a political point of view, the allegiance of the colonies will finally depend. The population of Lower Canada consists, by the last returns, of about 600,000 souls. Of these about 160,000 are English and Protestants, a number increasing every hour; while that of the French Canadians makes no progress by emigration from Europe. Will it be believed that the Church of England has left all her growing population to the care, or rather to the negligence, of a Bishop of Quebec, a lately appointed Bishop of Montreal, and forty clergymen, the number of

churches being little more than thirty! In Upper Canada, where the population is almost wholly English and Protestant, the established clergy are also little more than forty, with two Archdeacons of Toronto and Kingston. But there are scattered through the provinces ministers of the Presbyterian Church, with various sectarian preachers. The incomes of the established clergy are miserable, scarcely exceeding from 50*l.* to 130*l.* each. The two Archdeacons have 300*l.* each, about the earnings of a thriving carpenter. The Romish Establishment stands in striking contrast, whether as to number or revenue. The Romish Bishop of Lower Canada has two coadjutor-bishops under him, four vicars-general, and about two hundred rectors and vicars. The Romish clergy receive the twenty-sixth part of all the grain raised by the Roman Catholics. Their incomes average 300*l.* a year, which, when we are to remember that they have no families to maintain, no widows to provide for, and no children to educate, places them at full six times the income of the Protestant clergyman. The Bishop's income arises from some lands, and from 1,000*l.* a-year actually paid by the English government; in fact, a direct premium upon what that government pronounces and believes to be a corrupt and unscriptural religion. In Upper Canada the same extraordinary principle is pursued. The Romish priesthood are salaried to the amount of 50*l.* each; and their Bishop at Toronto receives a pension of 500*l.* a-year! We can scarcely wonder that Protestantism, thus neglected, should suffer.—*Blackwood.*

The recently published Report of the venerable Church Society for the Propagation of the Gospel in Foreign Parts, contains some lamentable statements of the destitution of the Canadian Church, and the enormous burdens imposed upon the few ministers who are there located. "No successor (says the Report) having as yet been appointed, the whole duties of the see of Quebec, but without any increase of emolument, have devolved on the suffragan Bishop of Montreal. The following is a summary given by the Bishop of the diocese himself of his lordship's operations:—"Journeys to the extent of nearly 3,500 miles; 14 separate confirmations, at which 457

persons were confirmed; 58 sermons and addresses, delivered to about 6,000 different hearers; six churches and chapels and three burial grounds consecrated; six ordinations, at which five persons were admitted to the order of priests, and three of deacons." His lordship bears testimony to the pious labour and holy zeal of the Society's missionaries, "who (he says) have given me comfort and assistance. They seem to feel especially called upon by the peculiar circumstances of the times in which they live and labour, for increasing efforts in the service of their Heavenly Master; and they repose on His mercy, which will not leave them nor forsake them, when their slender means of earthly comfort have been materially abridged by the undeserved curtailment of their small income." A more cheering picture of the condition of the church in the province of New Brunswick is given in a statement which the society has received from Archdeacon Coster—cheering, inasmuch as it displays, in the midst of a deplorable deficiency of church accommodation and spiritual instruction, in proportion to the extent of the population, a feeling of attachment to the church on the part of the laity, and of zealous labour on the part of the clergy, which cannot but be productive, under God, of the happiest results. In proof of the former of these assurances, it may be mentioned, that an excellent church having been erected in the parish of Woodstock, at a cost of nearly one thousand pounds, the pews were sold at public auction, and realised 802*l.* 5*s.* A Church Society, on a plan similar to that established in Nova Scotia, was about to be formed, with every reasonable prospect of success."

PUBLIC INSTRUCTION IN RUSSIA.—An official Report for 1836, by the Minister of Public Instruction in Russia, gives the following results:—There were 1,744 scholastic institutions under his direction, containing 91,800 students and scholars. The Imperial public library contained 423,151 printed books, and 17,234 manuscripts; and there were 25 other public libraries established in different parts of the empire. There were imported during the year, 350,000 volumes of foreign works, being a greater number than in any preceding year.

The original works published in Russia were 674, besides 138 translations. There were 46 public journals; 78,700 copies of works for colleges were published by the Ministry, and sent to the different institutions. The official publications issued from the same department amounted to 13,570; and in the archives there were preserved 64,000 documents.

RIGHT HON. SIR W. HORTON.—The following curious document is almost literally translated from the Pali, and affords an amusing example of Oriental mind and phraseology. While all ranks and classes in this important colony are offering tributes of gratitude and admiration to their departing governor, the effusion of a single native—and a priest too! is not, after all, unworthy of notice.

To His Excellency the Right Honourable Sir R. W. Horton, Governor and Commander-in-Chief in the Island of Ceylon.

The humble thanksgiving of Vannantenakedana Unnansay, the Buddhist Priest of Galkisse.

[The explanation of a Singalese stanza.]

May God bless, protect, and give a long life to that wise and supreme governor of this island, whose name is Sir Robert Wilmot Horton, and whose descent is from the royal family. He, like the heavenly moon, having emerged out of the dawning rock of England, has risen upon the sky of Sreelankawe, the island of Ceylon, and shines over, opens, and delights the cities of subjects. He, like a powerful royal lion, forces into the den of Ceylon, which abounds with many sorts of precious stones, such as rubies, pearls, &c., and, giving encouragement and fortitude to his subjects, kills and destroys the great-tusked elephants of his enemies. He, like a flower of a hundred leaves in the great field of Ceylon, is frequented by wash's* of the civil and military officers, and, being covered with flower-dust of excellent and delightful graces, emits forth the fragrance of charitable deeds. He, like the *calpa worksa*, or the tree that provides any riches wished for, puts forth the branches of pleasing words; cheering the minds of all people, and, being full of good-smelling flowers of acts of justice, is weighed down with the

fruits of the most delightful words and deeds of benevolence. He is like an ocean of wisdom for pure and delightful streams of various languages, has a beautiful and well-accomplished body, and is associated by good men. He has a clear discernment of what is just and unjust, and an extensive knowledge of various sciences; keeps company with learned men; and, as he protects his eye, so he protects his subjects of every rank living in this island, where his sovereign authority prevails. He possesses a sound judgment to destroy, as a venomous serpent, the heap of injustice prevalent in this country, owing to wicked persons making some people the proprietors of what is not their own, and depriving others of their lawful possessions; and in display of his love to all, to discern what is proper and improper; and he is like a one descended from the royal family, called Lichewa, who, in beauty, surpass companies of heavenly bodies. He walks and moves about like one of the great kings of elephants, inspiring his beholders with awe and reverence. He is a brave commander, being strong both in body and mind. He is eminent in meekness, love, and many other good qualities, and, living in a high state of all kinds of prosperity, he enjoys happiness like that in heaven.

Colombo, July 17, 1837.

A BURIED CITY DISCOVERED IN PERU.—The Captain of an American vessel, named Rae, has lately discovered on the coast of Peru, in the environs of Garvey, province of Frusillo, an ancient buried city of considerable extent. Following the course of some excavations which he made, he found the walls of the edifices still standing, and many of them in a complete state of preservation. He infers from the numbers and extent of them, that the population of the city could not have been less than 3,000 souls. Great numbers of skeletons and mummies in a perfect state of preservation were found among the private and sacred edifices, and a great number of domestic utensils, articles of furniture, coins, and curious antiquities. The earthquake by which it would appear the city was engulfed, appears to have surprised the inhabitants like those of Pompeii, in the midst of their daily avocations, and many of

* Even in Ceylon, no European could make out what *wash* meant.

them were found by Captain Rae singularly preserved, by the exclusion of atmospheric air, in the precise action or employment of the moment when overwhelmed. One man, standing up as if in the act of escaping, was dressed in a light robe, in the folds of which coins were found, which have been sent to the scientific institution of Lima for investigation. A female was also found sitting in a chair before a loom which contained an unfinished piece of cotton-stuff, which she was in the act of weaving. The cotton-stuff (which is of a gaudy pattern but very neatly fabricated), is about eight inches in diameter, and appears to have been only half completed. A great number of antiquities and curiosities found in this American Herculaneum grave have been sent to the museum of Lima.—*Constitutionnel*.

DUTIES OF CHURCHWARDENS.—The following is an extract from the excellent charge of the Rev. George Townsend, delivered at Northallerton:—“There is another part of your (the churchwardens’) duty which I hope will never be superseded; though it is one which I trust you will never find occasion to exercise. You are the persons who are required by the public law to present and report to the Bishops, or to their various representatives, the names of those clergymen who may either dishonour themselves by unworthy conduct, or who shall depart, in their administering Divine service, from the order and rubric of the church. Your superintendence over the laity of our parishes has been taken away, while it is continued over us, the clergy. You are the representatives of our parishioners; and while the churchwardens, therefore, do their duty, every clergyman in the country may be said to be under the vigilant control and inspection of his people. If the clergy either by conduct, or by departing from the right order of the church, give offence to the congregation, the remedy is in the hands of the people, by means of the churchwardens of the place. Not only is it their duty to pay attention to the fabric, the burial ground, the books, and goods, and cleanliness of the churches; it is their duty to take care that the higher services of the church are regarded, in the due administration of the sacraments, the offering up of the prayers, the right observance of the duties of the pulpit as directed by the church, and the inspection, to a certain extent, also,

of the manners and conduct of the minister. I mention these things, not merely to remind you of your duties, but that you and your people, and I wish I could say all the people of England, might perceive, that when a rate is demanded of our parishes for the support of the fabric, and other expenses of the public worship, they have in you, as the guardians of the parishes, full and sufficient security that their money is expended, not to please nor to support the clergyman, not to maintain any extravagant charges, but that it is demanded to uphold the public worship of God; while the most ample pledge is afforded which the law can give, that the clergy do their duty. And I call upon you to discharge your office properly, not merely as a matter of form, but as a Christian service. Act from principle, and from a sense of duty to Him; and then, that office, which is now too much regarded as a mere form, will become an efficient, faithful, and valuable aid to the common cause of the religion, which, by God’s mercy, has been so long established among us.”

HOME AND COLONIAL INFANT SCHOOL SOCIETY.—The second anniversary meeting of this institution was held in the Hanover-square Rooms, the Earl of Chichester in the chair. He said it was founded on the principles consistent with the doctrines of the Bible. It undertook to teach teachers the art of teaching the infants of the country, especially those of the poorer classes. The report stated that a model of an infant school in Gray’s Inn-road, under the management of the society, had given much satisfaction. They had sent a master to learn the system of infant education pursued at Glasgow. They intended to establish another normal school in the city; 170 teachers had passed through the model school, of whom seven had gone to the West Indies, five to the East Indies and China, and one to Greece. There were in preparation a series of prints of natural history, animals, birds, Scripture subjects, hymns, poetry, and an infant school manual. The receipts for the past year had been 1,014*l.* 15*s.* 5*d.*; and the expenditure 1,207*l.* 1*s.*; the extra 200*l.* having been advanced by two gentlemen much interested in the society. Mr. Plumptre, M.P., moved, and the Rev. Mr. Woodward seconded, the adoption of the report. Mr. Hardy and several other gentlemen warmly advocated the interests of the society.



THE EVANGELICAL REGISTER.



APRIL, 1838.

ISLINGTON CHURCH.

INTERIOR.

“ When once thy foot enters the Church be bare.
God is more there than thou : for thou art there
Only by His permission. Then beware ;
And make thyself all reverence and fear.
Kneeling ne’er spoil’d silk stocking. Quit thy state.
All equal are within the Church’s gate.”—GEORGE HERBERT.

IN our last number we presented our readers with a view of the *exterior* of Islington Church, together with an account of the old as well as of the present building. It now remains for us to give some descriptive matter respecting the *interior* of the Mother Church, also of the Chapel of Ease, and the other district churches of this highly-favoured parish.

The interior of St. Mary’s Church consists principally of a nave and two side aisles, with spacious galleries extending from north to south, painted on the front in imitation of oak wainscoat, and supported by Tuscan pillars. They contain between sixty and seventy pews, framed of fir ; at the west end stands a very handsome and good-toned organ in a mahogany case, built in 1772. The altar-piece is composed of mahogany, divided into compartments by pillars, and their entablature of the Doric order. The decalogue, creed, &c. are painted in golden letters on a black ground ; and above the pediment in place of the east window (which was designed in the Venetian taste, but has been filled up with stone work) is an appropriate painting of the Annunciation, having on each side emblems of the Law and the Gospel in *chiaro’scuro*, painted by Mr. Nathaniel Clarkson. The pews in the area of the building, which were originally ninety-one in number, together with the screen which divides the Church from the vestibule, are framed of oak wainscot ; and in

the pew for baptisms at the entrance is a neat marble font.* The pulpit, the desk for prayer and reading, &c., are of mahogany, and the sounding board is supported by two Corinthian columns. The Church will accommodate 1300.

The Church throughout exhibits an elegant plainness; but the beauty of the interior has been much impaired by some alterations which were made in 1818, which cost about £2,000, when the building was newly roofed. The ceiling was formerly carved and vaulted, as in the annexed engraving; but in consequence of some defect in the roof, it has been altered and made flat. The extreme length of the structure is 158 feet, its width is 60 feet, and its height to the top of the vane is 164 feet. At the east end of the Church are funeral hatchments belonging to the families of Pullen, Wilson, Moorhouse, Blackstone, and Burton; two royal escutcheons put up on the demise of the Princess Charlotte and George the Third, and various monumental inscriptions.

In the vestry room is a large drawing of the Church, presented to the vestry by William Wickings, Easter, 1793; and two views of the old structure, given in our last number. Here is also a large plan or survey of the parish on vellum, enclosed in a mahogany case. This was made by Richard Dent in 1805-6, and contains a delineation of the site of every house, garden, field, &c., with figures of reference to a terrier, containing the names of the respective proprietors. A copy of this survey is kept at the Chapel of Ease. There is also in the vestry an old plan or survey of the roads, made in the year 1735, and a Table of Benefactions.

Beneath the Church are extensive vaults for interment; and it is curious to observe the care entertained by some persons towards their earthly remains after death. In the vault are two coffins of cast iron, made many years before a patent was obtained for iron coffins, in which are deposited the remains of Mr. Giles and his wife, formerly inhabitants of the City Gardens; also one of cedar, with a cover similar to the gable roof of a house; this contains the body of Justice Palmer, train-bearer Arthur Onslow, Esq., Speaker of the House of Commons, and was made according to his own directions, with a view of resisting the attacks of worms, and to prevent any other coffin being placed upon him. Here is also a coffin bound round with iron chains for better security; and one with a piece of glass fixed in the lid, for the convenience of viewing the face of the lady whose body it contains.

The site of the Church and the church-yard occupies 1a. 20p. An enclosed cemetery, or burying-ground, containing 3r. 2p. was annexed to the latter, by virtue of an Act passed for this purpose (33 Geo. III.), intituled, "An Act for enlarging the Church-yard or Cemetery of the parish church of St. Mary, Islington, in the County of Middlesex." The copyhold of the ground cost £1,200, and £108 was paid for the enfranchisement. It was consecrated by the Bishop of the Diocese, Dec. 18, 1793. The iron rails were placed upon the dwarf wall in front of the Church about the year 1802.

ST. MARY'S CHAPEL, HOLLOWAY.—The vast increase of buildings in Islington parish of late years, and particularly in the neighbourhood of Holloway, rendered the erection of a CHAPEL OF EASE in that quarter essentially necessary. An Act of Parliament, therefore, was obtained for the purpose in 1811, and in the course

* Fonts were at first built *near* the church, then in the *church porch*, and afterwards (as it is now usual amongst us) placed in the church itself, still keeping the lower end, to intimate that Baptism is the entrance into the mystical church.—*Wheatly*.

of the three following years the present spacious edifice was built, from the designs, and under the superintendence of Mr. William Wickings. The first stone was laid on the 16th of June, 1812; and the consecration sermon was preached on the 17th of August, 1814. The entire charge of building and furnishing this Chapel (exclusive of somewhat more than £6,000 for the purchase of the ground) amounted to £20,230 8s. 11½d.: of this sum £614 was expended for the altar-piece; £492 17s. for the pulpit; £3,036 18s. 4d. for the tower; £422 18s. 6d. for the clock and bells; and £1,911 10s. 0½d. for the boundary wall, iron gates, &c. of the surrounding burial-ground. The Chapel will hold 1200.

It has been remarked of this Chapel, that it neither possesses the simplicity which is characteristic of a building of this class, nor the grandeur sufficient to raise it to the rank of a Church. The tower is too deficient in elevation to produce a good effect; and instead of being placed at the western extremity of the fabric, as customary in religious edifices, it is here erected at the *east* end, and immediately over the altar. This was not the fault of the architect, who only followed the instruction of the trustees, who wished to give the building a more important aspect when viewed from the main road.

This edifice is principally of brick, but has stone bands, copings, &c. The lower division of the tower, also, is of stone, as well as the pilasters and balustrades of the upper part: the angles are surmounted by eight vases. On the north and south sides, and at the west end, are porticoes of the Tuscan order, each rising from a high flight of steps, but assuming a somewhat heavy appearance, through the columns being duplicated. The interior has a light and elegant appearance; the area is neatly pewed; and the galleries, which are supported by Tuscan pillars, extend semicircularly round the west end. The ceiling is flat, and wholly plain, excepting towards the middle, where there is a large wreathed circle, inclosing an expanded flower. The altar-piece is enriched by pilasters of Scagliola marble; and over the Decalogue is a good painting, by Mr. John Tibbatts, of our Saviour appearing to Mary Magdalen. The communion table is of fine mahogany: the pulpit and desk, which are of similar wood, and stand before the altar in the middle aisle, are very elegantly designed and wrought. In the western gallery is a fine-toned and handsome organ. The whole of the sub-structure is occupied by well-built vaults. The cemetery is spacious, and is planted with avenues of trees forming approaches to the Chapel, which, as seen from the higher grounds, has an interesting appearance.

During the first three or four years of the incumbency of its late indefatigable Vicar, the present Bishop of Calcutta, three churches were built by the Parliamentary Commissioners, at an aggregate expense of more than £35,000, towards which sum the parishioners contributed £12,000. The living of each has been made a distinct incumbency under the 21st section of the Act of the 58th of George III. in the gift of the Vicar. The Churchwardens are in the receipt of considerable funds arising from the Stonefield estate, bequeathed by Richard Cloudesley, in 1517, for superstitious uses; but by an Act passed in 1811, the trustees were empowered to let the land, and apply the proceeds to keeping in repair the Parish Church and Chapel of Ease. The land, comprising upwards of sixteen acres, was, in 1814, let on lease for eighty-one years, at a rental amounting in the aggregate to £668 11s. per annum, of which sum four marks are annually paid to the New River Company.

Under the Act of the 2d of Wm. IV. cap. 26, the rental, provided it do not exceed £1,000 per annum, is to be applied to the repair and maintenance of the Parish and District Churches and the Chapel of Ease, the overplus to be appropriated to other parochial purposes. There are also various charitable bequests for distribution among the poor. The architect of the three churches was Mr. Charles Barry.

ST. JOHN'S CHURCH, Upper Holloway, erected in 1827, at an expense of £11,890 7s. 8d. is a handsome structure in the later style of English architecture, with a square embattled tower crowned with pinnacles; the interior is beautifully arranged; the nave, which is very lofty, is lighted by a fine range of clerestory windows, enriched with tracery, and separated from the aisles by pointed arches and pillars of graceful proportion: the whole of this edifice forms an elegant specimen of beautiful design and correct embellishment. It will accommodate 1750. The present Minister is the Rev. Henry Venn, B.D. son of the late Rev. Henry Venn, Vicar of Huddersfield, and Yelling, and Author of the *Complete Duty of Man*.*

The first stone of this Church was laid, with the usual solemnities, by the Archbishop of Canterbury. His Grace was attended by the Bishops of Chester and St. Asaph; the Lord Mayor and Lady Mayoress; Messrs. Sheriffs Crowder and Kelly; Messrs. Byng and Whitbread, the County Members; the Rev. Daniel Wilson, Vicar (now Bishop of Calcutta), and a very numerous assemblage of the Reverend Members of the Corporation of the Sons of the Clergy. The living is a perpetual Curacy, in the jurisdiction of the Commissary of London, concurrently with the Bishop: patron, Vicar of Islington.

ST. PAUL'S CHURCH, Ball's Pond, erected in the same year, cost the sum of £10,947 16s. 6d., is a building of the same character as St. John's, though differing in its minuter details. It has a low square tower crowned with pinnacles; and the interior of this beautiful structure has a very neat and elegant appearance, more especially the chancel, when viewed from the children's gallery at the western extremity: 1750 persons can be accommodated. It was consecrated Aug. 23, 1828, by the Bishop of London, who delivered a most impressive Sermon from Rom. viii. 26†. The Rev. John Sandys, M.A. is the present Minister. In Oct. 1833, two spacious rooms for the National Schools were erected, together with a convenient house for the Master and Mistress, which cost, with the fittings, about £680. The Schools are plain, but neat and substantial, and capable of holding 140 children each, and are used on Wednesday Evenings for a Cottage Lecture. In connection with this Church is a small Chapel in New Norfolk Street, capable of containing rather more than 200 persons, which cost, with the necessary alterations, about £500. It was formerly used by the Wesleyans: and was opened under the sanction of the Bishop on the first Sunday of the present year.

* Of this work above twenty editions have been sold; it has proved highly useful to many. His son mentions the following anecdote as an illustration of the wonderful manner in which God will sometimes supply the wants of his servants, as well as for the sake of the testimony which it affords to the benefit which had attended the perusal of this excellent treatise:—"At a period of very pressing difficulty, when a tradesman was importunate for the payment of his bill, he had no resource left, but with earnest supplication, to make his wants known unto God; and whilst he was upon his knees, a letter was brought enclosing a bank note of fifty pounds, with an anonymous address, saying, Having received great benefit from your '*Complete Duty of Man*'—which was just then published—I beg you to accept this small acknowledgment. He never could discover to whom he was indebted for this seasonable benefaction."

† The Bishop's Sermon will be found in *The Pulpit*, No. 294.

CHURCH OF THE HOLY TRINITY.—The Church in Cloudesley Square, dedicated to the Holy Trinity, was erected at an expense of £11,535, and differs from the others principally in the substitution of turrets and minarets in lieu of a tower. It was consecrated March 19, 1829, by the Bishop of London, and will hold 2000. The Rev. H. F. Fell, M.A. is the present Minister.

ST. PETERS, a free Chapel at the back of Colebrook Row, cost £3,407 2s. 7d., of which the Incorporated Society for Promoting the Erection of Churches and Chapels, granted £700, the remainder to be defrayed by subscriptions. It contains 1,069 sittings, of which 600 are free for the use of the poor. It was consecrated by the Bishop of London, July 15, 1835. The Rev. Joseph Haslegrave, B.A. is the minister.

HIGHBURY VALE.—To supply the local deficiency of Highbury, the school rooms in the Vale are used for public worship on the Sabbath, and once during the week-days.

In the year 1836, it was found, that notwithstanding the recent erection of Churches in the parish of Islington, the Church accommodation did not amount to one-fourth of the gross population of the parish; and in the parent District of St. Mary's, not to one-sixth; whereas it is a principle not only just and reasonable in itself, but expressly recognised by Parliament, that Church room should be provided in every parish for at least one-third of the population. A meeting was accordingly convened at the Vicar's, Oct. 10, 1836, to take into consideration the plan of the Bishop of London for erecting new Churches in the metropolis and its suburbs, also to adopt some measures for supplying the local deficiency of their own parish. A General and Sub-Committee were formed, and a local Fund was established in connection with the Metropolitan Churches' Fund, to raise subscriptions towards building three more Churches, capable of containing 1,000 persons. For this £9,000 will be required on the lowest estimate. If £6,000 can be collected in four years in the parish, the Committee of the Metropolitan Churches' Fund has promised the remaining £3,000. This fact was kindly communicated to the Vicar in the following letter from the Lord Bishop of London:—

“ Fulham, Oct. 20, 1836.

“ MY DEAR SIR,—I brought your proposal before the Committee yesterday, and am authorised to say, that we shall be ready to contribute £3,000 to the fund which you are raising for the erection of three chapels in the parish of Islington, one of which shall be at Battle Bridge. I think it would be most advisable that we should leave it to your Committee to manage about sites, &c.

“ I am, my dear Sir,

“ Yours, faithfully,

“ The Rev. D. Wilson.”

“ C. J. LONDON.”

We subjoin an Abstract of the Report of the Sub-Committee, presented to the General Committee, Oct. 31, 1837:—

“ The Sub-Committee regret to state that they have not yet secured an eligible site for the third Church proposed to be erected near the New North-road, though offers are still under consideration, which lead them to hope that this object will be very shortly accomplished.*

* The site subsequently fixed upon by the Committee, is a vacant piece of ground, opposite Portland Place, in the neighbourhood of Canonbury Square.

“ After obtaining possession of the other two sites at Battle-bridge and Holloway, the Sub-Committee immediately advertised in the daily papers for designs and estimates for Churches to hold 1,100 persons, and not to exceed a stipulated sum. Twenty-nine architects sent designs, and many of them two or three different sets.

“ The Sub-Committee chose the design of a Gothic structure, by Mr. W. Tress, for the Church at Battle-bridge; and one of a Grecian building, by Messrs. Inwood and Clifton, for the situation at Holloway. The designs and plans were afterwards submitted to the revision and approval of J. H. Good, Esq., the architect employed by her Majesty's Commissioners to inspect all designs for Churches built under their direction.

“ The Committee afterwards advertised in the public papers for tenders for the erection of the Churches. That of Messrs. Grundy and Hartley was accepted for the Church at Holloway, amounting to £2,877 8s. And that of Mr. W. Smith for the Church at Battle-bridge, amounting to £3,171 17s. Both Churches are proceeding in a way satisfactory to the Committee. The higher cost of the Battle-bridge Church arises, chiefly, from the formation of vaults for burials underneath the Church; which measure was rendered necessary by the nature of the ground. In each case there will be a further outlay required for boundary walls, furniture, and architect's commission. These expences will be counterbalanced, in some measure, by the drawback, allowed by Government upon the building materials.

“ The ultimate cost of the Church at Holloway will, it is confidently hoped, very little exceed the sum of £3,000. But, owing to the vaults and purchase of ground at Battle-bridge, it is estimated that £3,500 will at least be required in that case.

“ The subscription amounts at present to the sum of £5,589 6s. 9d., including a second donation of £200 from the Bishop of Calcutta, and the interest on Exchequer Bills. The sum of £3,571 4s. 7d. has been already received, which is thus accounted for:—

	£.	s.	d.
Invested in Exchequer Bills . . .	2,533	18	6
Cost of Land at Battle-bridge . . .	200	0	0
Advanced on account of Holloway Church	525	0	0
Advertisements and Printing . . .	40	1	4
Balance in Treasurer's hands . . .	263	4	9
	<hr/>		
	3,571	4	7

“ From these statements it appears, that nearly £500 is still wanting of the sum originally contemplated; that £500 is also required to meet the excess of the cost of the Battle-bridge Church; and that probably £500 more will be required to meet incidental expenses, and to purchase land for the third site; so that £1,500 remains yet to be raised before the original design can be realised. But the success with which it has pleased God already to crown our labours inspires us with a confident hope in our ultimate success.

“ Twelve months have now elapsed since the first proposal of this work. Some of the original contributors have been summoned by death from this transitory scene into that eternal state to which we are all hastening; and, in relation to which, our present undertaking appears to be one of the most important in which mortals can engage. Many new inhabitants have also in this interval come to reside amongst us; and many, who have already liberally contributed, may not be unwilling to enlarge their benevolence, when they are aware of the urgency of the call.

“ By Order of the Committee,

“ HENRY VENN, B.D., } Hon. Secretaries.”
 “ R. OLDERSHAW, JUN. }

CHURCH MISSIONARY COLLEGE.—In the parish of Islington is the College belonging to the Church Missionary Society. In the year 1827, the Committee purchased the house and grounds formerly occupied by Mr. Sabine, opposite Tyndale Place, on the site of the back premises of which they have erected a spacious and handsome building for the residence and preparation of young men intended for foreign missions. It is capable of affording accommodation for forty students, who are instructed in Latin, Greek, Hebrew, the Mathematics, &c. The Theological and Classical Tutors are resident, and a Professor of Arabic, and other oriental languages, attends two terms in the year. The students usually remain from three to four years, according to circumstances; and ten, on an average, are annually fitted out for the several stations they are required to occupy abroad.

A Proprietary Grammar School, in connection with the Church of England, was instituted in 1830, for the use of which handsome premises have been erected, in the later style of English architecture, in Barnesbury-street, at an expense of £1,400, defrayed by shares of £15 each.

CHARITY SCHOOLS.—The Parochial Charity Schools, established by subscription about the middle of the last century, have been re-modelled on the Madras system; two school rooms, with dwelling houses for the master and the mistress, have been built in the Liverpool road, at an expense of £3,000, defrayed partly by a legacy bequeathed by Mrs Ann May, and other sums, the produce of donations, amounting in the whole to £1,977, which had been vested in the funds, and partly by subscription: 300 boys and 200 girls are instructed in these schools, of which number 50 boys and 50 girls are completely clothed (the remainder of the girls being partially clothed), and when they leave the school, are apprenticed, or put to service; a premium of five pounds is given with the boys, and one of two pounds with the girls. In Upper Holloway are other National Schools, in which 120 boys and the same number of girls are taught, the Society having aided their erection by a grant of £140. Lady Temple, in 1696, bequeathed to the Vicar and Church, wardens lands at Potter's Bar, producing upwards of £50 per annum, in trust for the education of children of the parish, which sum is, by the Vicar and Churchwardens, appropriated to the board and education of three female children. Mr. John Westwood bequeathed £300 South Sea Annuities, to which was subsequently added a legacy of £100 three per cents. reduced, by Mr. Isaac Needham, for the instruction of children in reading and in the catechism of the Church of England; the income arising from these funds, amounting to £15 per annum is paid to a school mistress for that purpose. The parish has the right of sending twenty-four scholars to the free school founded by Lady Alice Owen, under the superintendence of the Brewer's Company, and endowed by her with an estate producing more than £60 per annum, for the education of boys of this parish and of the parish of Clerkenwell, in which latter it is situated.

In this parish, are six places of worship for Independents, one for Calvinistic, and one for Wesleyan Methodists, also a Scotch Church, and one for a congregation professing the principles of the late Edward Irving. Highbury College, belonging to the Independents, is a handsome brick edifice, and was erected at an expense of £22,000. The Caledonian Asylum, for the maintenance and education of the children of Soldiers, Sailors, and Marines, natives of Scotland, occupies a situation in the Copenhagen fields. The premises were erected at an expense of 10,000, including the site.

RELIGIOUS EDUCATION.

BY THE [REV. HENRY MELVILL, B.D.*

“Train up a child in the way he should go; and when he is old, he will not depart from it.”—Prov. xxii. 6.

“We come now to the considering the promise by which this precept is followed, and which is evidently designed to encourage us in obedience. We have already observed to you, that the promise seems unconditional, and that, on this account, there is difficulty in reconciling it with experience. ‘When he is old, he shall not depart from it’—which is as much as to say, that, where there is right training, the child is sure to be eventually found in the pathway of life. But we should not perhaps be warranted, for we should be forgetting the usual character of the promises of Scripture, were we to plead that Solomon’s words will not allow any cases of exception. They are rather to be understood according to the moral probability of things, and may be considered as verified, if found to hold good in the great majority of instances. This is commonly the case in regard of proverbial speeches, which are to be received as true for the most part, rather than invariably. Yet, if it were not thus allowable to take the promise with certain limitations—limitations imposed by its own nature, and by the general character of scriptural encouragements—there would, alas! be little difficulty in accounting for apparent cases of exception. When you come to think on what right training is, as already defined—a system of example as well as of precept—you must readily see what a likelihood there is, that the best training has been sadly defective; that even parents, who have taken most pains, have failed in thoroughly educating their children for God. And it is, of course, vain to urge that a Divine promise has not been accomplished, so long as there can be doubt, as to whether there have been compliance with the conditions on which it was made. The child is not to depart from the right way, if he have been trained in that way. But whilst suspicion can rest on any part of the training, it is evident enough that the declaration does not necessarily fail of accomplishment, if the child be a wanderer even to the last. And we are sure that we speak nothing but what will be immediately assented to by the Christian parents amongst you, when we say that even those who have been the most assiduous and single-eyed in the matter of education, cannot think of the many defects in their instruction, and of the many inconsistencies in their example, without a consciousness that they have no right to expect a performance of the promise, on the ground of the performance of the condition; and that, if they should have to encounter the heaviest of human trials, the seeing their children harden into despisers of God, there would be no warrant for their accusing the Divine Word of unfaithfulness. We often hear surprise expressed, that a child, brought up so well, should turn out so ill: but surely we might ask proof of the perfectness of the training, before we admitted a failure in the promise.

But you may say, and with some justice, that we thus reduce the promise to little better than a nonentity. If the parents must be more than human—and more than human they must be, if actually perfect in their discipline—before they can comply with the condition, of what worth is the encouragement by which that condition is accompanied? We reply that we have only shown you that there are other ways of explaining any failure in the promise, besides that of supposing that the promise was designed to admit cases of exception. And

* From a Sermon delivered at Camden Chapel, Camberwell, January 28, 1838, after the reading of the Queen’s Letter on behalf of the National Society; and which ought to be circulated throughout the length and breadth of the land. It may be had at Messrs. Rivington’s.

having brought you down to this point, or rather, having delivered this caution, we may proceed to state, as we have often before stated, our thorough conviction, that, when parents have done their best to bring up their children in the fear of the Lord, the almost invariable result is that, sooner or later, those children become what they have wished them to be. We should have no fears, if a register were kept of the consequences of religious education, as to the side on which the weight of testimony would lie: we feel assured that our text would be so borne out and verified, in the great majority of instances, that every one, whom experience can influence, would be encouraged to persevere in obeying its precept. It is not that the child will walk, from the first, without any deviation, in the course which the parent anxiously prescribes. There is no promise to this effect in other parts of Scripture: and certainly such is not the tenour of the promise in our text. The promise here is, that, when the child is old, he will not turn from the good way. And the word rendered 'old' does not mark youth or manhood, as distinguished from infancy or childhood: it belongs strictly to the decline of life, to the season of decrepitude and grey hairs. It is the word used, for example, of Isaac, when it is said, 'And it came to pass, that, when Isaac was old, and his eyes were dim.' It is used also by Joshua, when he assembled the elders of Israel, knowing that the time of his departure was at hand: 'I am old, and stricken in age.' And we cannot but feel, that, by thus promising for old age, and saying nothing of the intermediate portions of life, God throws parents altogether on their faith, and emphatically warns them against thinking labour lost, because as yet they see none of its fruits. What have fathers and mothers to do with despairing of a child, with reckoning that their prayers and instructions have been wholly thrown away, because that child shows no signs of conversion, and even seems to grow daily more confirmed in depravity? In place of despairing, ought not the stubbornness of the soil to be but an argument for increased diligence in all the arts of moral husbandry, seeing that it is to 'patient continuance in well doing' that a recompense is promised by the word of our God?

There seems to be in the Scriptural promises, which bear on the matter now in hand, a great carefulness to make it understood that a long time may elapse between the sowing and reaping. 'Cast thy bread upon the waters, for thou shalt find it after many days.' 'After many days,' you observe, not after few. In that very interesting, though brief parable of the two sons, the son who obeys his father's command, and goes to work in the vineyard, is the son who refused at the first, and that too with great harshness and contempt. We read that 'afterward he repented and went.' We are told nothing as to whether or no this repentance were speedy: but we learn, at least, that where there is everything to discourage at the time, a seed may be sown which will eventually germinate, and recompense abundantly the husbandman's toil. And thus is it with our text. It glances onward to a distant day. The child may have grown into the youth: the youth may have grown into the man: the man may have passed his prime—and all along there may have been nothing to gladden the hearts of those who gave him life; no tokens that the grace of God is overcoming the corrupt nature, and effecting a transformation into the heavenly image. But let it not, therefore, be said, that our text is falsified. There may yet be granted to the man the season of old age. He may long survive his parents. And, perhaps,

when he has nothing left him but the memory of a father and a mother, their admonitions will come back upon him with a force which they never had, as they flowed from living lips; and the thought of how much he had pained them, by his protracted resistance and indifference to religion, may itself be very mighty in convincing him of folly, and urging him to repentance. There is a pathos and a persuasiveness in a voice from the grave, against which even a hard heart finds it difficult to be proof; and the last words of those who have loved us, and whom we have grieved, will haunt us in the crowd and in the solitude, finding everywhere unearthly tongues to syllable them, till they almost force us, as it were, to make reparation to the dead. And now may come the accomplishment of the promise. It was to this season of old age that the promise, all along, specifically referred. And though it might have been fulfilled before, fulfilled in the consecration of youth and manhood to God, there is, nevertheless, time now for its literal accomplishment; and that veteran in years, of whom a father and a mother had almost despaired, when they went down to the grave, may be born again of an incorruptible seed, and that seed sown by those long still in death.

We find, therefore, the greatest material for consolation in the words of our text. We would not ask a stronger encouragement. We press the promise on the notice of the parents and guardians amongst you, and entreat them to learn from it never to desist, as though there were no hope of a profligate child. We cannot despair of any one who has been religiously brought up, and who is, as it were, pursued in all his wanderings, and in all his vices, by the prayers of his parents. He may have done much to sadden his father; he may have done much to wring his mother's heart. But we do not give him up for lost. We must see him die in his iniquity, before we can be sure that all effort has been fruitless. Nay—for it is not our province to pass judgment on the dead—we shall never be sure that there were not such strivings of the Spirit in the last hours of life, as issued in repentance and faith: and a feeling of the possibility, that, when there were but few sands in the glass, the lessons of his young days may have forced themselves on his mind, and the supplications of his parents have prevailed for his deliverance, would effectually prevent our writing over him a melancholy epitaph. Go on, then, fathers and mothers, in the endeavour to train children in the way they should go. Whilst they are yet under your roof, be assiduous, affectionate, judicious, in showing them their duty, and in urging to the doing it. When they go out into the world, follow them by your letters, and yet more by your prayers; your letters, addressed to themselves, warm from the heart, and breathing solicitude for their everlasting welfare; your prayers, addressed to God, beseeching Him to guard them, and draw them to Himself. And if you feel your last hour approach, send for them, that, with your parting breath, you may admonish and entreat: or, if they cannot come to your bedside, leave them the touching message that you hope to meet them in heaven, but that into heaven 'there shall in no wise enter anything that defileth.' And, Oh, we dare prophesy that all this shall not be in vain; but that, sooner or later, evidence shall be given that where parents have perseveringly acted on the direction, 'Train up a child in the way he should go,' God has eventually made good the promise, 'and when he is old, he shall not depart from it.'

Now if we have at all succeeded in showing you the duty of giving a religious education, and the grounds there are for hoping that it will produce a religious character, you will admit at once the claims of the National Society, on behalf of which the Queen's Letter has been read. When it is stated, that the number of children now being educated in schools in immediate connexion and correspondence with this Society exceeds 516,000, you will perceive that the Established Church is vigorously doing her part towards training the children of the poor, though, with our immense and increasing population, the supply bears, even now, but little proportion to the demand.

But it is not merely, nor even mainly, because the National Society extends education to thousands, that we would commend it to your liberal support: it is because the education which it gives is thoroughly fitted, as we believe, for the training up children in the way they should go. It is Christian education, education in the principles of the Bible, education which proposes to make good citizens by making true servants of God. And come anything rather than the day, when such an education as this should be superseded by some other, devised at a Philosophical Board, and intended as a political engine. Come anything rather than the prevalence of a system, which should put Christianity on a footing with secular sciences, or teach it only in such form as a hundred different sects might combine to approve. We deprecate, more than we can express, any general system of National Education, established by Act of Parliament, and enforced throughout the land. Why? because it is too clear to need any proof, that it could not be general without excluding all that is distinguishing and valuable in Christianity. What could be the Christianity taught in schools, where nothing was taught which could be offensive to any part of our people? Schools to which the Jew might send his children, the Roman Catholic, the Unitarian, the Baptist, the Quaker. Pare down Christianity till it shall suit all parties, all sects, all denominations; and what is there left? Keep out of sight every doctrine which can be an object of dislike, and what have you in view? And yet you could not have a general system of National Education, which should present Christianity under any aspect, but one which would be acceptable to every kind and degree of hundred-headed schism. I do not know that such an aspect could be found. But, if found, we can be sure that Christianity, thus presented, would be nothing better than natural theology—a system without a Mediator, without a sacrifice, without a Trinity, and therefore without the one true God. Come, we say, anything rather than this. Sweep away schools from the land, leave our peasantry to themselves, to the instruction which they may gather from the homilies of nature, and the sermons of preachers, rather than provide an education, defective in nothing but the one thing needful. For if you impart other kinds of knowledge, without imparting also Christian, if you make men wise for this life, and leave them fools for the next, you are only communicating power, without communicating also the disposition to use it right: you are elevating thousands, without giving what alone can prevent their being made giddy by the height: and therefore is it certain that your education must issue in disastrous results: the power will be mischievously employed; the elevation will give a vantage ground for revolutionary movements—in short, to sum up in a sentence the nature and consequences of a National Education, of which Christianity is not made the basis and the

substance, we may say that it could be the offspring of nothing but infidelity, and the parent of nothing but anarchy.

Let us, however, speak honestly in regard of results produced by the existing system, which there is an effort to supersede. We will not pretend to derive much satisfaction from past efforts at National Education. It would be quite idle to talk of the great improvement effected among the lower orders, the working classes, of the country. We will be no party to any such deceit. We do not believe that any such improvement can be demonstrated. Servants are not more trustworthy than they were fifty years ago: mechanics are not more sober: labourers are not more honest, nor more industrious. Let us turn, for example, to Scotland—a country whose system of parochial instruction is deservedly applauded—and what have we just found in the heart of one of its great cities, but an organised conspiracy against human property and human life; a confederacy of hundreds for the most diabolical of purposes, with secret gatherings and darkened chambers; with a code of laws for the commission of the foulest crimes, and with a scale of rewards for the assassin and the incendiary?

But if education have not yet effected what we wish, we are thoroughly convinced that it is because that education has been intellectual rather than Christian. It may have been Christian education, so far as the free use of the Bible is concerned. But the great effort has been to drill the Bible into the head: there has, perhaps, been but little of systematic endeavour to gain a lodgement for it in the heart. And this will continue till the personal piety of the master is made the first consideration: for here is the turning point: a really pious master will not suffer the Bible to degenerate into a common school-book, but will secure for its lessons that awe, and that reverence, which should be given to an inspired document, as distinguished from an uninspired. The Roman Catholics are thoroughly aware how everything depends on the character of the master. They have no objection—and this is emphatically proved by the present state of Ireland—to your introducing the Scriptures into schools. But their demand and their manœuvre are, to have virtually the nomination of the master: for they know very well that a master, of their way of thinking, can prevent, by a look or a tone, Bible reading from doing injury to their system and church. It is not, therefore, by a new scheme of intellectual education that we may hope to effect better results than can yet be pointed out; for there has been no lack of intellectual development; the lower orders are shrewder, and better informed, than they were, but not better principled; and our hope lies in weaving up more of practical, personal Christianity, with all the staple, and all the business, of education.

And we frankly own to you that we have a very great desire, that you should not, on this occasion, contribute, at all events, less than you have been accustomed to do on similar. We regard the present Queen's letter as a sort of canvass of the country—the thing to be decided being, whether it is the general wish that education should be taken out of the hands of the Parochial Clergy, and entrusted to a Board of Commissioners. It is upon this that you are to give your vote; and your vote will be gathered from your contributions. And God is our record, that we would not be urgent with you as to your vote, if we did not believe the National Christianity involved in the question. It is no question of politics. It is no question of party strife. Nay, it is not even a question, except indirectly,

between the Established Church and dissent. It is a question between reason and Revelation. It is a question between a population educated for time, and a population educated for eternity.

And are we advocating the withholding knowledge from the people? God forbid. I glory in the enlargement of mind. I glory in the diffusion of information. I glory, that, so far as the manifestation of intellect is concerned, the lower classes are treading on the heels of the higher, so that the mechanic of the present day is almost the philosopher of the past. Away with the suspicion that the clergy are the enemies of the spread of knowledge. They are truer friends to that spread, than those whose definition of knowledge puts Christianity on the shelf, or allows it just to creep in between natural philosophy and political economy. There is a vast boasting on the part of the patrons of new schemes of education. They are the emancipators of the intellect. They are the friends of the people. They are the opponents of a bigoted priesthood. But let the poor man know that a fouler enemy never entered his village, nor crossed his threshold, than he, whatever his mental endowments, whatever his political eminence, who would withdraw his boys and girls from schools where Christianity is the prime thing taught; and draft them into institutions where the religion of Jesus must be stripped of all peculiarities, and where, therefore, even the morality that is inculcated must be morality based on an insufficient foundation. Alas for our villagers, when they learn Christianity from Scriptural extracts, carefully concocted by Protestant, Papal, Socinian, and schismatical Commissioners—each striking out what might be a reproach to himself—and when they learn morals without motives; and motives comparatively they cannot have, since they must know nothing—for this would never go down with the variegated board—of Christ's dying as a sacrifice, or of the everlasting punishment of sin.

But then, if we would prevent the legislative enactment of any such system of National Education, we must see to it that we remove the grounds of the very frequent complaint, that there is a vast disproportion between the demand for instruction and its present supply. So long as numbers are left without any education, a handle is given to every wild theorist who may wish to make an experiment, and to every turbulent leader who may seek to undermine the institutions of the country. We are to prevent a pernicious, by providing a wholesome, education; and upon those who profess to be zealous for Christianity, must come all the blame, if evident deficiency in the means of right training afford excuse for introducing a machinery, whose mainspring is not the Gospel of Jesus.

And we frankly own, that not only are we bound to take measures for increasing the number of schools; we are bound also to endeavour that the instruction communicated may keep pace with the spirit of the age. The Bible should be the chief, but not the only, book in our schools. To make our scholars true Christians should be our first object; but this does not require us to exclude from our system the various kinds of knowledge which may be useful in life. If we narrow our teaching; if we do not make it commensurate with what may be called the intellectual demands of the times, we shall expose our schools to the derision, not altogether unjust, of every lecturer on the progress of mind, and shall have little cause to wonder at efforts to substitute for them others, more adapted to a day of great mental development. We believe we may, with perfect truth, assert that the National Society is labouring at both points; labouring to increase the number of schools

throughout the land; labouring also to enlarge the instruction therein given, that, without losing one jot of its Christian character, it may include many departments of popular knowledge.

We may, therefore, call upon you, with full confidence, to obey the letter of your Queen; for we can commend the National Society to your liberal support, as the great engine for withstanding those new systems of education with which we are threatened, and which would be as fatal, we believe, to the political strength, as to the piety and morality of our country. In upholding the National Society, you uphold the education of the people in the principles of the Established Church: and what are those principles, if not the principles by which civil liberty is fostered, the rights of all classes secured, the greatness of a state promoted, man dignified upon earth, and fitted for heaven? Educate in these principles, and you may venture to think that you obey the precept of our text in regard of the children of the poor; and you may, therefore, expect that its promise will be so far accomplished, as that there shall be raised up around us that best bulwark of a country, a virtuous and God-fearing population.

THEOLOGICAL SYSTEMS.

BY DR. CHALMERS.

No praise can accrue from the adaptation of one principle that is wrong, to another that is equally wrong. A system of error may hang well together; though it may not hang well to a system of truth.

The Evangelical system is distinguished from the Socinian, not more by the high doctrines it teaches, than by the superior practice it enjoins. The latter system can preserve its consistency only by bringing down the law to the level of human ability. The connection between the imagination of a slight disease, and the application of a slight remedy, is inseparable. A man is not likely to submit his wound to the knife or to caustic, when he will not allow it to be probed to the bottom. A peace but gently ruffled needs only a gentle restorative. The vessel will not be readily driven from its moorings, when all the winds of heaven have not shaken it from its slightest hold. There is no wish for a reformation that shall extend to the bottom of the heart, and turn the whole soul to God, but with a few forms, and decent and slender reformations, they hope to get to heaven as comfortably as possible.

Socinians think that heaven is a reward for personal virtue. The middle system affirms generally, that heaven was purchased by the Saviour; but it shrinks from stating in what manner. It also allows the intercession of Christ; but, in its antipathy to full statements, it shrouds its doctrines in general terms. Its advocates quote general texts, which speak of the "power," and "authority" of Christ; but they keep out of view His "sacrifice." If the Bible only generalized, it would be wrong for us to specialize; but it is equally wrong for us to generalize only, where the Bible both generalizes and specializes. I think, however, that we too much leave out of view general topics; sermonizing on doctrines on which all are agreed. The Calvinistic system should have all the benefit of general views.

The middle system is generally Arian. Its rise was an important event. It was the result of two opposite forces. The first saw that the Socinian system did not give prominence enough to the atonement; the second stumbled at the offence of the cross. It could not brook the Gospel in its fulness; and maimed it in its phraseology, as well as its substance. It taught that immortality was earned by the

services, and not by the *sacrifice* of Christ. It allowed His mediation, but not His intercession: and that He earned rewards for us, but not an imputed righteousness. It made a compromise between nature and religion. In the Socinian system, nature is unbridled; our system is copied from Scripture; the third system is between both. It makes heaven the reward of obedience; and thus avoids the doctrine of the Spirit's agency in preparing for heaven. It overclouds all by its generalizations; it teaches that since gratitude is to be estimated by the magnitude of the gift, and not by the manner of obtaining it, the same amount of gratitude is due for salvation, whether it was the result of the *services*, or of the *sufferings* of Christ; thus getting rid of the doctrine of the cross, and yet enjoining the same amount of gratitude and obligation; since in both cases God is the author of salvation. But admitting this to be the case, and that the moral effect on ourselves is the same in both cases, what right have we to generalize what the Bible specializes? It is blinking the testimony, and revolting from the language of Scripture. The words of the Holy Ghost are true; and have an antipathy to those of men; for "the natural man receiveth not the things" which are revealed "of God;" and "the preaching of the cross is foolishness to them that perish."

We cannot agree with the opinion, that the Socinian and middle systems present a wider field for eloquence than the Catholic. This opinion originates in a dislike of its doctrines, and its technical terms; and it must be allowed that, even after the controversy is over, we are too apt to compose our discourses in an argumentative style. I would mix up in them as much generalization as the Bible allows. It is an error in Foster's "Essays," that the aversion of taste exhibited by literary men to the Bible, is too much ascribed to its antiquated style, and not to its substance. The mind must be first disciplined, before it can relish it; but it is the part of ministers to mix up the general with the peculiar.

We cannot wholly translate the language of the Bible into that of general literature. I may here refer to my review of Foster's "Essays," published many years ago; and which I have forgotten to look at since that time, till just now.* Mr. Foster is not for the abandonment of the general language of Scripture; but for its translation into one dialect more. But that would not conquer the antipathy of men to "the things of God;" though the author overlooks this. Their disgust lies deeper; and a new translation of the Scriptures would not translate men "from darkness to light." But though an instrument may not always be successful, I would not keep it back; and therefore I should rejoice in such a translation as he proposes. I think, however, he is unfortunate in the instances he specifies. In Dr. Campbell's translation, too, "*reformation*," does not express what is generally understood by "*regeneration*."

The third system (the Catholic) is older than the second (the middle), or the first (the Socinian). To extinguish heresy, and establish the Catholic doctrine, it is not sufficient to enumerate texts; though this would have been sufficient, had heresy never existed. Where objections from different readings are urged, an elaborate inquiry is demanded; but this is not necessary with a rustic congregation; for in their case it is only necessary to announce the texts, and to apply them. Michaelis, therefore, was wrong when he said that Arabic, and various other languages, were necessary for a Christian teacher. We hope this kind of erudition will increase in the church; but it is absolutely required only in controversy.

* We shall probably take another opportunity (since our limits forbid it at present) of making our readers acquainted with this review of so celebrated a work by so eminent a critic. It was published in the "Edinburgh Christian Instructor" for 1813.

Paley affirms that the duty of a Catholic advocate is to prove that his doctrines are accordant, first with reason, and secondly with Scripture. But we think he here lays upon him too great a burden. It is enough to prove that, for aught we know, a doctrine is *not irrational*. It is the worst possible policy to extend the line of defence. There are many subjects upon which reason cannot pronounce either one way or the other; and we are not to wait till we can prove them to be *rational*, ere we prove them to be *scriptural*. If we were to do so, Scripture would be degraded from the rank of an independent authority to that of a mere witness, confirming the truth of what a former witness had deposed to. But the scriptural witness may know what the rational one did not; and we must not reject the testimony of the one because the other knew nothing. We are satisfied if we can get reason so far as to say, "For aught I know, it *may* be true." A collision between reason and Revelation can take place only when their opinions differ on a subject, which both are equally competent to understand; which is not the case here.

DIVINE APPOINTMENTS.

"For He performeth the thing that is appointed for me."—Job xxii. 14.

'But He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth.'" Job, in these words, declares the unchangeableness, all-sufficiency, and sovereignty of the Ruler of the universe; then, in the next verse, confirms this doctrine by his own experience: "For He performeth the thing that is appointed for me." The experience of the people of God affords much evidence of the truth of Scripture doctrine, and ought to be noticed for this purpose. The Divine perfections were set forth in the experience of Job, hence the importance of making ourselves familiar with it, as left on record in the Scriptures. The subject of this passage is, the providential appointments of God. Then observe—I. *The subjects of this Divine appointment.* The Providence of Jehovah extends to *all* things, not any thing that exists in the universe is an exception. (Psalm ciii. 19.) But to particularize, we may notice—1. That all our afflictions are under Divine appointment. "Hear ye the rod, and who hath appointed it." The afflictions of men are various—some affect their bodies—minds—circumstances; some visit them as individuals, families, and nations; these also differ in their nature, measure, and seasons; but they are all regulated by the Hand that holds up the vast fabric of creation. (1 Thess. iii. 3.)—2. And as our afflictions, so our comforts are ordered by the Lord. (Job xxxiv. 29.) The same Hand that puts into our cup the gall, also puts in the honey.—3. Death is another important event to which the appointments of God extend. The time, manner, place of our death is unknown to us; but not unknown to Him, who hath the keys of death. (Job xiv. 5.)

I. The character of these appointments.—1. *Eternal.* The events which take place in time are not the results of any recent appointment, made in consequence of some new information the Almighty has gained by the lapse of ages: no, with God there is not any thing new or old—His appointments are as ancient as His being. Providence is a gradual development of the Divine plan: the omniscience, independence, and immutability of the Deity, make this evident to every reflecting mind.—2. *Sovereign.* The Ruler of the universe distributes His sorrows, and His comforts; His mercies, and His judgments; His blessings, and His curses—where-soever He pleases; but this sovereignty is always consistent with perfect wisdom

holiness, and truth. (Daniel iv. 35.)—3. *Wise*. The wisdom of God, in His providential allotments, may not, sometimes, be seen, yet, in the end, it will appear, and this will be the one acknowledgment of the redeemed in heaven—"He hath done all things well."—4. *Gracious*. True, God may appoint us to great suffering—break off our purposes, and send us breach upon breach; yet the appointment is gracious, as well as wise and sovereign. This is seen in the nature, measure, and design of the affliction. (Heb. xii.)—5. *Immutable*. Doubtless it is our duty to act in all things with as much prudence as though we had the *entire* management of our affairs; yet God will execute all His own purposes. "He is in one mind, and who can turn Him?" &c. (Job xxiii. 13.)

III. *The certainty of their performance*. That God will perform all His appointments may be argued from His *independence*. Men cannot perform many things^a they purpose, because so dependent on others; but God is independent of all His creatures, therefore no difficulty can arise from them. There is no bound to the power of God but His own will. What His will wills, His power can do.

2. The omniscience of God shows the certainty of this performance. The knowledge of God is so great that no difficulty can arise which He did not foresee. Man's inability is often occasioned by his ignorance; but God is *light*, and in Him is no darkness at all. 3. The performance of Divine appointments is *certain*, because the Divine will is subject to no change. (Isaiah xlv. 10.)

From this subject learn—1. The Christian, in all his trials and comforts, should look at the First Cause. This would reconcile his mind to his lot; he would say with joy, "The lot is cast into the lap," &c.—2. The glorious perfections of the Divine being. His appointments are so wise, that they need no alteration; His power is so great, that none can frustrate them; His knowledge so extensive, that He knows what is best in all possible cases. "Such knowledge is too wonderful for me," &c. (Psalm cxxxix. 6.)

3. The inevitable ruin of all who continue impenitent. The Lord has appointed hell as the house of all who die in their sins, and He will perform his threatenings. Then, sinner, do not trifle with so great a God—His mind cannot be changed, your's may be. O then seek this moral change, and having experienced this, you may be sure of Divine preservation: "For He performeth the things that is appointed for me."

THE PHILOSOPHY OF MISSIONS.

BY DR. CHALMERS.*

By preaching alike in all countries the same truth, even the truth as it is in Jesus; and by praying alike for the same blessing, even for an illumination from on high,—"the truth" is made manifest to consciences every where; or, in other words, the Gospel of Christ may be carried with acceptance to all tribes, and nations, and languages. It is thus that the Philosophy of Missions might be vindicated. It is an axiom in philosophy that we should look for a like effect from like causes; a like manufacture from like materials. In the work of conversion, the materials on which we operate are the same, whether at home or in India—the identical human nature that is characteristic, not of a tribe or a nation, but of the species. The instrument by which we operate is the same—the identical doctrines of the Bible—

* In our last number appeared a notice respecting a noble prize which is offered for the best Essay on Christian Missions. In connexion with that notice, we apprehend we shall be conferring an obligation on our readers in general, and the candidates in particular, by laying before them some splendid passages on the subject by Dr. Chalmers.

the identical message from heaven to all the people that be upon the earth. The power which gives the instrument its efficacy is the same, even that Spirit, who "bloweth where He listeth;" and who, with out the Bible to pioneer His way, disowns all the distinctions of savage or civilized life, and all the barriers of geography. In the prosecution of this cause, we transfer to other lands the very machinery which is at work in our own parishes. We translate the sacred volume, and circulate it among them. We send school masters, who teach them to read this vernacular Bible. We send ministers who expound it. We knock at the door of heaven's sanctuary, that a virtue may descend from on high, and that God may add the grace of His Spirit to the testimony of His word. We cannot overthrow the sufficiency of this process but by an argument that would nullify all the Christianizing processes of our own land. We cannot put down this cause, without passing a sentence of extinction on the religious light of all Christendom. We cannot rightfully charge the work of Missionaries, *beyond* this limit, with fanaticism or folly, without fastening the brand of those very imputations on the work of ministers *within*. If no Christianity can be formed *there*, without the power of working *present* miracles, or the power of evincing to the belief of savages the reality of *past* miracles, then no Christianity can be formed *here* throughout the mass and great majority of our own population. But if Christianity can be formed here, by the simple power of truth upon the conscience, this is the principle which opens the world to the enterprise of Missionaries. Wherever there is a human being there is a conscience; and on this ground alone the message of salvation might circulate round the globe, and be carried with acceptance through all its nations, and tribes, and families.

When the first Missionaries went to Greenland, we may be sure they had the ignorance of a most raw and unfurnished population to contend with. They thought they would go systematically to work; and that, before presenting them with the Christian message, in the *terms* of the message, they would give them some preparatory ideas on natural religion. For this purpose they expatiated, in formal demonstration, on the existence, and unity, and the attributes, and the law of God. The Greenlanders did not comprehend them; and the Missionaries were mortified to find that, after years of labour, they had not gained a single proselyte to the truth. On this they resolved to change their measures; and, as a last desperate experiment, they gave up all their preparatory instructions, and made one great and decisive step onward to the peculiar doctrines of the Gospel, and these too couched in its peculiar phraseology. When simply told, in Scripture words, of sin and of the Saviour, the effect was instantaneous. There was something in the hearts of these unlettered men which responded to the views and tidings of the New Testament. The demonstrations of natural religion fell fruitless and unintelligible on their ear; but they felt the burden of sin and of death; and pleasant to their souls was the preacher's voice, when it told that unto them a Saviour was born! They live on the very outskirts of population; and beyond them there is nothing seen but a wilderness of snow, and nothing heard but the angry howling of the elements. Who will say that the enterprise is chimerical, now that a Christian people have been formed in a country so unpromising, and when the limits of the visible church have been pushed forward to the limits of human existence; and when the tidings of good will to men have been carried with acceptance to the very last and outermost of the species.

The discovery that was made by the Moravians was converted by them into a principle which they carried round the globe; and which, ever since, has been the fertile source of their marvellous success, in the work of evangelizing the heathen. They now learned that it was impossible to antedate the message of the Gospel in any land; and they availed themselves of this Greenland experience, in all their subsequent operations among the Esquimaux of Labrador, among the Indians of North America, among the Negroes of the Danish, and the Dutch, and the British Colonies,—and, lastly, among the Hottentots of South Africa. As the effect of their peculiar, yet powerful moral regimen, villages have arisen in the wilderness; and we now behold men of before untamed and savage nature, as if by the touch of miracle, completely, because *radically*, transformed—living in gentleness together, and tutored in the arts and the decencies of a civilized people. Many there are who nauseate the peculiar evangelism, which lies at the root of this great moral and spiritual change, yet are forced to admire the beauteous efflorescence which proceeds from it, just as there are many who can eye with delight the graces of a cultivated landscape, yet have no taste for the operations of the husbandry which called it into being. Certain it is, that Moravians have become the objects of a popular and sentimental admiration among men, who could not tolerate the *methodistical flavour*, as they may term it, of a Moravian report; a thing just as possible as that they might feel a most exquisite relish for their music, along with a thorough distaste for their hymns. The *fruit* and the *flower* are both pleasing to the eye of nature, with many to whom the *culture* is offensive, and who could not look upon it, without the revolt of nature's enmity to "the truth as it is in Jesus." And, therefore, it is that they look only to the one, and contrive to overlook the other; and accordingly Moravians have, of late, become the objects of very general request, as well as of general admiration. Their services are every where sought after. It was a most substantial testimony in their favour, when the West India planters found the best results from their preaching and discipline in the good order and fidelity of the slaves; proving of the most degraded and oppressed of our species that still there was a moral nature within, which *felt* the adaptations of the Gospel, and could *respond* to them.

This seems the best place for the adjustment of the question, whether the first attempt should be to *christianize* or to *civilize*; or which of these two ought to have the precedence of the other. The Moravians themselves have innocently given rise to a delusion on this subject. The result in their converts has now become so striking and so palpable; they have at length succeeded in raising so beauteous a spectacle, as that of Christian and well-ordered villages, in what were before the frightful haunts of prowling and plundering barbarians. There is something so inexpressibly pleasing in the chapel-services—and the well-attended schools—and the picturesque gardens—and the snug habitations and prosperous husbandry of reclaimed Hottentots—that Moravians are now extolled by sentimental travellers and eloquent writers, as an example—nay, as a reproach, to all other Missionaries; and they have supposed, perhaps naturally enough, that what was foremost in exhibition, was also first in time,—that the Christianity, in short, was a graft upon the civilization, and not the civilization a graft upon the Christianity. There were none more hurt and scandalized by these eulogies than the Moravians themselves; and they have actually penned a vindication of their method, not against the censure of malignant enemies, but against the praise of mistaken admirers. In fact, the

whole history of their success;—we may add, the whole history of Christianization, since the days of the apostles—goes to prove, that wherever the faith of the Gospel arises in the mind, it is rooted, and has its deep foundation in the workings of that moral nature, which is common to all the species; and that it springs, not from so thin a layer as that surface-dressing of civilization, by which one part of the species is distinguished from another. And so it is, that they begin with the topics of sin and of the Saviour, at the very outset of their converse, even with the rudest of nature's wanderers; and they find a conscience in them, which responds as readily to their sayings, and with less of presumption and prejudice to obstruct their efficacy, as in the lettered Mahometan, or the demi-civilized Hindoo. It is true, they also attempt, as all other Missionaries do, to initiate into the arts and industry of Europe from the very beginning of their enterprise; and the two educations of religion and humanity go on contemporaneously together. It may, in some instances, be difficult to assign what the precedency is in the order of time; but as to the precedency in the order of nature, or in the order of cause and effect, there is *no* difficulty. It is not the previous civilization which makes way for the Christianity; it is the previous incipient Christianity which makes way for the civilization. This is the strict philosophy of the process. Christianity does not wait for civilization; it is civilization that waits and follows, with attendant footsteps, on Christianity. In a word, the message of God to man may be delivered immediately to all men. It is a message alike to the barbarian and the Greek; and here too, as in every thing else, there is the fullest harmony between the declarations of the Gospel itself, and the findings of experience.

This explains that very prevalent misconception, in virtue of which it is, that while in the West Indies, more especially, and, indeed, throughout a great portion of British society, there was such a demand and admiration for Moravians; there was along with it, some years ago, so strong a remainder of dislike, and even of derision, for all other Missionaries. The reason was simply this: the Moravians were the oldest of all our modern Protestant Missionaries; and they had time to work up a more conspicuous result as the evidence of their labours. They also went through the very same ordeal of contempt, and of bitter calumny, which other Missionaries had afterwards to undergo, and which they must continue to endure so long as the Christianity of the attempt stands out more naked to the eye of worldly observers; and the mantle of civilization is not yet sufficiently thickened to cover it from their view. There may be even still a rawness in the more recent village of Bethelsdorp, which is now most comfortably and completely seasoned away in the older establishments of the Moravians. The one is just as solidly and deeply founded as the other, in the sacredness of the enterprise which led to it; but there may not yet be that secondary luxuriance, which catches the eye, and calls forth the homage of sentimentalism. The honey-suckle, perhaps, has not yet grown at each cottage door, nor may the picture yet be completed for the enraptured traveller to gaze upon, and at which he kindles, perchance, into strains of sweetest poesy! So meagre,—so utterly superficial, and ignorant, and meagre,—are the conceptions of those, who, while they would exalt the Moravians, do it at the expense of the Methodist, and of all other Missionaries. There is in it the mere finery of sentimental prettiness, without the depth of Christian principle,—without the substance of philosophic observation!

UNPUBLISHED LETTERS OF THE REV. JOHN NEWTON.

(Addressed to the late Rev. Thomas Robinson, Vicar of St. Mary's, Leicester.)

III.

I HAVE been chiding myself for my negligence, and did not deserve to hear from you till I had answered your last. Your letter, which came last night, sets off post to-day for Lord Dartmouth, and I have added one of my own, in which I have said, perhaps, full as much as becomes me, on my views of the importance of the case. I have likewise acquainted another friend with the affair, who, if he sees it expedient and proper, will, I doubt not, readily back my application. This is all I can do, and this, if it be the Lord's will that you succeed, will suffice. It is our part to use with simplicity and dependence the means He puts into our hands, and then the event belongs to Him. Before we stir a step in the business, we know very well, that the next presentation to St. Mary's, or to St. Martin's likewise, were determined long before we were born, or the churches built, yea, before the ground on which they stand was formed.

On Whit-Monday I expect to be at Northampton, to bring our child home from school. The next day is the Bishop's visitation at Newport. All other days from this present date I expect to be at home till Monday, June 13th, when we go to spend the week at Bedford. We shall be very glad of a peep from you, though but a peep. And we should like to peep upon you at Leicester, but know not when we can have that pleasure. But the pleasure of loving you, and wishing you all prosperity, I can and shall possess, maugre absence and distance, as likewise the pleasing persuasion that you love us.

Though seemingly poor, I am rich. Two branches of my riches are—my people and my friends. As to my people, I could pick out about a hundred, whom, considering their love to me, and the Lord's love to them, I cannot honestly value at less than £1,000 a piece. Then, in friends, I am rich indeed. They are so many I could not readily make out an exact list of them; and so kind and so dear that I know not what value to fix them at. Let those who live to themselves, and love none but themselves, be henceforth accounted poor. The Lord has given us the best riches even in a temporal view. For methinks there are hardly any temporal pleasures so called, worth a wise man's thoughts, but so far as they are connected with love and friendship. And when these are spiritualized, and doubly endeared by the grace and salt of the Gospel, then we have the best of the good which this life can afford.

But, oh, to be rich in faith, and to have such a friend as Jesus, who will stand by us when all fail, and live for us when all die; to be interested in the fulness of Him who filleth all in all! Creatures, when He blesses them to us, are rich streams; but he is an ocean of riches. Let us love, and sing, and wonder: let us rejoice and praise; let us pant and long for His presence; let us spend and be spent in His service, for He is worthy.

Mrs. Newton has been often ailing—afflicted with frequent pains in her head; but I trust all is in love, and all is sweetened with many mercies, reliefs, and supports. In defiance of flesh and unbelief, my soul desires to stand to it—that He does all things well. Our hearty love to Mrs. Robinson and all our Leicester friends—that part of my riches which lies in your town is often upon my thoughts. I have not time to repeat their names, but I remember them all. If you do not peep at us soon, I hope you will write. The Lord prosper and bless you!

I am, affectionately yours,

Olney, May 28, 1778.

JOHN NEWTON.

IV.

DEAR SIR,—Your last letter has made me doubly in your debt, and I must defer no longer. I thank you for it. We are glad to hear of your welfare and Mrs. Robinson's, and wish I could help you with a brother Curate, who would enter into all your views, and strengthen your hands. But I know not where to look. Mr. Foster is the most likely person to give you intelligence; I should have written to him about it, but as you know him yourself, I have not.

The operation I went through in October succeeded very happily. And the Lord made the time of my confinement at London so comfortable in every respect, that I do not consider that affair in the number of my trials. Something much more painful awaited me on my return home : I was wounded much deeper in the person of Mrs. Newton, who, the third night after we came from London, was instantaneously attacked with a very alarming nervous disorder in her head. Six weeks, or thereabouts, we were in great distress ; then the cloud began to clear up ; the Lord relieved in answer to prayer. And I hope we shall have cause to praise Him both for wounding and healing. However, though she is *comparatively* well, there is still something of the indisposition remaining for the exercise of faith, prayer, and patience. We long to be able to say from our hearts, " it is the Lord, let Him do as seemeth Him good." He is gracious, and ten thousand mercies, with which we are encompassed daily, are witnesses and proofs that He delighteth in our prosperity, and that we are never in heaviness without a need be for it. Lord, help us to believe that all shall work together for good, and enable us to yield ourselves to Thee, as clay into the hands of the potter !

My removal to Hull was in suspense for six or seven weeks. This likewise was a time of trial. I hope I was enabled to be simple in it. I had much to feel and fear, if I left Olney, but seemed willing to sacrifice all, if the Lord called me. I thought I was going. I consented to go. My testimonials were sent to London, and I followed them. But the intense united prayers of my dear people prevailed. Then the Lord was seen in the Mount : it was His doing, and marvellous in their eyes, and in my own. So it was that I obtained an honourable and satisfactory release. The griefs, anxieties, and searching of hearts, which this dispensation occasioned, will not, I hope, be soon forgotten. I trust the Lord will sanctify it, to quicken us to a more lively sense of our privileges, and greater diligence in the improvement of them. Perhaps few people are more desirous, than I am afraid of, *preferment*. Here the Lord brought me, here He has blessed me ; I have an affectionate few who are dear to me, and, I am persuaded, dear to Him. I ought to be willing to leave them at an hour's warning, if such were His will. But otherwise I cannot wish it. I might have a more certain, or a larger income in another place : I might have a finer title ; be called Mr. Vicar, or the Rector. I might have wiser, finer, or richer people about me ; but in all these things I see more of snares or of thorns, than of real comforts. The most seducing plea is that of greater usefulness ; and there is something in my heart which, while I feel myself sadly negligent, and unprofitable in my present place, seems very ready to promise, that I should be wondrous wise, zealous, and faithful, in a post of much greater difficulty. But I have reason to suspect deceit in these fair pretences. To the Lord's praise, and not my own, be it spoken, I am not wholly unuseful here ; and besides a little that is going on at home, I have what we call *connections*, which are tolerably extensive, considering who I am. These have been many years in forming, and if they were broken, and I transplanted into a far distant place, perhaps my honour's usefulness might lose as much one way as it gained another. In a word, I am thankful, not merely for avoiding much pain and trouble which I should have known, if I had gone from hence ; but that I am perfectly satisfied my continuance here is agreeable to the Lord's will, and have therefore a good hope that He will surely bless me to my people, and to others yet uncalled. For I see to live in His will is the *το εν*. No great matter where, or how, or what, so that His will may be done, and His name glorified in me, and by me. Should He be pleased to show me that He would have me go, I hope He will enable me to leave this place as cheerfully as I would go from a prison ; but till then it is the place of my choice, and if I may but enjoy His presence, and see the flock committed to me thrive under my ministry, I shall be well content to have it written upon my grave-stone (if a grave-stone should fall to my lot), *he lived and died Curate of Olney*. Time and paper fail. Our love to Mrs. Robinson, and all friends. Pray for us, that we may come in peace and safety, and for an exchange of blessings.

Yours, in our dear Lord,

JOHN NEWTON.

Review of Books.

JOURNAL OF A RESIDENCE IN SCOTLAND, AND (OF A) TOUR THROUGH ENGLAND, FRANCE, GERMANY, SWITZERLAND, AND ITALY; WITH A MEMOIR OF THE AUTHOR, AND EXTRACTS FROM HIS RELIGIOUS PAPERS. Compiled from the Manuscripts of the late HENRY B. MACLELLAN.

Boston : Allen and Ticknor.
London : Hodson, Fleet Street.

MR. MACLELLAN was an American student of divinity. He was born at Boston, so well known to the religious world from the "Memoirs of Mrs. Huntington;" and after pursuing his studies for some years at Harvard University, and the Theological Institution at Andover, he came over to Edinburgh, in order to complete them at the University there. Accordingly he attended the lectures of Dr. Chalmers, Professor Wilson, and others, during the winters of 1831 and 1832, devoting the intermediate summer to a tour on the continent. He had intended to visit Palestine; but the disturbed state of the country, at that time, prevented the execution of his design. He reached home in the summer of 1833; and three months afterwards his very promising career was cut short by death, in the twenty-third year of his age. During the whole of his travels, he kept a journal, which, in a condensed and abridged form, has been published since his death. Many parts of it are as interesting to the English as to the American reader, particularly those in which he gives an account of his interviews and conversations with the great men with whom he associated; and as we had the pleasure of his personal acquaintance while in this country, and mingled with him in many of the scenes depicted, we can vouch for the substantial accuracy of his descriptions. We purpose to extract a few of the more prominent passages, referring our readers, for more ample details, to the work itself, a few copies of which have been imported at the depôt for American publications, Fleet Street.

His arrival at Liverpool is very graphically described. As the vessel sailed up the Mersey, the passengers saw a lady on horseback; "I declare," said one of them, "that lady wears her husband's

hat capitably," from which we gather that American ladies ride on horseback in bonnets. Three things struck him on entering Liverpool,—“the large size and powerful appearance of the dray-horses; the vast extent and prison-like aspect of the warehouses, and the convenience and stability of the docks.” Of the last, he observes, that their regularity gives them an imposing appearance; and that he thought the shipping they contained, “did not fall much short of that of New York and Boston” put together. At the landing-place he encountered the usual bustle:—

“A grim crowd awaited us; forty or fifty drivers held up their whip handles to engage our attention. ‘Coach your honour!—Coach, Sir’—were reiterated by as many voices, from persons whose dirty hands and faces, and ragged garb, did not offer a flattering promise for the beauty and cleanliness of their vehicles. Their claim to our notice was disputed by about a hundred or two other persons, ranging far beneath them in personal cleanliness. Such a set of characters were perhaps never collected in our country. A dozen thrust themselves forward. ‘Shall I carry your baggage, your honour,’—‘your umbrella?’ ‘Shall I show you to the Adelphi,—to the Mersey Hotel?’ &c., cried others. Here were women ready to sell the ‘gemmen’ oranges; and here the suspicious children of the wandering nation, ready to buy ‘old clothes’;—in all a motley group. Trained, as our eyes are, to see only well fed, decent, and comfortable persons, even in the lowest rank in America, walking amongst the grim assemblage of an English crowd, even what is really elegant and neat is for a period almost unnoticed, until the first shock which so much distress and poverty makes on [give to] the feelings, has subsided.”

He gives a very shrewd description of an English hotel; and thinks they “might have such houses” in America, if they “desired them;” from which we conclude they have not got them.

“There is no place where one is more independent. If he has money enough, he can command every thing. Come in when you may, and call for what you choose, if it is to be obtained in the market, it is immediately provided. You are met at the door by the waiter, who measures your condition at a glance. He looks at the vehicle you have come in; at the silver

you pay for it; at your baggage, dress, and deportment; and scores you down accordingly. They do not like too many 'thank you's;' thinking that when courtesy is too current, coin is rare; and if you have many needs—coats to be dusted, shoes to be cleaned, and trifles to be done—even if you pay no more for it, it purchases their respect, and satisfies them that you intend giving them their fees."

Our author considers that he "could not possibly have entered a place where the standard of character is lower" than the Liverpool Custom-house.

"A man with a wooden leg hobbled up to me. As he took the keys of my trunk and travelling bag, he hemmed, and shuffled, and gave a knowing wink—still keeping his hand wide open. 'I believe it is all right, Sir,' said I. He turned the key, opened the trunk, and began to look over the things. It was quite a farce. He scarce touched anything; but ever and anon gave me a gentle touch with his wooden member, by way of suggestion. Seeing that I did not take the hint, he began to pry into the trunk, in which were several books. He seized upon these. 'Books! hem! not allowed! something to pay on these!'—another touch with the leg;—'large number! could not think of passing these!' The hint began to take effect. His elbow was at work against my side; and one hand came down to receive 'a husher.' It was not worth disputing about; so I put some silver into his hand. It brightened up his eyes and wits to such an extent, that he saw at once that the books were 'too few to be worth naming.'"

Our traveller proceeded by the railroad to Manchester, and gives an excellent description of its collegiate church. He took the coach thence to Edinburgh, passing through Lancaster, Carlisle, and Gretna Green. On the morning after his arrival at modern Athens, he proceeded to deliver his letters of introduction. We will accompany him on one of these occasions, as it is to the house of one with whom our readers are pretty well acquainted, through the medium of the pulpit or the press, at any rate, if not from personal intercourse.

"Called upon the celebrated Dr. Chalmers. He resides at the west end of the city. There is a massive elegance in this part of the city of the highest order. Every thing here indicates taste and wealth. Dr. Chalmers lives in a handsome style in this part of the city. The door was opened by a female servant; and I was ushered into his study. The room was but partially lighted, and was in some confusion. The cases

were well filled with books; and not a few were scattered among the papers on the table. The Doctor was writing when I entered. He received me politely; yet perhaps not with all the frankness which he would have done, had my letter of introduction been from one with whom he was acquainted. It was from a Professor in one of our institutions, whose name unfortunately was unknown to him (!) After a few general questions respecting the Theological Institution at Andover, of which he had before heard, he inquired whether the Professors ever preached. I told him that they did; though but occasionally. 'I am opposed to the practice,' said he; 'I would have the united energies of every man applied to that one object, to which his own genius and the directions of Providence naturally point. I think it an evident principle of great power, though one too much neglected by the church; but, Sir, it appears extremely apostolical to me. There seems to have been a most systematic division of labour, where mention is made of those whom God hath set in the church—first, apostles; secondarily, prophets; thirdly, teachers; after that, helps, governments, &c.

"Dr. Chalmers is about the middle stature, and thick set. His head is large, and phrenologically a fine one. The forehead is bold and peculiar; the development above the eyes, full and striking; his nose straight; his mouth small, and in conversation very expressive. His complexion was that of the student; and brightened up with a pale and pleasing lustre in parts of the conversation; yet there was nothing, either of manner or sentiment, exhibited at this interview, which indicated his great genius. Before leaving he invited me to breakfast with him on Monday morning."

We have managed our introduction here rather oddly it must be confessed. It would have been just as well to have obtained our letter from somebody known to the Doctor. However, we have got an invitation to breakfast with the most eloquent preacher of the day, and may promise ourselves an intellectual feast, in addition to the rolls and coffee. We are asked for Monday; but Saturday, which is a holiday at the University, is the usual day for the Professor of Divinity's breakfast-parties; and on that morning, every week throughout the session, he entertains, with the greatest affability and open-hearted hospitality, a number of students belonging to his class; together with any other friends

whom it may be desirable to include in the invitation. By this means, all the students come into personal contact and communion with their reverend preceptor; and the hours spent in his house will certainly be looked back upon, in after-life, with much satisfaction. In the mean time, however, let us hasten to the breakfast: it will be a new scene to those of us who have hitherto only met the Doctor in the pulpit.

"Dr. Chalmers received me politely; and introduced me to his wife and two daughters. Both tea and coffee were on the table; rolls, toast, ham, and eggs."—[We pass over a eulogium on the butter.]—"The Doctor displayed his powers more conspicuously than during my first interview. I unfortunately kept no minute of the conversation; and I have met him so frequently since, that I feel a little uncertain as to the exact topics; though I remember some striking remarks. Strong sense and deep principles, capable of extended application and illustration, distinguish Dr. Chalmers's ordinary conversation. He deals much with broad and noble principles. A clear conception of the great truths which form the basis of reason, philosophy, and science, is the secret of his peculiar excellence. He grasps a principle with a mighty and steady hand; and applies to it all the severest tests of pure reason in the solitary chambers of his own mind. Here he exercises his immense capabilities, unheard and unseen by the vulgar throng; yet it is here, perhaps, that he is called to the hardest intellectual operations. But it is only when he intends to use it to a purpose, that his majesty appears to the world. Then, like the magician's wand, it commands order and light out of darkness and confusion; and the whole field of loveliness is filled with the glorious spirits that his enchantments have brought into being. Professor Wilson (Editor of *Blackwood's Magazine*), when conversing with me on the mental capacities of this celebrated man, remarked,—'Some persons imagine the most prominent features of Dr. Chalmers's mind to be fancy, feeling, and imagination. Doubtless he has them; but these are the lightest and least of his qualifications. High and commanding reason is the bulwark in which his genius is entrenched. Everything else in his mind is relative to reason—springs [up from it]—is generated among the heat of its rapid operations; like the currents of air that whirl in the train of the furious and irresistible cannon-ball. Wordsworth has imagination—pure and lofty imagination—in the highest sense of the term; but Dr. Chalmers's

command is over speculative reason. I once expressed that opinion somewhere; and was told that my views coincide with his own. In speaking of him, therefore, I should say, that his was not a mind of *imaginative*, but of *reasoning* power.'

"The Doctor made inquiries about several American gentlemen whom he had met. He spoke of 'the active and graceful turn of mind,' and 'the pleasing and courteous manners' of Mr. Otis, the translator of Botta, who had visited him while in Europe. He alluded more than once, in flattering terms, to 'the sound judgment, correct scholarship, and extensive information' of the Rev. Dr. C. of Dorchester; remarking, 'I remember the conversation of that agreeable gentleman with much satisfaction.' He asked me, 'Are you acquainted with Dr. C. of Boston—a man of great genius?' 'Not personally; but I have often heard him preach.' In describing him, I remarked, 'His eloquence is by no means that of manner, but of sentiment. This gives intelligence to his eye; lights up his countenance with expression; and gives impressiveness to the utterance of his finished mind.' 'That is the noblest order of eloquence—the burning eloquence of thought!' said the Doctor. Mrs. Chalmers is an accomplished woman; and one can scarcely help noticing some of the features of his mind interwrought into her character. With the Misses C. I enjoyed many an interesting conversation; and have every reason to be grateful to the family for their polite attentions to me while in Edinburgh."

We have not time to accompany our traveller in an interesting excursion to the Scottish lakes. He took Glasgow in his way home, and says that it "contains some very tasteful and elegant buildings, both public and private edifices; and [but] though well laid out, falls very far short of Edinburgh in all that is beautiful and rich."

"On the Sabbath I heard an excellent discourse in the morning from Dr. Wardlaw, which he treated [who treated his subject] in a clear, energetical, and an interesting practical manner. In the pulpit he is unconstrained, and rather energetic in his manner. I had a personal interview with him at his house the next day, and was highly pleased with him. He has a very handsome head; and exhibits great pleasantness and courtesy of manner. He appears to possess great refinement of mind, united with elegance and propriety of diction, as well as a just and forcible enunciation; points in which the clergy of this country are peculiarly distinguished."

Dr. Gordon, after Chalmers and Wardlaw, the most able preacher in Scotland, is dismissed very summarily: "He was a man of much dignity and bearing, and exhibited elegance in the selection of his language." Many other eminent men our author heard, or saw, or visited. He breakfasted several times with Dr. Chalmers; but as we have already been with him on one of these occasions, suppose we accompany him there to dinner, when we shall see a little more of the young ladies.

"As it was five o'clock, I called for Mr. H., who, as well as myself, was to be a guest of Dr. Chalmers's. When we entered, we found ourselves in a parlour [drawing-room] brightly illuminated [with handsome gas lamps], elegantly furnished; the windows hung with blue silk curtains. A pier-table was in the centre of the room, with the literary ornaments of a drawing-room elegantly spread over it. We were politely welcomed by the Doctor; and then shook hands and exchanged courtesies with his handsome and graceful lady, and with his daughters. We found ourselves instantly introduced into an animated conversation respecting Ireland; which was afterwards renewed when the ladies left the dinner-table. It was respecting the circulation of the Bible through Ireland; and the use of it in the schools supported by government. On this subject the Doctor remarked, 'Popish or Protestant teachers, no matter which—let the Bible be taught; have it not discarded; let it circulate in the schools, even in their own editions, if it must be; let the Scriptures be introduced; let the pupils understand them.' On Ireland (and I believe he extended it to the country generally) he remarked—'Now I think the country is just in that feverish state, when common remedies will avail but little. A fearful state has arrived, when nothing will answer but blood-letting.'

"We were interrupted in our conversation by the announcement of dinner. The table displayed elegance and luxury. It was not brought on in courses; but shone with concentrated glory on the entering party. A handsome silver dish, with delicate lettuce, adorned the centre of the table. A fine piece of turbot, in its ample dish, graced the Doctor's end, and a smoking tureen of soup his lady's end of the table. The intervals between these were filled up by all the show of rich dishes, regularity of plates, the sparkle of cut crystal glasses, the polish of steel, and the shining of silver. I do not particularly remember any remark that fell from the Doctor at

the table, except this. We were speaking of London. 'When I was a young man in London, I devoted three weeks exclusively to wandering round the city. Taking my breakfast early, I went to every place worthy of observation. After wandering for a long time, I would go each day to some new description of house to dine; each presenting some new diversity of character. Some were wonderfully cheap; fourpence for steak, a penny for potatoes, a penny for bread, threepence for porter, and a half-penny for the waiter; which last seemed so cheap, that I could not refrain the penny; which excited so many bows, and so much gratitude, as failed not sometimes to bring me back again. I was struck forcibly with the remark of Johnson, that one got no idea of the greatness of London, except by wandering through the lanes, and populous narrow streets, which he called 'the tortuosities of London.' I sometimes wandered for hours, traversing the interminable ways, and lost in the mazes of its uncounted receptacles of being. And I do believe that Pekin must fall short of this thronged and mighty world.'

"Having returned to the parlour [drawing-room], I had an opportunity of taking a more accurate survey, though I did not think to do so while there. However, I could not but notice a fine bust of the Doctor, executed by a female friend, I think he informed me. It was very well done; and gives a juster idea of this remarkable man, than any thing else which I have ever seen. In the evening we were favoured with some fine music from Miss Chalmers. [This amiable young lady has since married]. As the Doctor was standing near me, I inquired how he was pleased with that style of music. It was one of Hummel's best compositions. His reply was, 'I cannot sympathise at all in that music; it excites no melody in my heart. I love the simple Scotch airs.' I asked, 'Of those which are your favourites?' 'Those which I prefer to any others, are 'Flowers of the Forest,' 'Blaithrie o't,' 'Jet, jet black,' and 'Mary of Castle Cary'—then, turning to his daughter, he affectionately said, 'Will you play those, my dear, for Mr. Maclellan?'"

We cannot accompany our traveller farther at present; or notice his remarks on the persons and places he saw in London; where he visited Westminster Abbey, and the Roman Catholic Chapel, Moorfields; conversed with Coleridge; breakfasted with the Bishop of Calcutta; sketched Lord Chancellor Brougham, and heard Mr. Irving preach. He visited Paris at an interesting period.

being in the midst of some disturbances there at the funeral of General Lamarque. We may, perhaps, have another opportunity of noticing these and other equally interesting matters. For the present, we must conclude with the following anecdote, related by Captain Frazer:—

"On one occasion he was dining at a village, with a large party of his regiment, while the bombs were falling, when a black thirteen-incher came smash through the roof and ceiling—its short fusee hissing in the midst. An involuntary thrill for a moment ran through every frame; and then a dense crowd rushed out at every avenue. He had just escaped, when it exploded with a fearful sound. He returned, and then how sad a change was presented! The room, so lately filled with laughter and joy, now filled with groans and dying gasps! Among the broken food, there lay eighteen persons, gashed and smeared with blood—the horrible victims of insatiate war."

REMINISCENCES FROM THE EARLY LIFE OF A LUTHERAN CLERGYMAN. By FREDERICK STRAUSS, D.D., Professor of Divinity, Member of the Supreme Consistory, and Chaplain to his Majesty the King of Prussia. From the German, by SAMUEL JACKSON. Flscp. 8vo. pp. 352.

Smith, Elder, and Co.

THE Reminiscences contained in this volume are not strictly biographical—they are rather recollections of the early days of a Lutheran clergyman, composed in the season and vigour of youth. The author appears to be a man of an ingenious, meditative, and sagacious turn of mind, habitually thinking, and giving utterance to his thoughts in a tone of natural energy and evangelical piety. Not only are the sentiments contained in this volume sublime and spiritual; but its imagery is sometimes beautiful, and always affluent and copiously diversified. It possesses the interest, without exerting the injurious influence of fiction, and will tend, by its manifestation of Christian devotion, to raise in the reader the tone of spiritual feeling, and enable him to form associations of the most hallowed and sanctifying order. If we were inclined to make objections to any part of the volume, they would relate to its style, which is somewhat too flowery and redundant. Dr. Strauss is a man of a very luxuriant imagination, and he exhibits

in these pages so many highly-coloured descriptions of nature and rural scenery, as will, perhaps, render his work distasteful to a cultivated English reader. Still, there is such a delightful union of piety with what is edifying and instructive, so much that is pleasing and profitable, together with the information it conveys respecting the present discipline of the Lutheran Church, that will make it not only acceptable to the clerical student, but to youthful readers generally. The work is divided into three parts, and consists of the following subjects:—Part I. The Eve of the Vernal Festival. My Autumn Day. Christmas. The Change of the Year. The Lord's Supper. The Confirmation. The Entrance into Office.—II. The Marriage Jubilee. Midnight. The Death Bed. Family Devotion. The Week Day Evening Service. The Epiphany. My First Sermon.—III. The Birth Day. Easter Morning. Ascension Day. Whitsuntide. Michaelmas. St. Thomas's Day. The Ordination.

The following is a part of an interesting account of the celebration of a Marriage Jubilee, which may be taken as a specimen of our Author's style of writing:—

"The day before Michaelmas, an aged clergyman in the neighbourhood celebrated his marriage-jubilee. The rarity of such a festival, the variety of feelings which it called forth in married people, both old and young, the esteem which this aged couple had enjoyed through a long series of years, and the exemplary domestic and married life which they led, had excited great expectations in us before-hand; but how much were they exceeded by the festival itself!

"It was a beautiful autumnal day. The fields and forests were still clothed in all their splendour; but here and there an empty field, the activity of the reapers, and an occasional tree with its yellow leaves, reminded the observer that the landscape would not continue long to present such an agreeable appearance, and that the year was drawing towards its close. The sun shone sometimes with a warm and genial ray; but was occasionally again beclouded; light and shade ruled by turns, and gave the landscape that melancholy transparency, which is peculiar to autumn. It might be said that it was such an autumnal day, as possessed, notwithstanding every symptom of decay, all the blessings of summer; and by this two-fold circumstance, was admirably adapted for the marriage-jubilee of such a couple as we were about to greet. We admired the good fortune of the aged pair, who even as they had passed

through life in a tranquil and natural course, were favoured by nature in return, in such a striking manner.

"The aged bridegroom came across the grass-plot in the orchard to meet us—a tall figure, large and strongly built, with much expression of strength. In his eyes, and about his mouth, were traces of that gentle mildness, and of that peace, which resides only with him, who has found it by believing on the Redeemer. A slight inclination forwards, together with the slowness of his pace, gave to the noble figure of the old man, that venerable air, which attracts, as much as it keeps at a distance. The black coat which he wore, was of fine texture and well preserved, but of very ancient make. We immediately suspected, and our idea was afterwards confirmed, that it was the same he had worn as bridegroom fifty years before.

"He welcomed us with youthful cheerfulness, and in return we wished him happiness on the rare occasion, and congratulated him on his state of health, which permitted him to come to meet us. 'It is the duty of a bridegroom, although he be eighty years of age,' replied he, 'to come to meet his guests; especially when he has the bride already at home. Come,' continued he, 'I will conduct you to her.'

"We followed him through the orchard, which did not contain a single fruit-tree, which he himself had not planted and improved; and besides them there were only a few sturdy oaks, of very ancient date. He drew our attention to a tree, which he had planted fifty years before, in the blooming days of his nuptials, and to five others, which he had planted in the birth years of his children. 'These are nuptial garlands, which already bear fruit,' said he, whilst pointing to the rows of trees, 'and such are suitable for an occasion like the present.'

"In the parsonage, every thing was beautifully adorned, and shone with cleanliness. A triumphal arch with many inscriptions, which the young people of the parish had erected during the night, stood over the entrance. In the interior of the house, every door, mirror, and chair, was beautified with autumnal flowers on the verdant ground of hope. On the walls hung the portraits of the professors, whose lectures the clergyman had attended at the University, and many much esteemed divines of former times were also seen amongst them. Betwixt them hung, in glass frames, passages of Scripture, which had either reference to the fundamental truths of religion, or to domestic life. The ancient and durable household furniture, the production of times long past, and which bore the marks of frequent use, was so exactly in its place, that it was universally regarded and treated by the guests with the same atten-

tion, which is devoted to the costly productions of the most modern inventions. The large family table rested upon such massive pillars, that they seemed to bid defiance to the teeth of many centuries. The stiffly bolstered chairs, covered with red velvet, looked like mementos of the festivals of generations long deceased, and the two large arm-chairs for the nuptial pair, made of strong wood, and adorned with much ingenious carved work, seemed as if they were desirous of commendation that day, for having faithfully served the married couple for fifty years, in joy and sorrow, in hours of weariness as well as ease.

"The old lady festively, and yet venerably attired, had not yet lost the gracefulness of her youthful bridal days. Rather small of stature than tall, she combined in a manner peculiar to herself, an uncommon delicacy of feeling, with much animation and agility; and as on this occasion the warm and cordial motherliness, which was shed over her whole being, was united with bridal grace—her whole form appeared in singular lustre.

"The company soon assembled. It consisted of the children and grandchildren of the venerable clergyman, of the most respectable and chiefly aged members of the congregation, and the neighbouring clergy. Amongst the children were a son and son-in-law, who were clergymen themselves, and on whom it devolved that day, to perform the ministerial functions. The parishioners, amongst whom was many a worthy man, who had efficiently assisted the old gentleman in managing the affairs of the parish, and the most of whom he had himself confirmed, sat between the rest, with that expression of profound veneration, which they had learned from their pastor, for every thing that had reference to holy things, and gave the assembly a certain solemn publicity and variety.

"It is a commendable custom on the occasion of the marriage-jubilee to marry the bridal couple over again. In the married life every serious and pleasing event is a renewed espousal. The honour has been vouchsafed to the marriage state in the Holy Scriptures of being, in numberless instances, the symbol of the union of Christ with the believing soul. By this distinction, it is elevated as supreme, above every other human alliance, and if we follow up the idea, we shall find, at every step, some new coincidence. In order only to mention one—must not the union, which exists between God and man, be daily renewed in the human heart; and does it not lie in the nature of the Christian life, that it must sometimes be renewed in a particularly solemn and impressive manner? Is it not, therefore, something pleasing, when such a renewal likewise occurs in that

connection, which is a symbol of the former. If the true married life is an alliance, in which the husband is called the head, and the wife the heart of the house, what can be more becoming than that such a nuptial alliance, after having continued for half a century, under the Divine blessing, in much love and unity, by much assistance and prayer, and by an ever closer attachment of the one to the other, should now also be solemnly renewed at the altar of the Lord? It is, in a certain degree, a marriage of remembrance, even as the first was a marriage of anticipation.

"We proceeded to church. First of all, the son and son-in-law in their official vestments, because they had to conduct the solemnities. Then the venerable bridal pair, arm-in-arm. After them followed the rest of the children and grandchildren. Then the male and female domestics, by the express regulation of their master and mistress, who had always considered them as children, and who likewise regarded themselves as belonging to the family. Lastly, the clergy of the neighbourhood, and the parishioners two and two.

"Scarcely had we left the parsonage, when the bells in the steeple rang a merry peal. A multitude of people joined the procession. The church was already filled on our entering it. Seats for the nuptial pair were placed before the altar.

"The service commenced with a well-known thanksgiving hymn, and the cordial manner in which it was sung gave proof that the festival was considered as a general one, which had reference to the whole parish, and that such a hymn of praise ought to be sung at it, as is otherwise reserved only for national and public occasions. The old clergyman had devoted much attention to the singing in his church, and we heard with astonishment a whole congregation sing like practised choristers. The singing was also accompanied, in a masterly manner, by instrumental music, performed by members of the congregation.

"The old man's son-in-law now ascended the pulpit. The emotion of his heart was perceptible in his very first words, and this emotion gently pervaded his whole discourse. Surrounded by such a circle of hearers, he did not fail, after speaking a few words on the domestic happiness of real Christians, of Abraham and Sarah, of Zacharias and Elizabeth, and of Joseph and Mary, to address himself, next, to the aged and pious couple, and even hint at the domestic happiness he himself enjoyed with the daughter of such parents; which had been vouchsafed to him only through their marriage, and the godly manner in which their marriage-state had been spent. The whole assembly felt, that he, who was now

speaking upon domestic happiness, was acquainted with it from experience, and had become so through the Spirit of Christ. He then showed how nuptial love bears a three-fold form, according to three periods of life in which it falls, and participates in the fire of youth, the labour of maturity, and the repose of age. He first described matrimonial happiness in its commencement—that it was seldom begun with God, although this ought always to be the case: that thereby it received an unction, a peace, an intensity, and a fidelity, which though otherwise longed for, is not attained. He terminated the pious and yet animated description with the remark, that no particular epithet has been attached in common life to this first division of the married life, since it was only the commencement, and it could not at that time, be determined how it would further develop itself.

"He then came to the period when affection had stood the test; when the married pair had loved each other for a quarter of a century; when the children were growing up; when care and labour in abundance surrounded the parental couple; when noise and bustle abounded in the house, and the necessity is ever more lively felt of hourly cleaving to each other anew before the Lord, in good and evil days; and when it is manifestly seen, in every respect, that marriage is a means of mutual sanctification. When this period is celebrated by a festival, it may justly be called "the silver nuptials;" for it is the silvery aspect of life which this pious love presents in the midst of so much toil and labour.

"The ancient words were afterwards sung:—

The long united pair,
Whom thou first calledst Thine,
And then in faith and prayer,
Durst with Thine own hand join—
Will now approach before Thee,
In equal harmony,
To thank and to adore Thee;
O Lord propitious be!

"The aged couple rose up from their seats. All their children and children's children formed a circle round them. The congregation rose. The son took his stand at the altar.

"He began with a short and solemn prayer. He then called upon the assembly to praise the Lord with the venerable pair, for the blessing and protection He had afforded the latter during the space of fifty years; to thank Him for the present opportunity, and to implore His further blessing. He then repeated the whole of that beautiful Psalm, which describes the domestic happiness of one who fears the Lord and walks in His ways. On coming to the words, 'Behold, thus shall the man be blessed that feareth the Lord'—the old man bowed him-

self overcome by emotion. The incomparable conclusion, 'Yea, thou shalt see thy children's children, and peace upon Israel,' formed the transition to the solemnity of the day. He mentioned some particularly mournful and joyful events in the lives of the old people, and offered the venerable couple the thanks of the parishioners, and those of their children and grandchildren. He observed that not one then present had celebrated with them their first marriage, and that all who had at that time been present, and offered their prayers and congratulations, were already dead; and that, therefore, these two festivals were celebrated by two different generations. On drawing to a close, he mentioned how happy he felt, in having to perform the ceremony on the golden nuptials of his parents, since, at their first marriage, his grandfather, their father, had performed that office to his children. He added many things with reference to his grandfather of blessed memory; and when he was about to pronounce the Lord's blessing upon them, and lay his hand on the united hands of his father and mother, the son-in-law approached to do the same, and all the seven clergymen who were present involuntarily followed, and thus, under ninefold imposition of hands, and amidst the tears and prayers of the whole assembly, the son pronounced with a faltering voice the benediction upon his parents.

"At the close, the following lines were sung:—

This bond, which fifty years hath stood,
Favour'd by Thee with much of good,
Was founded on Thy holy word,
Which comfort does to those afford
Who trust in Thy salvation, Lord!
In joy and grief Thou wast their stay,
Who now their heart-felt homage pay;
And still, O Lord, preserve and bless
This aged couple with Thy grace!

"The assembly required a few quiet moments, after the assembly had been closed by the general benediction. The venerable pair then embraced each other before the altar of the Lord, as though one was desirous of offering up the other to Him. Their children and childrens' children sobbingly pressed their beloved parents to their hearts; and those that were parents in the congregation crowded around them. Most of the latter had been baptised by the clergyman, and in all the solemn periods of their life, had seen him only in the act of blessing, consecrating, and instructing. They all approached with tearful eyes, and only a few were able to thank him for all that he had been to them, both temporally and spiritually. Last of all, the clergy of the neighbourhood appeared in regular order, and presented him a letter of solemn congratulation from the clergy of the district, to whom he had minis-

tered by his advice and example, and in every honourable office. Together with his family and parishioners, they called him only father.

"The procession returned to the Wiedemhof amidst the ringing of bells. The parishioners had formed a long double line, from the church to the parsonage, and blessings were implored by innumerable lips upon the aged couple as they passed along. When the old lady stepped over the threshold, over which she had passed fifty years before as bride into her bridegroom's house, it seemed as if all those earlier feelings had awoke in her heart in their ancient strength. She sobbed and trembled, and was obliged to be supported into the house.

"After reaching home, the couple had all kinds of presents made to them. The daughters presented their father with a new vestment, signifying thereby, that they hoped he would wear it for many years. The sons presented their mother with an easy couch, to rest upon, after the fatigue of bringing up a family. The maid-servants had gathered a beautiful nosegay of autumnal flowers, and the men servants had brought the finest fruit from the trees, which their master himself had planted. The elders of the church requested their pastor to come to the door of his house, where some young people were holding a stately horse. Their only wish also was, that it might be the will of God, that their dear clergyman might visit his flock upon it for a long time to come. Much might also be related of the poems and gifts of the grandchildren, and the presents of the female part of the parishioners.

"At length the evening sky really began to glow. The vesper bells chimed in the village. All the men uncovered their heads. For the ancient custom was still in use there of praying at matins and vespers. At the same moment of time, the whole parish unite in prayer, the husbandman at the plough, and the peasant's wife at her fire-side; all labour ceases, and the whole village and its fields become an immense house of God. The old man took off his velvet cap, and returned thanks to his gracious God for such an honourable day. All present crowded around him. In his prayer, he referred to the whole of his life; every moment his ideas flowed more copiously; he forgot every thing of an outward nature; and conversed only with his Lord. He committed to him the life of the body and the departure of his soul, the faithful companion of his days, his children, congregation, and his dwelling, and concluded with the believing hope of a blissful end.

"We all stood as if caught up from the earth. It grew dark. On taking leave, he said, 'Yes, my friends, a married life which

has been begun with God, and continued with Him, is heaven on earth. This is the cxxviiith Psalm. May God grant it to you all!

"It was difficult for us to part."

With the few exceptions we have made with regard to the style, we can cordially recommend both the design and the execution of Dr. Straus's volume, especially to those young men who have in view the ministerial office.

THE PSALMIST, a Collection of Psalm and Hymn Tunes, by V. Novello, Esq.; assisted by T. Adams, T. Attwood, W. Beale, T. Cooke, W. Fitzpatrick, J. Goss, H. J. Gauntlett, W. Hawes, E. Hawkins, W. Horsley, M. B.; E. Taylor, J. Turle, S. Webbe, S. Wesley, Esqrs.; and others. Part III. J. Haddon, Finsbury.

WE have long looked for the publication of this number of the Psalmist; and at length it has arrived—richly laden with a store of new melodies, from some of our first composers. Of one of them, indeed (now, alas, no more!) we might have said *the best* of our age, in this or any other country. Samuel Wesley is the largest contributor to this new part; and those who remember the lively strains of Harlow, and the more recondite harmonies of Christchurch—if not more pleasing, yet containing beauties of a higher order—in proportion to the pleasure they have derived from these tunes will be their delight at receiving no less than sixteen new ones, besides new arrangements, from the same distinguished source. Deeply lamenting, as we did, the stroke of fate, which robbed the world of this highly gifted, though wayward genius, we hail the present as the choicest legacy he could have left behind to his admirers. We regard them as so many spoils wrested from the hand of the fell destroyer; and in a similar sense to that of which it was said, of a greater than Wesley, that "He, being dead, yet speaketh," when we hear these latest effusions of his almost superhuman talent, we could fancy him still seated at the organ, pouring forth the noble conceptions of his creative mind.

We have styled him the first of our age; and we are not disposed to retract the assertion. Deeply imbued with the spirit of the best school of Cathedral Music, and with a style founded on the model of Sebastian Bach, there was ne-

vertheless infused into all his productions so great a share of originality, as fairly to entitle him to stand pre-eminent and alone. He is not, perhaps, sufficiently appreciated; partly because it requires a cultivated ear, and a considerable knowledge of music, to understand his beauties, and a considerable share of taste to relish them; and partly because the infirmities of a most unhappy temper, and the repulsive effects of a most unamiable disposition, prevented his occupying that prominent station in the musical world, which his transcendent abilities would otherwise have secured. We believe that his compositions are too *profound* to become *popular*; but we are persuaded that those who have the requisite taste and talent to appreciate his powers, will feel no disposition to displace him from that elevated pedestal in the temple of fame, which we have ventured to assign as his position.

We well remember the first time we had an opportunity of spending an evening in his company; at the house of a gentleman who, amidst many discouragements, was his steady friend through life. We shall never forget the feelings produced by his venerable appearance, and flowing white locks, combined with recollections of his ancestry, and admiration of his talents; feelings which attained their climax when, as the dusk of twilight drew on, our little company gained admission to a neighbouring church; and hung with raptured ears on the strains, rich in volume, and exhaustless in variety, which he poured forth from the organ-loft.

Besides original tunes, Mr. Wesley (as we have already mentioned) has enriched this part of the Psalmist, by newly arranging the productions of other celebrated composers. Among these is a noble tune, with the noble name of York, composed by the great master of British song. Milton has found a worthy coadjutor in Wesley. But the most important of these accessions, are three original tunes, from no less distinguished a source than Handel himself; which are now rescued from their seclusion in the Fitzwilliam library, at Cambridge; and are given to the world by a man of kindred genius with their composer. Mr. Gauntlett, who is also a chief contributor to the work, has followed in the same excellent track; and besides some admirable com-

positions of his own, has contributed to this number several adaptations from Handel, and others of the highest eminence in the art. He has arranged the sweet strains of Purcell; the magnificent conceptions of Bach; the splendid bursts of Beethoven; and the flowing melodies of Spohr. Even from so recent a work as Mendelssohn's "St. Paul," which the magnificent performance at Exeter Hall has rendered so popular, we have a charming extract, inserted by permission of Mr. Novello, who has the copyright; and who has himself contributed some excellent compositions.

Many pleasing airs by Mr. Webbe also adorn this number; and we have one from Mr. Samuel Sebastian Wesley, organist of Exeter Cathedral, and son of the distinguished musician on whose merits we have dwelt at great length, but not we hope at a length disproportioned to his merits. We have much pleasure in thinking, that the present Samuel Wesley inherits much of the genius of his celebrated father.

We had intended to make some remarks on the excellent arrangement of this work—the order in which the different parts are placed, and particularly the mode in which the alto is arranged; but our limits will not allow us to pursue the subject further at present. We may, perhaps, have an opportunity on the publication of the fourth part. Every tune is harmonised for four vocal parts; besides an accompaniment for the organ or pianoforte. We consider the present to be by far the best work of the kind; and hope to see it generally adopted. We have heard it objected to on the score of difficulty, and refinement, and science; but we do not think the most *scientific* arrangements are necessarily the most *difficult*; nor do we think there is more of difficulty in the present instance, than that wholesome degree which is just sufficient to stimulate exertion. Those who wish to judge of the effect, when the tunes are correctly sung, would do well to pay a visit to Devonshire Square Chapel, where the singing is conducted with great spirit and correctness; having the advantage of being superintended by a gentleman who is a perfect master of the art, and who is himself a contributor to the work before us. The additional effect of the accompaniment is heard to advantage in the Independent Chapel,

Kentish Town, where a gentleman devotedly attached to music, presides at one of the oldest England's finest toned organs. We wish the example set, in both these instances, were extensively followed in other chapels. In neither of them is any elaborate machinery required. All is accomplished by a meeting for practice, one evening in the week; a meeting which those engaged in it find, not only improving in a *musical* point of view, but highly agreeable at the same time. It is quite surprising how much might be done by a few, were the attempt only made. In one of the instances we have specified, the plan which has been productive of so pleasing a result, is mainly indebted for its origin and continuance to one family, which unites within itself three sopranos, a contra-tenor of great compass and richness, a tenor, and a bass; and though every chapel may not be in possession of a family so highly gifted, there are few which do not contain the requisite talent, scattered among their pews, if it were only sought out and concentrated. We commend the subject to their consideration.

THE DEITY OF JESUS CHRIST ESSENTIAL TO THE CHRISTIAN RELIGION. A Treatise on the Divinity of our Lord Jesus Christ. Written originally in French, by JAMES ABBADIE, D. D. Dean of Killaloe, Ireland. Revised by ABRAHAM BOOTH, 18mo. pp. 336.

Religious Tract Society.

WHENEVER we open a work on theological controversy, it is always gratifying to find the author conducting his arguments in a mild and candid spirit, and in a calm and dignified manner, free from all personal abuse towards his opponent. This pleasure we have received whilst perusing the work before us, which is a delightful exception to that which has too frequently disgraced controversial divinity. The amiable and Christian manner in which Dr. Abbadie has written this masterly treatise may be discovered in his introductory remarks:—

"I distinguish, once for all, and request the reader carefully to remember it, between the *persons* of our adversaries, and the *cause* which they plead. Towards the *former*, I have all the sentiments of love and compassion which are due to my erring fellow-mortals. I admire the parts, the learning, and the gifts, which God has

bestowed on some of them. And though they do manifest violence to the Scripture, I would not accuse them of speaking contrary to their own light, nor judge them unworthy of toleration in a Protestant state. As to their *cause*, I ought not to be censured, if I endeavoured to represent it in its own colours—in all that deformity which necessarily attends an hypothesis that is contrary to Divine revelation, and the spirit of true religion. This is my duty, and one end of my ministry. I ought not to omit any thing which appears to be a lawful and probable mean of convincing them that oppose the truth, and of reclaiming those who have wandered from the path of duty; but it is far from my design to use hyperbolical expressions, and declamatory language, in order to give an hideous description of a disguised doctrine. My intention is, to adduce such arguments from the Scripture, as are pertinent and conclusive, and to propose them in a plain manner, having recourse to the Divine testimony and right reason for the establishment of truth, and the confutation of error. May the wonderful Counsellor enlighten the mind, and guide the pen of the writer, that this work may redound to the glory of God my Saviour, and prove a blessing to all its readers."

The great principle which the author aims to establish in this treatise, is, that the deity of Jesus Christ is *essential* to the Christian religion—a doctrine which stands in the Scripture, not as an isolated truth, or a speculative opinion, supported by a solitary passage or two, but evidenced by abundant confirmation both in the Old and the New Testament. That the Eternal Logos, or Word, who "was in the beginning with God, and who was God, was made flesh, and dwelt among us;" that "He who was in the form of God, and thought it not robbery to be equal with God, made himself of no reputation, taking upon Him the form of a servant, and being made in the likeness of men;" that "God was manifested in the flesh," and that the Lord Jesus Christ, the Messiah, though "made of the seed of David, according to the flesh," was yet "God over all, blessed for evermore," is a doctrine which stamps a dignity, a value, on every part of the Christian system, and discovers to us the boundless love, and the amazing condescension of God, towards sinful and ruined man. Our author, far from contenting himself with dogmatical assertions, and equally far from amusing

his readers with curious metaphysical speculations on the grand subject of his inquiries, has recourse to the testimony of God, to that revelation which Jehovah has made of himself in the Bible, and to those deductions from it, which are natural, clear, and conclusive. Thus he proves that Christ is a Divine person, and equal with the Father, without pretending to know, or attempting to investigate the *Modus* of His Divine personality. In regard to the *former* he firmly believes that the Scripture is full, explicit, peremptory; in reference to the *latter*, he considers the sacred canon is entirely silent; and to dispute what Eternal veracity asserts, because it is above the power of reason to comprehend, or to endeavour to discover what God has not revealed of Himself, he looks upon as irrational, presumptuous, and highly criminal.

Many of our readers may be aware that some of the Socinians have not been ashamed to avow a considerable degree of regard for the character and cause of Mohammed. One of their writers represents him as having "no other design but to restore the belief of the unity of God, which," says he, "at that time was extirpated among the eastern Christians, by the doctrines of the Trinity and the Incarnation. (See Leslie's *Socinian Controversy Disc.*) Our Author, in reply to these writers, shows, that if Jesus, the Son of God, be not of the same essence with his Father, that the Mohammedan religion is preferable to Christianity, and Christ inferior to Mohammed; that the Sanhedrim did an act of justice in causing Jesus to be put to death for blasphemy; that He and His apostles have led us into a complicated and pernicious error; that there is no agreement between the Old and New Testament, and that neither the ancient Jewish, nor the Christian religion, is attended with sufficient criteria to distinguish it from imposture."

The following Sections of the work will show that the author has examined this fundamental and important subject in all its bearing. I. If Christ be not the true God, of the same essence with his Father, the Mohammedan religion is preferable to the Christian religion, and Jesus Christ inferior to Mohammed. II. If Jesus Christ be not the true God, of the same essence with His Father, the Sanhedrim did an act of justice in causing Him to be put to death; and the Jews

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had sufficient reason to reject the preaching of His apostles, when they called them to believe on Him. III. If Jesus Christ be not the true God, of the same essence with His Father, He and His apostles have led us into a complicated and pernicious error. IV. If Jesus Christ be not of the same essence with His Father, there is no harmony between the prophets and the apostles, or between the Old and New Testament. V. If Jesus Christ be not the true God, neither the ancient Jewish, nor the Christian religion, is attended with sufficient criteria to distinguish it from imposture. VI. The principal objections answered, and some considerations adapted to relieve the mind respecting the difficulties which attend this great mystery.

The editor informs us in his preface, that Dr. Abbadie's abilities as a writer, and the merit of this Treatise, have received the most honourable testimonies from various pens.

"Abbe Houteville, when speaking of our author's work, *"On the Truth of the Christian Religion,"* of which elaborate performance this is generally reckoned the third volume, says, "The most shining of those treatises in defence of the Christian religion, which were published by the Protestants, is that written by M. Abbadie. The favourable reception it met with—the praises it received, almost without example, immediately after its publication, and the universal approbation it still meets with, render it unnecessary for me to join my commendation, which would add so little to the merit of so great an author. In the first part he combats the Atheists; in the second the Deists, and the Socinians in the third." Voltaire, also, who cannot be suspected of a predilection for Abbadie, on account of his writings in defence of revealed truth, informs us, that 'he was celebrated for his Treatise on the Christian religion.' And the Rev. J. Venn thus recommends the work, 'It is a book in the highest form for reputation in all the Protestant countries abroad: a book in which the horrid absurdities of all, who, under the pretence of being more *rational* in religion, reject the counsel of God, are exposed in a most masterly manner. Such is the character of the Author among those who know his abilities; and such the esteem which this performance of his has obtained.'

We need scarcely to add, that we earnestly recommend this valuable work to the serious perusal of every sincere inquirer after truth.

DIORAMA, REGENT'S PARK.

We have been favoured with a private view of the two pictures exhibiting this season at the Diorama. The Basilica of St. Paul, which is the principal attraction was shown last season; and is a specimen of art which no person, whether a resident or visitor in London, ought to content himself without seeing. The picture, as first seen, represents the Interior of the Church before its destruction. The roof supported by beams of cedar, the beautiful ornamented columns, the portraits of the popes, the altar, and the pavement, will give the spectator an idea of its former richness. In the second aspect of the picture, the roof has disappeared, and is succeeded by an azure sky; the columns are shattered, and their mutilated parts, with the calcined remains of rafters, beams, &c., cover the pavement.—The portraits of the popes are in part destroyed or defaced; the high altar alone retains a part of its beauty. The other view is taken from the terrace of the Temple of Vesta, commonly called the Temple of the Sibyl.

Brief Notices.

1. *Rhetoric in Miniature.* Third Edition.
 2. *Logic in Miniature.* By the Rev. Dr. Vale, late of Christ's College. 12mo. (G. Odell, Princes Street, Oxford Street.)—A desire of assisting the young in attaining a knowledge of the fundamental rules of Composition and Logic, first induced the Author to compose these little works, in which it has been his aim to form the definitions, &c., at once precise and perspicuous, and to illustrate them in the most familiar manner. They will be found exceedingly useful as initiatory treatises.
- A Sermon of Christ Crucified; preached at Paul's Cross on Good Friday. By John Foxe, the Martyrologist.* Third Edition. 12mo. pp. 44. (John Bennett, Newgate Street.)—We are informed by the Author, that this Sermon was "written and dedicated to all such as labour and be heavy laden in conscience, to be read for their spiritual comfort," and certainly deserves to stand with the Book of Martyrs, which by order of Queen Elizabeth, was fixed in all our Churches, and which ought to have been there to the present day. We find from the prefatory matter, that we are indebted to the late George Whitfield for the republication of this excellent Sermon, who dedicated it to all "who attend on the Word preached at the Tabernacle, near Moorfields, and Tottenham Court Chapel;" and who takes occasion from it to convince his followers, that the doctrines he preached, were no new doctrines; but the same that were formerly delivered by the excellent compilers of our Liturgy and Articles—by Cranmer, Latimer, Ridley, and John Foxe. And with this eminent man of God, we would say, "Haste,

and read; and if you feel what I did, you will be glad of this Sermon."

Aphorisms and Maxims for the Young, interspersed with Religious Biography and Anecdotes. Adapted as a Rule of Life, and particularly addressed to Sunday School Teachers. 18mo. pp. 86. (R. Groombridge, Panyer Alley.)—The design of this little Work is excellent, intended as it is to assist the Young in cultivating habits of piety from the maxims and experience of the excellent of the earth. It combines biographical sketches with moral instruction, and pleasing anecdotes, which are calculated to train and invigorate the youthful mind, and bring its resources into exercise. It will be found an excellent reward book for the elder scholars of Parochial and Sunday Schools.

The Churches of London. No. XV. (C. Tilt.) In this number is an engraving of the *Exterior* of St. Giles', Cripplegate, a church noted for containing the remains of the pious John Fox, Author of the "Acts and Monuments;" John Speed, the Historian; and John Milton, author of "Paradise Lost." Also a view of the *Interior* of St. Dunstan's in the West, Fleet Street, and of the *Exterior* of St. Benet's, Paul's Wharf.

Le' Kew's Memorials of Cambridge. No. V. (C. Tilt.)—This number is equal to any of its predecessors. It contains engravings of Trinity College (the second Court showing the Hall); Statue of Sir Isaac Newton, in the Ante-Chapel, Trinity College; the Hall and Combination Rooms, from Loggan; and the Gateway of the New Court, leading to the Walks. In one of the Notes the Editor has given the following curious anecdote of Jeremiah White, one of Oliver Cromwell's chaplains, taken from Cole's MSS. Collections:—"He is said to have paid his court to one of the Protector's daughters. One day Cromwell entered suddenly the room, when White was earnestly urging his suit on his knees. The Protector was naturally indignant; but White, with a sudden presence of mind, said that he was seeking his daughter's intercession in his favour with the maid servant, whom he wished to marry. Cromwell appeared to give credit to his assertion, and observing with the utmost coolness, that he had more authority with his servant than his daughter had, called her in, and, at the same time, sent for his other chaplain, and there, without delay, caused the marriage rites to be performed."

On Education and Self-Formation, based upon Physical, Intellectual, Moral, and Religious Principles. From the German of J. C. A. HEINROTH, Professor at the University of Leipzig. 12mo. pp. 246. (A. Schloss, 42, Great Russell Street.) Dr. Heinroth's object in this Treatise, as stated in the Preface, is to show, that "In Education, as in every thing else, much depends on unity and connexion. In measuring the highly esteemed and comprehensive works of Niemeyer and Schwarz by the standard, the Author perceived, that the path which he intended to pursue, was untrodden, and the object which he had in view, unattained. He discovered, in short, that Education—considered as comprehensive—not merely of a part, but—of the *entire* Life and Being of Man—in which way it can alone fulfil its complete destination, is still an uncultivated field, which would repay culture with an abundant harvest." Those who wish to avail themselves of the opinions of a foreigner on this popular subject, will do well to procure this work, as they will find in it many valuable hints on the general principles of Education.

Literary Intelligence.

A Treatise on the Church of Christ: designed chiefly for the Use of Students in Theology. By the Rev. William Palmer, M.A., of Worcester College, Oxford. In Two Vols., 8vo. 28s.

A Selection from the Papers of Addison, in the Spectator and Guardian. For the Use of Young Persons. By the Rev. Edward Berens, M.A. Archdeacon of Berks. 12mo. 4s. 6d.

Lectures on the Liturgy of the Church of England, as used on Sundays, arranged and slightly abridged from the Commentary of Peter Waldo, Esq. By the Rev. E. Berens, M.A. 12mo. 4s.

Melancthon's Ride from Bristol to Oxford; or the Church of England as it was, as it is, and as it ought to be; with a Short Answer to the Short Question, "Where is Popery?" By Misoschismatics. 6d.

A Few Hints and Considerations towards elucidating the true Scope and Design of the Christian Revelation. 3d.

A Brief History of the Church in Upper Canada; containing the Acts of Parliament, Imperial and Colonial; Instructions, Correspondence with the Government, the Clergy Reserves Question, Proceedings of the Deputation, &c. By William Bettridge, B.D. Rector of Woodstock. (U. C.) 1s.

Easy Lessons on Christian Evidences. 1s.

Home Education. By the Author of Natural History of Enthusiasm. 12mo. 7s. 6d.

Young Men; or an Appeal to the Several Classes of Society in their behalf. By the Rev. Stephen Davies, B. C. L. of Queen's College, Cambridge. 4s. 8d.

The Walls End Miner. By James Everett, Author of the "Village Blacksmith." 3s. 6d.

Schism, as Opposed to the Unity of the Church: its Nature, Examples, Disguises, Sinfulness, Evil Consequences, and Cure; being the Essay to which Sir Culling Eardley Smith's Prize has been awarded by the Adjudicators, the Hon. and Rev. B. W. Noel, M.A., and the Rev. James Sherman.

Union, or the Divided Church Made One. By the Rev. John Harris, Author of Mammon, &c.

The Latest Official Documents relative to New Zealand, with Introductory Observations. By Samuel Hinds, D.D. Vicar of Yardley, Herts. 1s. 6d.

The Testimony of St. Cyprian against Rome. An Essay towards determining the Judgment of St. Cyprian, touching Papal Supremacy. By the Rev. John Ayliffe Poole, B.A. 8vo. 8s. 6d.

The Student's Manual of Modern History. By W. C. Taylor, LL.D. Crown 8vo. 10s. 6d.

Bible Biography; a Series of Connected Histories of the Principal Characters mentioned in the Old and New Testament. By Edward Farr. 4s. 6d.

Gumal and Lina; or, the African Children, an Instructive and Entertaining History for the Use of Young People. Translated from the French, by S. B. Moens. 18mo. 5s. 6d.

A Practical Exposition of the Epistles to the Seven Churches in the Revelation. By the Rev. Henry Blunt, M.A. 5s. 6d.

Remember Israel: a Collection of Original Poems. By a Clergyman of the Church of England. Ffiscp. 8vo.

The Curate's Grave. By the Author of the "Jew and his Daughter." 18mo. 2s. 6d.

Mead's Name in Heaven, the truest ground of Joy. 1s.

Burrough's Sovereign Remedy for all kinds of Grief. 18mo. 1s. 6d.

Disce Mori—Learn to Die. By Christopher Sutton, D.D. 18mo.

Lectures on the Criticism and Interpretation of the Bible, with Two Preliminary Lectures on Theological Study and Theological Arrangement; to which are now added, Two Lectures on the History of Biblical Interpretation. By Herbert Marsh, D.D., F.R.S. Bishop of Peterborough. 8vo. 14s. New Edition.

The Preacher from the Press. Sermons to explain and to recommend the Gospel of Jesus Christ. By John Alexander, Minister of Prince's Street Chapel, Norwich. In 2 Vols.

General Intelligence.

LORD BROUGHAM'S ABOLITION ACT.

A Bill intituled, an Act for putting an end to the Apprenticeship of those who were formerly Slaves in the British Colonies.

WHEREAS, slavery is contrary to the doctrines of our holy religion, repugnant to the principles of the free constitution of these realms, and a violation of the undoubted right of man: and, whereas, the Imperial Parliament did, by an Act passed in the fourth year of his late Majesty's reign, enact and provide that it should cease from and after the first day of August, in the year one thousand eight hundred and thirty-four, throughout all the British Colonies; but inasmuch as it was at the time of passing the said Act, doubtful whether those who had heretofore been slaves, would, if at once set free, be capable of fulfilling the duties of freemen, it was provided that they should be held in the condition of apprentices, or apprenticed labourers, under certain regulations, some until the first day of August, in the year one thousand eight hundred and thirty-eight, and others until the first day of August, in the year one thousand eight hundred and forty. And, whereas, experience hath since proved, that the said persons formerly holden in slavery are fit for acquiring that freedom, which is the natural right of all men. Be it therefore enacted by the Queen's Most Excellent Majesty, by, and with the advice and consent of the Lords Spiritual and Temporal, and Commons in this present Parliament assembled, and by the authority of the same, that from and after the first day of August next, ensuing, all such persons as now are holden in the condition of apprentices or apprenticed labourers under the provisions of the said Act, shall be wholly freed and discharged from the obligations and liabilities of such condition, and shall be, in all respects, as if instead of the words, "first day of August, one thousand eight hundred and forty," there had been inserted in the said Act, these words, to wit, "first day of August, one thousand eight hundred and thirty-eight," wheresoever the first-mentioned words occur in the same.

2. Provided always, and it is hereby

expressly enacted and declared, that nothing in this Act contained shall be construed to extend to any country, settlement, or place, or any inhabitants thereof, which is or are excepted out of the provisions of the said Act.

3. And be it enacted, that this Act shall be construed and taken together with the said Act, and as if both were parts of one and the same Act.

4. And be it enacted, that this Act may be altered or amended during the present session of Parliament.

CHURCH PASTORAL AID SOCIETY.—This day (Feb 19) two years the Church Pastoral Aid Society was instituted. From a printed circular of the committee, dated this month, we take the following statement:—The principles of the society are few and simple. They are briefly these:—that in a Christian land a Church establishment should adequately provide for the spiritual instruction of all the people; and that it is part of the duty of a Christian legislature to furnish the church with means to this end; but that if the legislature fail of this duty, then, rather than souls should perish, Christian men must join together to supply the deficiency, and make the church as effective as it is in their power to do. The Church Pastoral Aid Society has adhered strictly to the views of the wants of the church on the one hand, and the order of the church on the other. It would make the church efficient; it would carry the gospel, by means of the church, to every man's door, but it never obtrudes its aid:—the incumbent must apply for aid, or sanction the application; and till this is done the society cannot move. When aid is sought and granted, the parochial minister must say how it is to be employed; he must nominate the persons to be employed; he must engage them, as well as superintend and entirely controul them; all that the society does is to provide for their remuneration; and while so doing, to ask satisfactory proof of their qualifications. In the case of clerical assistants, the licence of the bishop must be had to make the appointment good. In this way aid has now been voted to 110 parishes and districts, for the maintenance of 100 additional clergymen, and twenty-three lay assistants. The aggregate population of

these parishes and districts, is about 967,600 souls, in whose spiritual care, before the aid of this society, only 123 ministers were employed, the incumbents having in charge, upon an average, 8,790 souls with an average income of 159*l.* a year each; 54 of the incumbents have not glebe-house or parsonage.

CHURCH BUILDING SOCIETY.—Since the establishment of the Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels, in 1818, it has expended no less a sum than 220,731*l.* and has thereby been instrumental in providing 354,925 additional sittings in Churches and Chapels, of which 262,366 are free. We cannot but entertain a full persuasion, that the spirit of Christian piety and benevolence, to which, under the blessing of God, the Society owes its rise and support, will still enable it to go on and prosper.

The Vicar of Newbury has received 200*l.*, from the Duke of Northumberland towards the building of two chapels in that parish. His grace has also subscribed 300*l.*, to assist in providing divine service in the said chapels. The Lord Bishop of Carlisle has remitted 400*l.*, in addition to an annual payment of 15*l.*—*Newcastle Journal.*

MAIDENHEAD, Berks.—The Rev. E. C. Lewis, of Cheshunt College, has accepted the unanimous invitation of the church and congregation assembling at the new chapel, Maidenhead, formerly under the pastoral care of the late Rev. G. D. Owen, and intends to commence his stated labours there the first Sabbath in July.

THE REV. JAMES PARSONS.—Lendal Chapel, York, has long been found too small to accommodate the increasing congregation of this much esteemed pastor; and arrangements are now in progress to erect for him a new and spacious place of worship at the bottom of St. Saviour-gate, the premises occupied by the late Gilbert Crompton, Esq., having already been purchased for that object. The situation is very retired, in a highly respectable neighbourhood, and central to a numerous population.

BAPTISM BY IMMERSION IN THE ESTABLISHED CHURCH.—We were gratified in

no ordinary degree by the performance of this interesting ceremony in St. Jude's Church, on Sunday morning last. The Rev. H. M'Neile observes rigidly the rules of his church. He never administers baptism, except in the public congregation; and never admits sponsors who are not communicants. On Sunday, three infants were brought to the font: the father of one of them required that it should be immersed. Mr. M'Neile addressed his congregation upon the subject, referring to what he had taught on former occasions. He said that while the use of water was prescribed, nothing was prescribed as to the *kind* of water to be used, whether warm or cold,—as to the *quantity*, whether much or little,—or as to the mode of application, whether immersion or sprinkling. These details were left open by the Scripture and by the church. Convenience and decency had conspired to render sprinkling almost universal: but if any member of the church conscientiously preferred immersion, he was happy to say that, as a minister of the Church of England, he was at perfect liberty to comply. Then, after baptizing two infants in the usual manner, he immersed the third in warm water, which he had judiciously caused his sexton to prepare for the occasion.—*Liverpool Mail.*

A MEETING of the Protestant Association was held, March 14th, at Exeter Hall, to take into consideration the following resolution:—"That the endowment of the Roman Catholic Church at home or abroad, by the Government, is contrary to the Scriptures, a direct violation of the principles of the British Constitution as established at the Revolution in 1688, and calculated to draw down upon the country the judgments pronounced by God against idolatry." John Hardy, Esq. late M. P. for Bradford, being called to the chair, the Rev. A. S. Thelwall opened the meeting with prayer. Captain Gordon then enumerated the various acts of encouragement to Popery perpetrated by the Government, proving that, both at home and abroad, they were acting in stultification of all that was done by the established religion of the land, which was Protestant, and that Popish influence could be discerned in all their operations. The gallant Captain read many extracts from Parliamentary papers, detailing the

salaries and emoluments received by Roman Catholic priests in the British Colonies and dependencies from the British Government. In Madras, he stated, the Government were granting an allowance annually to eleven Romish priests; at Bombay, to seven; in Prince Edward's Island, to several. The Parliamentary paper did not state the exact number. From a correspondence between Lord Glenelg and the Governor of Australia, he read that last year seven Romish priests had been sent out, and ten Romish schoolmasters, to that place, and their outfit and salaries paid by Government. He then alluded to the late revolt in Canada, tracing it to Popish influence; and, after reverting to our other Colonies *seriatim*, wound up his eloquent address to the meeting by stating, that while Government had simultaneously been fostering popery at home, as far as public opinion would allow, and abroad as far as they had opportunity, they had been both at home and abroad depressing and inflicting "heavy blows and serious discouragements upon Protestantism." The Rev. A. S. Thelwall seconded the motion in a speech distinguished by close and sound logical reasoning, and the motion was adopted; and, after a subscription had been entered into, the Meeting adjourned.

THE TEMPERANCE SOCIETY.—Her Majesty has been graciously pleased to express her consent, through the Secretary of State for the Home Department, to be the Patroness of this Society.

CORPORATION GRANT TO THE REV. J. WILLIAMS.—The Court of Common Council, on March 23, received the report of the Committee, to whom was referred the petition of the Rev. J. Williams, and from the Corporation of London, in behalf of his Missionary purposes. The Committee recommended a grant of £500, and the Court generously voted that sum.

PRIZE ESSAY ON SCHISM.—Sir Culling E. Smith's prize for the best Essay on Schism, as opposed to the unity of the Church, has been awarded by the adjudicators to the Rev. Professor Hoppus, of University College, and will shortly be published.

The British and Foreign Bible Society at London, has presented to the Royal Library at the Hague, a copy of the Bible published by the society in different languages, consisting of 116 volumes, in which the text of the Bible is in 85 languages. His Majesty, to express his gratitude for this present, has sent to the society the gold medal worth 100 ducats, with a suitable inscription. We hear that Sir E. C. Disbrowe, the English Ambassador, has greatly contributed to the sending of this present, for which his Majesty has given his thanks to his Excellency.

THE PROPOSED NEW LAW OF COPYRIGHT has for its object the creating a monopoly in the publishing of books which may extend to one hundred years from the day of publication. The bill prepared by Mr. Sergeant Talfourd proposes to continue the copyright of all books during the author's life, and for sixty years after his death, which would include the entire period within which it was probable that any book would admit of being reprinted in any form, except in very rare instances. It would therefore have the effect of establishing by law a perpetual monopoly, and putting an end to all competition in the printing of books, and leaving the proprietary at liberty to affix any price upon them they pleased, the progress of national education would be obstructed, and the people generally would be thrown back upon the works of inferior authors.

LITERARY REMAINS.—A monk of the order of St. Basil, in the monastery of Montenegro, having been ordered to inspect the vaults under the church, discovered that the numerous coffins in them were all broken except one, which was in a perfect state of preservation. Having mentioned the fact to the superior, the fraternity went in procession to the vault, and opening the coffin, found it filled with papers in an excellent state of preservation, and rolled in oil-cloths. Upon examination, the papers were found to be chronicles in the different Sclavonian languages, embracing a period from the time of the first invasion of the Sclavonians, in the country along the Danube, to the year 1721. They contain histories of Wallachia, Moldavia, Servia, details

of the crusades in the East, &c. Prince Milosch has purchased this collection for 5,000 ducats (4,500*l.*) and has employed his secretary to examine and class the documents according to their dates. They will be published, and will throw, it is expected, great light on the histories of Slavonian people, and other European nations.—*Galignani.*

JOHN FOX THE MARTYROLOGIST.

IN St. Giles's Church, Cripplegate, rest the remains of several persons whose names are familiar to the world: among these were the pious John Fox, who wrote the "Acts and Monuments of the Church." In memory of Fox, there is merely a plain tablet against the south wall of the chancel, which bore a Latin inscription, now partly removed. Fox was born at Boston, in Lincolnshire, in 1517; and was entered at Brazen-nose College, Oxford, where he attained the degree of Master of Arts, in 1543. He was, at first, strongly attached to the popish religion; but, becoming disgusted by the errors which he observed in it, entered into an investigation of the doctrines of the reformation, with a view to satisfy his own mind. Absenting himself from the Church during this inquiry, he was accused of heresy, and was expelled the University; and when he openly professed the reformed religion, which he did soon afterwards, his friends immediately denounced him, and his means of living were much reduced. Sir Thomas Lucy of Warwickshire, however, received him into his house, as tutor to his children, and here he remained for some time. When his pupils no longer needed instruction, he visited London, and becoming greatly distressed, was relieved by a stranger in St. Paul's Cathedral. The Duke of Norfolk, after this circumstance, was his pupil, and became a great friend to him in after life: but Bishop Gardiner, who was violently opposed to Fox, formed designs against his safety, and Fox was obliged to fly to Basil, where he maintained himself by correcting for the press. It was here that he planned his "Book of Martyrs," which exposed the persecuting spirit that characterises the Romish Church, and which, unquestionably, had great and good effect in confirming the principles of the Reformation. He re-

turned to England after the death of Queen Mary, and might have received preferment, but refused, on principle, to conform to the established articles of faith. He died in the year 1587, aged 70.—*The Churches of London. No. 15.*

THE LITERARY PROFESSION.—The choice of literature as a profession, although in a few cases it may be the result of inevitable circumstances, arises nearly always either from disinclination to labour, or from sheer want of sense. If from the former of these two causes, the same idle habits are manifested even in literature itself; if from the latter, the same deficiency of judgment may be clearly traced throughout the entire history of the individual. A man is not idle because he is a literary man, but he is a literary man because he is idly inclined. He is not imprudent in the common occurrences of life because he is an author, but he is an author because he is without prudence to direct his actions. As for the gentlemanly-like independence with which the literary profession is invested by the imagination of lazy, thoughtless lads, this is a dream that authors very soon learn to smile at—if so bitter an affection of the muscles can be called a smile. An author is, in ninety-nine cases out of a hundred, a mere huckster, and haggles with the purchasers of his small wares like a shopkeeper. He degrades literature by his meanness in selling his very mind for money, and endeavours to persuade himself that it is literature which degrades him. If there be those who retain some respect for themselves and their calling, they are the most unhappy of the tribe. Their reputation may be widely spread, their name may be associated wherever it is heard, with ideas of moral beauty or intellectual power; but they are worse remunerated than the very scavengers of the press. They stalk through society with a lofty brow, and unblushing cheek, admired or envied by the unthinking; and in a few years sink and pass away—one dares not inquire whither." — *Ritchie's Life of Pringle.*

ST. MARY, ISLINGTON.—A petition to both Houses of Parliament is now in course of signature, praying the interference of the Legislature in repressing Sunday trading altogether. It is numerously signed.

REV. WILLIAM CLAYTON.

It is our painful duty to announce the sudden death of the Rev. William Clayton, Chaplain of the Protestant Dissenters' Grammar School, at Mill Hill, which took place on Thursday afternoon, March 15. The Reverend Gentleman had set out, accompanied by his daughter, to take a walk, in apparent health, but had proceeded a very short distance when he fell and expired without uttering a word. Medical assistance was immediately procured, but life was already extinct. From an examination of the body it appears that his death proceeded from a disease of the heart. The loss sustained by the Institution is a general calamity. The superintendence which Mr. Clayton exercised over the pupils, was far from being limited to official duties, it was of a truly parental character, and so wise, vigilant, incessant, strict, but at the same time affectionate and kind, that he was both feared and loved by them as a father. Rarely have the qualities adapted to command both the deference and the confidence of the young, been so happily combined as in the character of this estimable man; and the singular devotedness with which he gave up his whole time, and mind, and heart, and soul, to the interests of the institution, gave to all those qualities an incalculably enhanced value and influence. The Grammar School was not, however, so exclusively the sphere of his usefulness, as to preclude his extending his pastoral labours to the village in which he resided; and his loss will be severely felt in the neighbourhood. Mr. William Clayton was the youngest of the three sons of the venerable John Clayton, for many years the respected pastor of the Weigh-house chapel, who survives, at a very advanced age, to mourn this heavy and unexpected bereavement.

The remains of this excellent man were interred in the family-vault in Bunhill-fields, on Friday, March 23. The procession, which consisted of twelve mourning coaches, and a large number of private carriages, arrived at the City-road chapel at two o'clock. This spacious building was nearly filled by an attentive and deeply-affected auditory. After prayer had been offered by the Rev. Dr. Burder, the Rev. John Leifchild delivered a solemn address, in the course of which he gave a short sketch of the history of the deceased, more particularly in relation

to his connexion with Mill-hill Grammar School, and to the admirable manner in which, by the combined exercise of affectionate kindness and unyielding firmness, he had discharged the arduous and numerous duties of his office. The Rev. Gentleman said, that institution had indeed sustained a loss all but irreparable; but that gracious Being through whose providential arrangements the amiable and excellent deceased had been removed, would doubtless raise up a suitable successor.

After the address, the coffin was borne from the chapel. The pall-bearers were the Rev. Drs. Fletcher, Morison, Burder, Halley, Henderson, and J. P. Smith. The chief mourners were the Revs. John and George Clayton. Their venerable father was not present. The corpse was followed by a large number of the relatives of the deceased, and by a great many Dissenting ministers and lay gentlemen. The coffin rested upon that of the late Mrs. John Clayton. Mr. Leifchild again addressed the mourners and concluded the funeral obsequies.

Mr. Clayton's decease was improved by the Rev. Dr. Fletcher, at the chapel of the Grammar School, Mill-hill.

DR. MARSHMAN.

A communication has just been received from Serampore, announcing the decease of the last survivor of those devoted men who were the founders of the Serampore mission. At home, Sutcliffe, and Ryland, and Fuller have been removed from the church on earth; in India Carey and Ward, and now Marshman, have ceased from their labours.

During his last illness, Dr. Marshman was favoured with the richest consolations of the Gospel; and in the forenoon of Tuesday, Dec. 5, 1837, after solemnly committing himself, his family, and the mission, into the hands of his God and Father, he tranquilly breathed his last. He was buried the following afternoon. All the missionary brethren in Calcutta, of all denominations, who were at liberty, came up to Serampore, and followed his remains to the tomb. He was interred in the same burying-ground in which the mortal remains of his two beloved colleagues repose.

It is somewhat remarkable, that only two days after Dr. Marshman's death in India, a union was effected between the Serampore mission and the Baptist Missionary Society.

THE EVANGELICAL REGISTER.



MAY, 1838.

THE WONDERS OF CREATION.—No. I.

INTRODUCTION. *

“O Lord, how manifold are Thy works! in wisdom hast Thou made them all.”—Psalm civ. 24.

THE origin of Natural History may be referred to the infancy of the human species, for some knowledge of the kind was necessary for the preservation of life. Man, placed in the world naked and defenceless, was impelled by necessity, no less than by choice, to examine surrounding objects, and knowledge accumulated as society advanced. The knowledge of nature may be regarded as the stem from which shoot, as branches, all the other kinds of human knowledge.

Natural objects are divided into two great classes—*organic* and *inorganic*. The first consists of solid and fluid parts; contain cells filled with fluid; are inhalent and exhalent; are covered with an epidermis, and are produced by others of the same kind; so that they form part of a chain, reaching from the very origin of animals. They grow by intromission; and this, together with the function of reproduction, supposes an internal structure, consisting of organs adapted for their several purposes, animated by the vital power. Some animals live only a few minutes, others for centuries, but eventually all die. Inorganic bodies do not grow or generate, though they increase in size, and have a determinate form. They do not die; have no general covering; and their structure is lamellar throughout. If the lamellæ cross each other, cells are produced, but they are empty.

Organic bodies are divided into plants and animals, the former being possessed of nutrition and generation, but not of sensation and voluntary motion. A stomach

* We beg once for all, at the outset of these Essays, to express with great pleasure the obligations we have been under in composing them, to the lectures of that distinguished naturalist, Professor Jamieson, of Edinburgh.

has been found in every animal which has been as yet carefully examined, even in those of which five millions exist in a drop of water. It has been the fashion to deny a stomach to infusory animals, but this is founded on mistake.

The mineral kingdom has been divided into five parts, comprehended in the sciences of Meteorology, Hydrography, Mineralogy, Botany, and Zoology. The variety of natural objects is so great, that the student is distracted when he attempts to grasp the whole. The globe is the result of a great process of oxidization and crystallization, and contains a different, but extinct, world of animals and plants. In order to communicate their observations to others, naturalists begun to class objects according to their resemblances; and, after dividing them into kingdoms, they have subdivided them into classes, orders, genera, species, and varieties.

That description of events which is called *history*, is erroneous, as applied to our present subject. The latter has two branches: one of which acquaints us with the various objects in nature, 'as they really exist, and is called natural description; while the other (or natural history, properly so called) comprehends the original state of natural objects, and the various changes they have undergone to the present time.

Two arrangements of natural objects have been adopted; one called *natural* and the other *artificial*. The latter is useful only for ascertaining the name of any object, for it gives no information respecting its nature and properties. Cuvier's is a beautiful natural system of the animal kingdom, and the foundation of a natural arrangement of the vegetable kingdom, has been laid by Jussieu and others. The best *artificial* system is that of Linnæus. In mineralogy—an infant science—both the natural and artificial systems are yet imperfect.

Natural history is not to be regarded as a matter of idle curiosity, or merely as an elegant pastime, to be pursued as a relaxation after other avocations. It is an elegant pastime, certainly, but it is *much more*; for to study it fully and deeply requires active and attentive exercise of the mind. It furnishes a rich source of ideas for the poet. Witness Hesiod, Theocritus, Virgil, Lucretius; and, in later times, Milton, Thomson, and others. It is indispensable to agriculture and mining. The chemist ought to possess some knowledge of it, to enable him to discriminate the various substances which come under his examination. Much is yet to be done, for New Holland, Asia, and Africa, are almost unknown. We are but imperfectly acquainted with our own little kingdom; and we have no complete mineralogical or geological system. A knowledge of geology is often of great use to military officers; and even the great maps published by Government are faulty, from the surveyors being ignorant of geology. By a knowledge of natural history, a traveller is enabled to seize and communicate a more distinct view of the countries he visits, than he who, ignorant of the subject, has spent a whole life in them. The latter will find all waste and wearisome, where the former finds,—

“Tongues in the trees, books in the running brooks,
Sermons in stones, and good in every thing.”

Organic are distinguished from inorganic bodies by certain phenomena which are called *vital*. It is not *one* of these phenomena, but the assemblage of the whole that is called *life*. One of them is the property of resisting, within certain limits, the ordinary laws of matter. The next is that of assimilating other

bodies to their own substance. The assimilation is termed, in vegetables, *absorption*, and in animals, *digestion*. Another phenomenon is the mode in which the constituent materials of organized bodies are disposed, giving rise to different tissues or textures. Another relates to their origin and termination. They descend from other living beings; and all formed, at one period, part of other bodies, before they became capable of independent existence. Their first production is veiled in mystery; but their first appearance is as germs. It was once thought there was no exception to these rules, but the microscope, in the opinion of some philosophers, has lately rendered it doubtful, in some cases. Once more; it is characteristic of organized beings, that their existence is terminated by death. They perish from the operation of internal and inherent causes.

All these characters are common both to animals and vegetables; but there are some by which they may be distinguished from each other.

To animals are superadded sensation and voluntary motion, which are called *animal* functions, while the others are styled *vegetative*. It is true that motions *apparently* voluntary exist in the vegetable kingdom. The sensitive plant, for instance, shrinks from the touch; but all the motions of vegetables are to be explained on the principle of contraction from the application of a stimulus without consciousness, and therefore without volition. In man, both the vegetative and animal processes go on, but of the former (such as the formation of blood) we are not conscious. The same thing occurs in the reparation of an injury. If loss of substance be caused by a wound, it is repaired; a new substance being properly arranged, without our being sensible of how it is done, or, often, whether it is done at all.

Life depends on certain conditions, and these on a certain arrangement of substances; which arrangement is called *organization*. In an organ we first observe a peculiar arrangement; and, secondly, a specific function performed by it. The body is an aggregate of organs, formed of various textures, each texture being more or less common to all the organs. The textures are bone, cartilage, ligaments, muscles, tendons, vessels, and nervous matter. There is no solid in the most perfect animal, which cannot be ranged under one of these heads, and they are all reducible to the cellular, the muscular, and the nervous. The cellular is the most simple and the most abundant, for the enamel of the teeth is said to be the only solid in the body in which it has not been discovered. If all the earthy part of the bones, all the muscular fibre, the fat, &c. were removed from the body, the latter would still retain its general shape, if the cellular tissue were left, whence the latter may be considered as the basis of the whole. It is composed of an infinity of small globules about the eighth thousandth part of an inch in diameter, and arranged in lines, which cross each other in every direction.

The muscular tissue is arranged in two different modes, masses, and membranous expansions, or muscular coats, but there is no essential difference between them. The muscular tissue is formed of filaments, fibres, and fasciculi; each filament (which is the smallest division) having an investment of cellular substance. By the microscope, the muscular tissue, like the cellular, is found to be composed of globules, as are also many of the animal fluids.

With regard to the structure of vegetables, our information is less satisfactory. The study is in its infancy, and no two authors agree respecting it. They are furnished with fibres, vessels, &c. and appear to be composed of globules. The

globules vary in size in different animals, and are differently arranged in different parts of the same animal. The elementary particles of inorganic matter are found to be angular. Even water and mercury, when in a state of crystallization, exhibit an angular form. Dr. Brown, of Edinburgh, found that small particles of inorganic matter, put into water, moved about like infusory animals, from which speculative men have said that organic and inorganic matters are of the same description. Some say that these particles floating in the water, are round, but this form is adventitious, being produced by trituration in the mortar. If the substance be only broken with a hammer, the particles are found to be angular. If you pour an acid, or salt, or laudanum, into the water, no effect is produced on the motion of these inorganic particles; but if infusory animals are so treated, their motion is quickened at first, but they are soon killed. The cause of this motion of inorganic particles has not been ascertained in all cases; but in some it is owing to currents in the water, in others to corpuscular attraction and in others it is apparently magnetic, or electrical.

With respect to the size of animals, there is great diversity; from the whale, which is sometimes nearly a hundred feet long, to animals, so small that five millions would not fill a cubic line.* It would require eight hundred millions of these to fill a cubic inch and nine hundred billions for a cubic foot. All water contains these animals.

Mineralogy makes us acquainted with the properties and relations of simple minerals. We shall mention the different classifications, explain that which we have adopted, and then treat of the different masses found in the crust of the earth, which belong to the science of Geology. Mountain-rocks generally consist of compound minerals, having two or more simple ones mixed together. We shall speak of their formation, which will lead to many interesting topics, and shall also glance at the organic remains found in them. These rocks are generally supposed to be every where in confusion, but this is an erroneous impression. We always find rocks in a determinate position, some being under the rest, and never having their position reversed. For instance, we never find primary rocks lying on the transition series. These rocks are named in order, from the undermost, as follows:—1. Primary—2. Transition—3. Secondary—4. Tertiary—5. Alluvial. Primitive rocks are so called, because they are thought to have been formed before the rest. They contain no organic remains, and are thence considered to have been formed before animals or plants were created. Transition rocks are so called, because they exhibit characters intermediate between those of the primary and secondary series. They exhibit less crystallization, and have a more earthy appearance, than the primitive rocks, and contain fossil organic remains, which proves the plants and animals were in existence at the time the transition rocks were forming. The secondary series is that to which sandstone, limestone, and other common rocks, belong, and contain many organic remains. Tertiary rocks also abound with organic remains. The alluvial series includes sand, clay, and gravel.

In transition rocks, the organic remains of animals which are met with, are those of corals, and other animals low in the scale, and the plants met with, are those which belong to the lower part of the botanic scale; leading us to conclude that the lower classes of animals and plants were formed before the higher. As

* A line is the twelfth part of an inch.

we rise through the higher rocks, formed at a later period, we find animals higher in the scale; and it is not till we get to the alluvial rocks, that we find the remains of man; from which circumstance we infer, what Scripture expressly declares, that man was last created. Every museum contains bones of quadrupeds, which do not now exist; and fossil fishes of a kind not now known. Many fossil shells, though like some which now exist, if accurately examined, are found to be of a different species. Specimens of the Echinus, or sea egg, belonging to a species not known at present, are very common. Corals taken from transition rocks, and which are therefore very old, sometimes still contain animal matter. No fossil fern has yet been found of a species now existing, although it is a plant very often met with in a fossil state.

Many splendid examples exist in the neighbourhood of Edinburgh of rocks formed by deposition at the bottom of the sea, or of an immense lake, and afterwards raised to their present position by some great convulsion of nature. Indeed, Edinburgh is more favourably situated, with respect to geological and mineralogical beauties, than any other capital of Europe. Arthur's seat, the Calton Hill, the Penlands, &c. give evidence of having been once covered with water; and of having been raised and broken up, and thrown into confusion, by the rushing up from beneath them of volcanic rocks in a state of fusion.

Animals are divided into two great classes,—those *without* an internal skeleton, called *invertebrated* animals, (from *vertebræ*, the bones of which the spine is composed); and those *with* an internal skeleton, called *vertebrated*. Invertebrated animals are subdivided into the following:—

1. Zoophytes, which stand at the bottom of the scale, and include corals, sea eggs, infusory animals, &c. They have a stomach, something which resembles a nervous system, and an imperfect apparatus for the circulation of the fluids. Corals are produced by polypi, which have numerous genera and species. Near Edinburgh there are limestones filled with corals, though the latter only live in tropical climates, from which, and from many other analagous facts, it is evident, that our climate must once have been tropical.

2. Articulata. These animals are so called from having their body and limbs variously jointed, as in the beetle, &c. Similar animals are found in the sea, as the sea mouse.

3. Mollusca. The animals comprised in this division are so called from their being generally very soft. All animals furnished with shells, whether they inhabit the land or the water, belong to the Mollusca; such as the cuttle-fish, muscles, snails, &c. Shells are either univalve, bivalve, or multivalve.

The vertebrated animals consist of four classes,

1. Pisces, or fishes, including all animals which breathe by gills, &c., and excluding what we call shell-fish, and whales, &c. which are not fish, but breathe by lungs, and, instead of spawning, bring forth their young alive.

2. Amphibia, including all animals which can live either in the water or in air; as crocodiles, turtles, tortoises, serpents, frogs, lizards, &c.

3. Aves, or birds.

4. Mammalia, comprising all animals which suckle their young, whether they live on land or in water; and including, therefore, whales, dolphins, porpoises, &c. The mammalia stand at the summit of the zoological series; and man stands at the

head of the mammalia, having only one genus and one species, but divided into races, sub-races, families, and varieties. The ape is considered to come nearest to man in perfection of structure.

Animals, like plants, are found in all parts of the globe, except in tracts which are always covered with snow. Above the snow line animals and plants are not found, and their number increases as we descend from this. It is supposed, that below a certain depth from the surface, both the land and the sea are destitute of living creatures. There are sandy tracts on the surface of the earth, in which animals and plants are very rare, and the same near volcanoes, for streams of lava are often centuries before they admit of vegetation, and, therefore, no animals can exist on them. Animals are most abundant under the equator, and lessen in number towards the poles; and, in the latter situation, their tints are most simple, being often white. The hare and the ptarmigan are quite white in the arctic regions, and hawks are sometimes found white below and black above. The Edinburgh Museum contains a white hare, which was killed by Captain Parry, at 82° north latitude, the highest point which had then been reached by man. Tropical birds have very beautiful plumage, and one found in temperate regions (the kingfisher) resembles them.

In general, the largest animals are found in the warmest countries, whether on land, or in the sea; but the whale is a well known exception to this rule.

SYSTEMATIC THEOLOGY.*

BY DR. CHALMERS.

THE high degree of classical attainment now arrived at in schools must have an admirable effect on the subsequent studies of the pupils, and will enable them to leave us far behind, whose boyhood was cast in days when the classics were more neglected. We earnestly recommend you to give one or two hours a day to the dead languages. This would enlarge your stock of vocables, and though it is a glaring perversion to prefer words to things, this would enable you to lay an immediate hand on the matter of theology, unimpaired and unvitiated by translation. It would afford you some of your happiest hours, and if all were to adopt the recommendation, some few would become devoted to its entire and enamoured prosecution. We wish that *all* should be leavened with it: but that *some* by their depth of research should redeem the honours of the National Church.

Suppose one, thus accomplished, to go forth, without Christian knowledge, to the study of the record. He would be like a mere observer, going forth to the field of nature. Each is to describe the objects before him; the one furnished with a lexicon, the other with a microscope. The mere linguist is to Scripture what the mere observer is in science. It is their office to describe accurately. It does not belong to them to construct sciences, but to furnish science with facts. We are aware of the flippant contempt with which some regard the drudgery of those ver-

* In the preface to the fifth volume of the new edition of his works, Dr. Chalmers expresses his "regret in not having hitherto been able, from want of room, to fulfil his intention of discussing the subjects of Scripture Criticism, and Systematic Theology—a discussion which must now be postponed to a future volume of the series." In the mean time, however, while awaiting the appearance of this "authorized version," we are happy to present our readers with a summary of the author's opinions on that subject, taken from his lectures in the University of Edinburgh. His views of Scripture Criticism will be found in No. 737 of the "Pulpit."

bal labourers, who collect the readings of others, or add critical emendations of their own. But this an age of facts and findings in every department, both of science and sacredness. The operose labours of these men are essential to a sound faith.

But suppose the facts thus observed are collected and grouped together, and formed into a law, for such a law is only an expression of the resemblance between facts. One observer may notice the falling of a stone, another the moon's deflection, but it is the business of a philosopher to determine that they are alike in their cause. Philosophizing is the discovery of these resemblances. So it may be conceived of the sayings of God's Word, that the meaning of all may be accurately determined; but there will still remain the same work of generalization, by which they are grouped according to their resemblances, and from something being found alike in them, are adduced the truths of theology. If a hundred verses speak the same truth, this truth may well become an article of our creed. Unless we have facts there can be no sound philosophy; and hence we value *Scripture criticism* so highly. Without system, there can be no philosophy; and hence we value *systematic theology* so highly. One without the other would be either a theology without facts, or facts without a theology.

We hear much censure attached to "artificial" systems of theology. But in the Bible there is a system; and we can only escape from it by the "artificial" process of shutting our eyes. It is not by "artificially" straining the record that a system is composed by the mind. It comes spontaneously on reading the Bible. Even an unlettered peasant, though unacquainted with creeds and catechisms, cannot rise from the perusal of it without systematizing. He is conscious of meeting the same doctrine in different places: of the relative importance of different lessons; and the consequent difference as to their claims on his obedience. It is the same with the theologian. He does not *forge* a system he only finds it in the Bible. He sees it like the peasant, only he looks more closely. The systematic theologian is a philosopher in Christianity, and marshals the sayings of the Bible under the shorter and more concise sayings of a creed. To *systematize* is not to *theorize*. They differ as much as the philosophy of modern times does from that of the middle ages.

But lest a system should be deemed a corruption in theology, let us look at the Bible itself. One apostle puts the Bible into divisions; "All Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" and again, "rightly dividing the word of truth." Is not this apostle himself systematizing, when he sums up the Gospel as consisting in "repentance toward God, and faith toward our Lord Jesus Christ;" and when he urges the disciples to go on from the simple elements to the most arduous doctrines, or from "milk" to "strong meat." The antipathy to system in theology proceeds from confounding the generalization of its doctrines with the generalizations of the old schoolmen; whereas they ought to be compared with those of modern science. The systematic theologian does not *add*, he only *classifies*. When a doctrine is clearly announced in one Scripture saying, and in another, he remarks the similarity; but this is very different from making a doctrine of his own. The Bible, along with *objects*, gives also their *relations*. The Biblical critic tells of the first, the systematic theologian of the last. In nature, individual objects themselves are directly com-

pared ; but in Scripture it is not so ;—there are only sayings *about* objects. Hence one saying might announce a great generality relating to many objects. Thus it does not require a long process of introduction to tell that all are sinners ; but seeing the resemblance of all, the same may be told of all by one phrase in the Bible.

By thus attending to the distinction between objects and sayings about them, we easily perceive that one passage might convey the knowledge of many things, but it is not the less necessary to compare Scripture with Scripture, to multiply proof passages, and to shew the harmony as well as variety of the testimony. It belongs to a lower degree of intellect to comprehend individual objects ;—to compare and generalize them marks a higher. Surely if God comes forth with a communication, we should go forth with all our pioneers to meet it. It is not enough if we set forth only with some ; we are faulty in keeping back others. Hence the necessity, not only of criticism, but of systematic theology. It makes nothing against this opinion, that an ignorant peasant finds health and aliment from its pages, any more than that a man finds physical, tasteful, and intellectual gratification from nature, though ignorant of science. Even he can classify ; and would it not enhance the recreation, and add to the intellectual gratification if he could take a scientific and systematic survey ; and assign the botany of every plant, and the name of every rock ; and analyse the air, and trace the geography of every river ; and show the station which every object occupies in a system of natural history ? If it be granted that in the Bible there are some truths scattered miscellaneously, they will have tenfold effect on the reader who classifies them. The force of a hundred testimonies from different places, is thus concentrated on the one place we are at the time considering. It does not mar, but heightens their lustre, when they are seen to contain some category of our faith. But these are the references of system ; and are so rich in general principles, because they envelope the articles of systematic theology. We might treasure up the sayings in our memory, which might thus “ dwell in us richly in all” *knowledge* ; but never, till we compare and systematize, will “ the Word of Christ dwell in us richly in all *wisdom*.”

But while this is more or less necessary for all—for you, the future ministers of the Gospel—it is especially so. You have to speak “ a word in season” to each ; but how can this be done, if not by system ; collecting passages on the same subject, from different parts of the Bible. Never, without it, can you, on any subject, bring forward a host of passages. You have to suit special truths to special occasions ; but this can only be done so far as you have systematized, on the one hand, the sayings of the Bible ; and, on the other, the feelings and wants of nature. We ask you not to go beyond the limit, or to conjure up from the dark unknown fancies and speculations of your own. We only ask you to compare the things themselves by meditating on them. This adds nothing of your own ; it only discovers what is in the counsels of God. It tends to make you “ wise,” not “ *above* that which is written,” but *up to* “ that which is written ;” and you thus become skilful workmen, that “ need not to be ashamed.” It is right you should understand the true office of a diligent investigator. He invents nothing—he creates nothing, either in the word or the work of God. He acts as a *creator* in neither ; he acts as an *observer* in both.

It is a high luxury for the intellect to behold nature in her simplest mechanism

and to see all the variety of her phenomena referred to a few principles. In the same manner we might expect to find in revelation some demonstrations of Him, who is the Author of it, as well as of nature. And so will it be found. As there is a "manifold wisdom" in the *world*, so there is a "manifold wisdom" in the *word*; and we shall find the same pleasure in contemplating both, if we think of the doctrine addressed from God above to men below. The adaptations which it displays of means to an end, and the harmony of its parts, are wonderful; but the great distinguishing feature is its simplicity. After criticism has done its utmost, there are sublimer studies which remain for us. Without system, we cannot assign the bearings of an economy, compared with which all others are ephemeral and vain—having its origin in the wisdom of God, and its end in eternity. Systematic theology goes beyond its sphere, if it does not use the materials (and no others) supplied by Biblical criticism. Hence the latter supplies the whole foundation, or substratum. There is a tendency to system every where. In science it speeds on the work of observation, and in religion it advances scriptural theology. It stimulates to a closer examination of kindred objects. We are not, however, to suppose that criticism must be brought to an end before system can begin. The latter begins in theology, as it does in nature, with the earliest perceptions of similarity; though it is only finished when criticism is completed.

This is in harmony with a remark of Dugald Stewart about the use of hypothesis in speeding on inquiry. It is better to have a previous hypothesis of any kind than none at all, for if it should be disproved, we can substitute another. System is in theology what hypothesis is in science—not to *overrule*, but to *direct* inquiry. Hypothesis is not discovery; but it is a finger post, which points to the place where discoveries are to be made. Systematic theology has, in all ages, kept ahead of Biblical criticism; but the former has dragged on the latter, which has thus advanced much faster than it would otherwise have done.

I think Dr. Campbell sets too little stress on the analogy of faith in Scripture criticism. Let us advert to the passage, in the first chapter of St. John's Gospel, which speaks of all things being made by Christ. Does it mean that creation began with Christ; or that Christ was the Creator of all things? If the latter, *αρχη* must be taken to mean, not *commencement*, but *commencer*; and though we have no countenance for this interpretation, we are obliged to adopt it, not from love of system, but the undeniable meaning of other passages. The analogy of faith resolves itself into the analogy of passages; by the comparison of which, doctrines are evolved. Campbell seems to think there is something human in system, but there is not more than in criticism. It is strictly the result of observation. Those who associate with it the idea of theory, should remember that the relation between objects is as much the subject of observation as the objects themselves. A diagram contains within its periphery, not only the lines, but their properties; and if we assert the latter, we are as much asserting the contents of the diagram as if we asserted the lines themselves. Thus the systematic theologian no more travels out of the record than the Scripture critic. It is not a superstructure raised on the Bible, but an evolution, or, at most, a germination from the Bible. Ernesti's observations on the subject are very good. It is a rule, both in sacred and profane writings, to explain what is obscure, by what is plain. Two questions may be raised on a difficult passage:—"What is the meaning?" and "Is *that* the mean-

ing?" In the former you launch out into a wide ocean of inquiry, but, in the latter, you concentrate all your efforts; and though the interpretation given may be wrong, you sooner get at the right. It is thus that system has speeded on criticism. The two are constantly working into each other's hands.

There is a splendid analogy in the Newtonian science. No doubt the law of gravitation, which he promulgated, gave rise to a thousand observations; and it was confirmed by all, except by one obstinate phenomenon, which resisted for a century. This was the acceleration of the moon's mean motion. But at length, La Place shewed that it was not an exception, but a confirmation of the law. Meanwhile the system was burdened with this exception; and, according to Bacon, so long as this continued, an affirmative opinion could not be pronounced. Till it was done away, philosophers submitted to the uneasiness of having an unsettled creed. And nobly was this forbearance rewarded! Now they are foremost in the orthodoxy of their attachment to Newton; but they would not before defer to him from their greater deference to observation. So, in theology; in our fondness for generalization, we may be tempted to adopt an opinion from a mere semblance; but, before we receive it as a certainty, we must wait for criticism, and treat the dogma as a prisoner on trial, so long as an adverse text resists all efforts to explain it. What philosophers have realized by observation, theologians have realized by attention to criticism. They realize in the doctrine of the Bible, the sublimities of system, and the simplicities of truth.

THE PASTOR'S REMEMBRANCER.

"There the righteous might dispute with Him; so should I be delivered for ever from my Judge."
—Job xxiii. 7.

"ACQUAINT now thyself with Him" that is with God, "and be at peace: thereby good shall come unto thee." This was the most excellent advice which Eliphaz, the Temanite, gave to his friend Job; and oh that every one had a friend, who would give the same wholesome instruction! But this exhortation, very excellent in itself, implied that Job, notwithstanding all his profession, was unacquainted with God. This was contrary to fact; hence Job, in this chapter, conscious of his integrity, avows his acquaintance with God, and expresses his holy longings for communion with Him, "Oh that I knew where I might find Him," &c. 3rd, 4th, & 5th verses. These verses show that Job was no stranger to the exercises of devotion, and that the privilege of prayer, very precious at all times, is peculiarly so in seasons of affliction: "There the righteous might dispute with Him." The word *dispute*, as generally used now, signifies to think differently; this, therefore, is not the sense in which it is used in the passage now under consideration. The righteous must not think differently from God; this is sinful—a preferring that wisdom which is finite to that which is infinite. This is a state of mind, in which we are altogether unfit to argue with God; the mind that disputes thus is odious in the eye of the Holy One. "The word *dispute* is properly applied to scholastic exercises, where questions being put, arguments are brought by the opponent, which the respondent takes away, and the moderator states between them both. This is the nature and manner of a strict dispute." But, in a more extended sense, all kinds of discoursing—reasoning about a doubtful point—is called disputing. The doubtful point

between Job and his three friends was his *sincerity* : on this Job could dispute with God, confident God would decide in his favour. Job had disputed with his three friends long enough, and without success ; therefore he now leaves them, and goes to his best Friend, whose court is always open. Happy issue, when the trials we meet with from creatures drive us to the Creator ! this is a proof they are sanctified. Unsanctified afflictions drive us *from* God—sanctified afflictions drive us *to* God. The effects which the rod have upon us should be seriously considered. The words before us set forth Job's consciousness of his integrity, the confidence he exercised in God, and the privilege of the righteous—"There the righteous might dispute with Him." The sacred spot, on which all your thoughts are now to be concentrated, is the throne of grace. Upon this throne sits the Ruler of the universe—the God of love—the Hearer of prayer. This is the glorious Being, unto whom you are about to approach ; but allow me to detain you for a few moments in order to assist you in your contemplated pleadings. Before you repair thither, *pause*—consider the holiness, omniscience, greatness of the King, to whom you are going to present your petitions. This will put a check to irreverence. Consider,

I. *The subjects upon which the righteous may dispute with God.* There are some subjects on which it would be perilous to dispute with the Sovereign Ruler of the universe. There is a line beyond which no finite intelligence should venture to go—one step beyond this is presumption. The subjects on which we must not dispute with God are such as these : The entrance of sin into the world—the doctrine of the Trinity—the Sovereignty of Divine Grace, &c., (Rom. ix. 19—23.) There are secrets connected with these subjects, which no finite mind can at present comprehend, and, perhaps, will be veiled from us, even in the full-orbed light of eternity. The Divinity gives no account of some of His matters. The subjects on which you may dispute with God, are these :—your conversion—trials—His cause in the world.

1. The righteous may dispute with God on the subject of their conversion. Conversion is a change, of the necessity of which many often hear, but the nature of which few clearly understand. This is a change which consists in the renovation of the heart and life, and is produced by the influence of the Spirit of God. (Acts xxvi. 18.) This renovation of the inner man is essential to salvation. (Matt. xviii. 3.) Then it is high time you should dispute with God on this all-important subject ; the neglect of this is madness—an undoubted proof that you are in a state of condemnation. This, however, is not only the duty of the careless sinner, but also of the professing Christian. Persons may have had convictions of sin—may be members of a Christian church—may be considered in the right road, and yet may be in a state of nature. When, therefore, we consider the bare possibility of self-deception, the awful consequences of making a mistake, the nearness of us all to the bar of God—this may well lead us to a throne of grace, to argue this matter with the omniscient God. The individual who has right apprehensions respecting the nature of this moral change—who feels its necessity, who desires to enjoy the blessing, will dispute with the Author of it on the subject. This is the way to arrive at the assurance of our conversion ; God, in answer to these earnest pleadings will give His Spirit, and this Spirit will strengthen our faith in the Saviour of sinners, increase our hatred of sin, centre our affections more on the things which

are above ; thus will the Spirit bear witness with our spirit that we are born of God. The reason so few enjoy the blessing of assurance, is, so few argue this matter with God with that earnestness which its importance demands. The soul that *deeply* feels the necessity of sound conversion to God, the possibility of self-deception, the solemnities of the final judgment---will be very earnest in prayer on this subject ; this will draw into the spirit large supplies of Divine influence ; the consequence of this will be a change so great in the inner man, that its conversion is most evident. (Rom. viii. 16.)

2. The afflictions of the righteous is another subject on which they may argue with God. "Many are the afflictions of the righteous." The cup of sorrow is often in their hands, the ingredients are very bitter, yet they must drink it. But, whilst they drink it, they may dispute with their heavenly Father respecting its cause, design, and means of deliverance. The *cause* of our afflictions is sometimes hidden from us ; when this is the case, we should seek unto God, and desire that He would inform us what His mind is in sending them. And then, having found out the cause, we shall also discover the design of the affliction. This design being seen, and an earnest concern excited that it may be accomplished, we may argue with God on the means of deliverance. The way out of an affliction is often *hid* : this should lead us to Him, who has said " And I will make darkness light," &c.

3. The righteous ought to argue with God on the subject of His cause in the world. God has a cause in the world—the cause of truth—which is destined to triumph over the territories of error. But as yet it has made small progress ; millions upon millions have not yet seen its character—felt its influence—rejoiced in its victories. Multitudes, even in this enlightened country, as it is often called, are ignorant of the first principles of the oracles of God. Those who would be convinced of the awful extent to which this ignorance prevails, should visit our villagers, and propose questions to them on the subject. The writer has done this himself, and has been pained at the replies made. Only a few weeks since, I asked an aged female in the town, in which there are three places of worship, if she knew how she was to be saved ? This was her answer : " No sir, I do not know anything about it ; I am a poor ignorant creature." These are not singular cases, but cases which often come under my own observation ; and yet how little do these facts affect us ! Surely we have not the mind that was in Christ, if the mention of these things do not lead us, not only to more prayer, but also to more vigorous effort, " that God's way may be known upon earth, His saving health among all nations." That this subject may produce its proper influence on our hearts, we ought to revolve it constantly in our minds—we should think of it in its *origin*. The Gospel is a remedy for the spiritual wants of men, provided by infinite love, wisdom, and power ; then it must be worthy of all acceptance. The Gospel should be viewed in all its unsearchable riches, as the only treasure which can enrich souls impoverished by sin ; and then it should be borne in mind, that the Gospel contains in it the seed of the new birth, which the Holy Spirit employs in the formation of the Christian character. (James. i. 18.) The Gospel thus *daily* viewed in its relation to the Father, Son, and Holy Ghost, would impress our minds more deeply with a sense of its excellence, importance, and sublime design ; this, in connection with a due consideration of the wretched condition of

millions of immortal souls, the responsible situation in which we are placed, and the deep interest which the Ruler of the universe takes in the best interest of men, would move our bowels of compassion, draw forth our benevolence, and make us more fervent in our holy pleadings. Parents! have you unconverted children? Argue this case with God. Sabbath-school teachers! are you mourning over the little success which seems to attend your labours? Argue this case with God. Christians! do you see millions of souls under the curse of a broken law—all but in hell? Argue this case with God. “*There the righteous might dispute with Him.*”

II. *The grounds on which the righteous may dispute with God.* First, this must be done on the ground of the Saviour's mediatory work. The King Eternal, who sits on the throne of grace, is the *Holy One*, and can only be approached unto through the mediation of His Holy Son, who has put away sin by the sacrifice of Himself. (John xiv. 6.) When, therefore, you argue with God on the subject of your conversion, plead the merits of His Son as the ground on which you hope for a favourable reception; that this holy pleading may be vigorous, bear in mind that the Lord Jesus is a Mediator perfect in His character, Divine in His appointment, unchangeable in His Priesthood; fix the eye of faith on Him, and success is certain. The Ruler of the universe has said of this Mediator, provided by His own wisdom, “This is my beloved Son in whom I am well pleased.” When, therefore, you argue with God, in His name you cannot be rejected—no; you shall find salvation in His blood. (Heb. x. 19—22.) The righteous may also dispute with God, on the ground of the encouragement which God has given in Scripture. The Scriptures are a revelation of His mind concerning us: here we find all His promises, invitations, and precepts. The God of hope has commanded us to unburden our minds to Him—these are His own words: “The Lord is at hand, be careful for nothing,” &c. (Phil. iv. 6.) This command implies prayer is agreeable to God—that, in answer to it, He will give all needful blessings—that He waits to be gracious. The invitations the Hearer of prayer has given us show that we are welcome to His mercy seat. When you go to His mercy seat to dispute with Him, you can say—“Lord, hast thou not invited me to come? This is thine invitation,—“Ho, every one that thirsteth come ye to the waters,” &c. (Isaiah lv.) For these waters of life, Lord, my soul thirsteth, and for them do I come to Thee, in obedience to Thy call, that now, while at Thy mercy seat, my soul may be refreshed,—such pleadings are sure to prevail. The *promises* also may be pleaded; when prostrate before the throne, you can say—“Lord, this is Thine own promise, one worthy of Thy perfections”—“Call upon Me in the day of trouble, and I will deliver thee,” &c. On the ground of this, Thine own promise, does my soul plead with Thee. “Lord, remember Thy word unto Thy servant, upon which Thou hast caused him to hope.” Such pleadings as these would please God—draw into your spirit His influences—fill you with holy joy. These remarks show the importance of an extensive acquaintance with the promises: unless we know them we cannot plead them. When we plead with God for any specific blessing—for example, the conversion of our children—the removal of affliction—the spread of the Gospel—then we should take promises to the mercy-seat suitable to this object. This would give nerve to our faith, definiteness to our petitions, and bring honour to God. This is the way in which you can lay hold of God, and leave His throne a victor. (Isaiah. lxiv. 7.)

The manifestation of the Divine perfections is a third ground on which we can dispute with God. This is the argument David used when he wrestled with the Hearer of prayer for forgiveness of sin. Methinks I see the burdened soul on his way to God; and, when the penitent gets to the throne of grace, he falls prostrate before his offended Sovereign, and pours out this prayer: "For Thy name sake, O Lord, pardon mine iniquity, for it is great." The gracious Sovereign delighted with such a prayer, in which His own glory is made the chief object of concern, raises up the poor penitent, speaking these words of life to his troubled soul: "I, even I, am He that blotteth out thy transgressions *for Mine own sake*," &c. (Isaiah xliii. 25, 26.) The penitent departs in peace. The same gracious conduct shall be evinced towards you, if you plead for the mercies desired on this ground—the *glory of God*. The conversion of souls to God—the removal of afflictions—the spread of the Gospel—these things glorify the power, love, and faithfulness of God; then make this an argument why your petitions should be granted. This sublime object is too much lost sight of in prayer: we do not sufficiently plead with God as One who is deeply interested in the success of these pleadings—hence it is that our faith is so weak, our affection so cold, our supplication so heartless. Then, to remedy this evil, do not think exclusively of your own interest in this matter, but principally of the interest which God himself has in it. The mind at this sacred season should be fixed on the manifestation of the Divine glory—this would draw strength into our holy desires, and these would return to God in earnest prayer. That which God might not do, merely to gratify us, He would do to set forth His excellencies, which is the design of all His works. Conversion—the moral renovation of a sinner's heart—is a wonderful development of Divine excellence, Oh, then, on this ground dispute with God on the subject, and He will stir up Himself and give you His blessing. These are the grounds on which all our pleadings with God are to be based, and we trust, that in secret, family, and in public prayer, you will always bear them in mind—then brighter days will dawn on you, on the church, and on the world. (Psalm lxvii.)

III. *The manner in which the righteous must dispute with God.* First, sincerity is essential. The language of God on this point, recorded in the first chapter of Isaiah, is very decided (c. 10 to 18.) The Lord our God is omniscient, His eye looks into our hidden motives, and, unless He finds the inner man upright before Him, He loathes the hypocritical sacrifice. Then, when you plead with God, fix your eye on His omniscience, holiness, and greatness, as well as on His love; this will promote inward seriousness, purity, and uprightness. The excellence of a prayer does not depend on its length, fluency, eloquence, but on the right disposition of the inner man; then give greater attention to this, and your prayers will bring richer mercies into your Christian experience. The Psalmist felt this when he penned the nineteenth psalm; he closes it thus, "Who can understand his errors?" &c. (v. 12, 13.) The result of this removal of presumptuous, or secret sins, would be the acceptance of his pleas. (v. 14.) That your holy pleadings, therefore, may be victorious, you must eschew all evil, iniquity must not be regarded in the heart. The individual who pleads with God for the spread of His Gospel, the revival of pure religion in the church, the latter-day glory, and yet is covetous, indolent, and distrustful, acts grossly inconsistent; and it is high time he should search and try his ways. The Hearer of prayer expects that our prayers and practice should be in harmony—that,

when we have prayed, "Thy kingdom come," we should subscribe liberally to this cause, and promote it by a faithful use of all the talents committed to our care. (Psalm lxvi. 18 to 20).

2. *Profound humility* well becomes us when we draw nigh in prayer to the Supreme Being. Though God is the father of His people, and it is their privilege to approach Him with boldness in this endearing relation, yet the vast disparity between the children and the parent should induce profound awe. What prayer could be more characteristic of deep humility, profound reverence, lofty conceptions of the Deity, than the prayer of Solomon at the dedication of the temple? (1 Kings viii.) The same spirit is seen in the prayers of Abraham, of Daniel, and of Jeremiah, and the spirit that was in them should be in us. "God resisteth the proud, but giveth grace unto the humble."

3. Christian wisdom should be exercised in all our pleadings with the Ruler of the universe. "What is it then?" says Paul, "I will pray with the spirit, and I will pray with the understanding also." The spirit first, then the understanding—both must go together. This exercise of wisdom in prayer respects subjects, time, and manner. First has respect to subjects. The subjects introduced into our prayers should be suitable to the occasion. For example, our prayers in the closet should be appropriate to our experience as individuals—our prayers at the domestic altar should be appropriate to our wants as a family—and our prayers in public should be regulated by the special object for which we are met. This remark, if borne in mind, and acted out, will greatly increase the interest of our prayer meetings. Suppose one individual fixes his mind on one specific object, and another on another, and so a third, and so on, this would give variety to our prayers, and *bring them within a shorter compass*. The mention of every subject in the same prayer is not necessary. Where this is nearly always done, the prayer is necessarily very long; and, if the individual has not a peculiar gift, there must be a sameness, which tries the patience of the fellow-worshippers, and makes the meeting tiresome. This subject deserves a serious consideration. There are unconverted persons often present at our prayer meetings, therefore it is important to make it as acceptable to them as possible. *Wisdom* also should be exercised in respect to *time*. This applies particularly to family worship. The *time* chosen should be not only when it is most convenient, but, likewise, when we are *best fitted* for the exercise. There are some, who have family worship so late at night, that half the worshippers are nearly asleep; how can such a service please God, or bring down His blessing? This wisdom has respect, thirdly, to *manner*. The terms used in prayer should not be too familiar—the name of the Deity should not be used too frequently—the interjection O, should be omitted, *except occasionally*, as when the heart is *filled* with holy fire, or when the words are a quotation from Scripture, or the interjection is necessary to the completeness of the sentence. Unnecessary words should be left out—this will give clearness, strength, and greater precision to our expressions. When an important prayer has been offered, it should not be recommenced, and the same petitions repeated—this wearies out the patience even of the righteous, and makes them long for the end—a state of things quite opposite to what they should be. What are termed *preaching prayers* should be avoided. The throne of grace is not the proper place to preach sermons, or to cast reflections upon inconsistent professors, or to give vent to our indignation against any worshipper—

the fire burnt on this altar must be holy fire. The too frequent repetition of the same expressions in prayer should be guarded against as much as possible—those who pay no attention to this are in danger of using these expressions, without feeling them, merely to lengthen out the prayer. But we need not enlarge—a word to the wise is enough—the exercise of good sense is all that is required. These hints are not given that any may be discouraged in public prayer, or in the way of reflection or reproof, but simply with a view to our mutual improvement. Surely all of us ought to be willing to learn—those who are not, must reckon on the disgrace always accompanying cherished ignorance. However, we hope better things of you—we believe you will rejoice in any suggestions, calculated to make our prayer meetings more interesting, effective, and acceptable to God. Many other things might be mentioned, in reference to the manner of this holy dispute with God, but these must be left to your own private meditations. May the God of all grace give you all the light, faith, love, wisdom, and zeal, you need; and may you be able to say to others, from experience—“*There the righteous might dispute with Him!*”

IV. *The issue of these holy pleadings with God.* “So should I be delivered for ever from my Judge.” The Ruler of the universe, though the God of all grace, yet is also the Judge of all His intelligent creatures. This Judge has pronounced a sentence of condemnation on all sinners; this is to be found in Galatians iii. 10, 11. But when the penitent disputes with God about his conversion—when he embraces by faith the Saviour of the world—when he yields himself to God—then the curse is removed, the criminal is acquitted, the sinner saved. (Romans viii. 1) And oh, what an unspeakable mercy to be delivered from that Judge, who is *all* knowledge, all power, all holiness. This deliverance should be ardently desired by all, for themselves, relations, the world. The hand of Justice holds in captivity millions of impenitent sinners. Oh! plead with God for their freedom. The God of justice is also the God of love—then move His hand by prayer, and He will open the prison doors, and give salvation, *complete* salvation, to the prisoners. This blessing is already enjoyed by you, my Christian friends. Oh! then, let gratitude, justice, compassion, induce you to seek the salvation of others. Happy day, when the whole of the human family shall be set free from every bond, and rejoice, as redeemed sinners, in the God of Abraham, Isaac, and Jacob. The pleadings of Israel shall continue until this blissful consummation, when prayer shall be exchanged for endless praise. “Prayer also shall be made for him continually,” &c. (Psalm lxxii.) Thus have we pointed out the subjects, grounds, manner, and issue of this holy dispute with God—let us, in conclusion, draw some additional instruction, which the passage supplies.

1. The words under consideration show the value of a throne of grace. Job, perhaps, refers to a throne of justice, where he might find an equitable decision in his favour, but let us now view the throne of grace, without which our ruin is inevitable. This is the place where we can dispute with God, unburden our oppressed minds, and find an exchange of darkness for light, sorrow for joy, sickness for health. And yet how reluctant to pray! This reluctance is sometimes so great, that we need the rod to drive us thither. This proves the depravity of our nature, and how much we need the constant exercise of Divine forbearance. Though the throne of grace is always accessible—though Infinite Love sits on the throne—though the Son

of God is the Mediator—though such rich fruit is to be gathered on this sacred spot—though the most hearty invitation is given to all—yet how backward to dispute with God! May the Spirit of God sanctify us wholly, and give us the disposition to improve this exalted privilege to the full extent. The throne of grace has been highly prized by the righteous in all ages, and oh, that it were more highly prized by us. That this privilege is undervalued by thousands is evident, from the few family altars which are to be found, and from the few persons who attend our prayer meetings. The minister sows the good seed on the Sabbath, then the rain of God's Spirit is needed to make it take root and grow; but, alas! how few meet together on the week evening to plead with God for these spiritual showers. This is the reason so little good is done on the Sabbath by means of the Gospel:—the hearts of sinners are so hard, that the Gospel seed cannot get an entrance into them until the Holy Spirit softens them; but God has not promised this influence to those who never seek it. True, God may sometimes be found of those who seek Him not, but the sovereign acts of God are no rule for our conduct: our conduct is to be regulated by His revealed will. Now the revealed will of God on this point is—"Ask, and ye shall receive,"—hence, those who neglect these means of Divine appointment ought not to expect to reach the end. God has appointed means, and we see from observation that He honours them. Where prayer meetings are well attended, we generally find many additions to the church—that conversions are frequent—that the people of God are one in affection, sympathy, and zeal. Then, seeing the throne of grace is a place so fraught with blessing, let us often visit it. Prayer is the best antidote for all our doubts, declensions, and trials. "*There the righteous might dispute with Him.*"

2. The boldness which conscious integrity gives us with the Hearer of prayer. The three friends of Job had charged him with hypocrisy; but he knew he was innocent of this, hence he could appeal with confidence even to the omniscient God, and was sure he would be acquitted. Hypocrites do not feel thus happy in committing their cause to Him, whose eye pierces the thickest veil. Job was not free from the existence of sin, yet he was free from all allowed sin—this made him bold in the Divine presence. And if you possess the same conscious integrity, this will yield you like satisfaction of mind. (1 John iii. 19—22.)

3. The amazing condescension of the Supreme Being. The righteous may not only present their case to God, but are even allowed to argue it with Him. Of this we have an instance in the case of Abraham, when he interceded for Sodom and Gomorrah. This is an amazing manifestation of Divine condescension, and the consideration of it should excite the warmest gratitude.

4. The Christian is never without a friend. Job was brought very low at this time; even his three friends were miserable comforters; yet he was not without a friend. The Ruler of the universe was on his side, and this rejoiced his spirit. "*There the righteous,*" &c.

5. The misery of the lost. The lost have no place where they can argue with God: their situation is described in the first chapter of Proverbs. Then, lest you drop into this place of torment, go to the mercy-seat—plead with God for your salvation—make haste in this matter—neglect it until to-morrow and the great gulph may separate you from heaven for ever. The rich man prayed, but it was in hell, hence his prayer was not answered. (Luke xvi. 23—31.) Those who would have

their prayers answered must pray, not in hell, but on earth. "Turn ye, therefore, to this Strong Hold, ye prisoners of hope."

WHITFIELD AND THE SOLEMN LEAGUE AND COVENANT.

THE impetuous and incessant movements of Whitfield's life appear, throughout, to have been governed by a marvellous simplicity of purpose. He organised no system. He was little solicitous to collect and discipline a band of auxiliaries and followers. He went forth on an almost solitary career errant of spiritual chivalry. He saw before him a frightful mass of vice, brutality, and ungodliness; and he sallied out upon a warfare against it, with the might of his own single arm; that arm, as he profoundly believed, being nerved for the conflict by the might of the living God. He entered into no historical or philosophical speculations, relative to the process by which all the evil he beheld had been heaped up. He cast forward no looks of anxious foresight to the exigencies of the future. The past was beyond human power. The future might be fitly trusted to the providence of the Almighty. The present was his sphere, not only of action, but of thought. The portentous mischiefs of the time perpetually stared him in the face, and he resolved to grapple with the monsters. This, with him, was the one thing needful. His heart was tender and benevolent. His temperament was full of fire. He became gradually conscious of a commanding influence over assembled multitudes. And, thus accomplished, he was prepared for an assault upon the gates of hell itself. His own deliverance was, in his judgment, little less than a stupendous miracle. We have seen that he could discern, in his own nature, nothing but a fitness to be damned; and yet he found himself almost on a sudden, in possession of the peace which passeth understanding. He has repeatedly affirmed that, by natural constitution he was an abject coward; and yet, in the cause of God, he felt himself, if we may so express it, quite *saturated* with courage; thoroughly instinct with the fortitude which bids defiance to the embattled hosts of darkness. Why then should not the same Potentate, who had plucked the sinner from the burning, and ordained strength out of the mouth of one who was timid as a child—why should not he convert the *reed shaken by the wind* into a mighty weapon, keener than a two-edged sword? The mercies he had experienced himself, he was impatient to see extended to others; and not only so, but to be honoured as the channel of that communication. Freely he had received, and freely he was resolved to give. This was the overpowering impulse which seems to have sent him forth to the streets and lanes, to the highways and the hedges; and, to him, that impulse was as a call from heaven. In comparison with this, what were the authority, the discipline, the canons of a church? Or what was the glory of being immortalised as the founder of a sect? His was a roving commission for the salvation of human souls: a work which spurns at the thought of parties, or monopolies. In his own estimation *he* was the truest of all *Catholics*; for his ambition to seek and save that which was lost, knew no limits save those of the habitable world. And, in this spirit it was, that he passed his life in compassing both sea and land. That this was the general tenor of his feelings and his meditations, appears clearly enough from his conference at Edinburgh with the Associate Presbytery of Seceders, in 1741; of which he himself has left us a most interesting account. These men, we are told, were exceedingly desirous to have

Whitfield all to themselves. They even refused to hear him preach, unless he would agree to join exclusively with them. In furtherance of their views, they were for proceeding to set him right about the matter of church government, and the solemn league and covenant. He replied that they might save themselves that trouble, for he had no scruples about the matter; and as for preaching about the Solemn League and Covenant, it formed no part of his plan. When they reminded him that he was born and bred in England, which had revolted most with respect to church government, and that, therefore, he could not possibly be acquainted with the subject in debate;—he said that he had never made the Solemn League and Covenant the object of his study, being too busy about matters which he judged to be of far greater importance. In vain was it urged that every pin of the Tabernacle is precious. The effect of this allegation, upon the mind of Whitfield was like that of the thistle down against the tempest. He said, that in every building, there were *outside* and *inside* workmen; that the latter, at present, was his province; that if they thought themselves called to the former, they might proceed in their own way, and he should proceed in his. He then asked them, seriously, what they would have him do? The answer was, that he was not desired to subscribe immediately to the Solemn League and Covenant, but to preach only for *them*, till he had further light; and the reason given for this demand was, that “they were the Lord’s people.” The reply of Whitfield to this opens a distinct apocalypse of his mind. He asked, whether there were no other Lord’s people but themselves? and, supposing all others were the devil’s people, they certainly had more need to be preached to; and, therefore, he was the more determined to go out into the highways and hedges; and that if the Pope himself would lend him his pulpit, he would gladly proclaim the righteousness of Jesus Christ therein. The consequence of all this was an open breach with the Associate Presbytery; and the triumphant admission of Whitfield to the pulpits of the kirk. “He forgot equally,” says Mr. Philip, “the joy of the kirk, and the mortification of the chapel, in seeking the triumphs of the cross.” While churchmen were pluming themselves upon their gain; and seceders trying to despise their loss, he was singing with Paul, ‘Now, thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest, by us, the savour of His knowledge, in every place.’ ”—*British Critic*, No. 46.

CATHEDRALS.

It is to the high and exalted feelings which have been engendered by Christianity that we owe those beautiful and splendid edifices the cathedrals of Europe, which are suspended over our cities, and are the visible types of our religion, resembling it at once by their vastness and simplicity of design, and their minuteness and complexity of detail. How grand are the effects of that brilliant variety of colours displayed in their casements; through whose variegated panes the radiance of the sun produces a bright assemblage of rubies, emeralds, and starry wheels, which appear to revolve like those of the car of Elijah. In these majestic temples of the fourteenth century, the mind of man finds space to dilate itself: and in contemplating the lofty nave, his thoughts soar upwards and ascend to heaven. Where are there to be found structures of similar character, and so fitted for devotion, among the master-pieces of antiquity. These churches with their low pillars, secluded isles, and dark masses of stone, have an air of mystery, grandeur, and solemnity, which is vainly sought for in the finest edifices of more modern eras.

UNPUBLISHED LETTERS OF THE REV. JOHN NEWTON.

(*Addressed to the Rev. Thomas Robinson, late Vicar of St. Mary's, Leicester.*)

V.

MY DEAR FRIEND,—It is as you say. We love each other; we would gladly meet or write often, but our Lord, to whom we both belong, has appointed us different situations and business of His, which sometimes leaves us but little leisure to gratify our private personal inclinations. I feel that neither time, nor absence, nor silence weaken my affection for you; and I simply and readily believe, that your kindness for me is not lessened by my not seeing you, and not often writing. However, if I mistake not, I had the last word, till this letter by Mrs. Buxton brought me again in your debt. When it came, I was at Southampton. Mrs. Newton went the beginning of August with our dear sick Eliza, of whom I suppose you have heard. I could not follow her till the 6th instant. I spent a few pleasant days there, and we all came home on the 16th; then I found your letter. Thank you for it. Our child is very poorly; but the Lord does all things well, and will, I trust do well by her. May He give us grace to praise Him for our many mercies, and submission to His will under all trials!

I finished preaching on the ORATORIO in July; and all the time I can save is employed in preparing for the press. There will be fifty sermons, of which I have transcribed thirty-three. If I can get the other seventeen done in the course of the winter, so as to publish about Easter, it will be as much as I can expect. For sometimes I can scarcely write a page in a week—sometimes I can, in the same space, write two sermons, just as necessary affairs will permit. I have likewise the idea of a preface, which will be of some length; but I think the whole will be comprised in two moderate volumes. I am glad to hear that you will have a curate on your own account, as I have often feared you would be overdone. And I am glad likewise for myself, as it will make your coming to London more probable. My heart, house, and pulpit, will throw their doors wide open to you. You will let me know when you are coming, a little while beforehand. I shall be glad to introduce you to our Eclectic Society, which cannot be unless you are proposed at previous meeting.

Leicester is likely to be quite out of my reach. I keep no curate, supplies are difficult, travelling very expensive, if Mrs Newton and I go together, and we do not like to be separate, without an evident need for it. Time was—but time flies. I am now growing oldish, and it does not quite suit me to scamper much about, and my station and service here is such, that I cannot with satisfaction to my mind, be often from the spot, where like a centinel I am placed. I have not been at Olney these two years. Our dear child was sent to the salt water by the physicians, and this determined our route. Leicester is a place to which my inclination would often travel with wings; but we must yield to the calls of duty; and the leadings of our Lord's providence. While the cloud rests, I wish to remain still—when the cloud moves I wish to follow its motion, for I do not like the thought of travelling in such a wilderness as this world without a guide: lest if I attempt to make a path for myself, I should miss my way, and wander into thickets of unknown consequences. I thank you for your little essay on preaching. You have stated the point with clearness and candour. Something may be said on both sides; but I think the most for extempore, supposing the provisos

you mention, and avoiding what you would guard against. What we say is usually plainer, warmer, and more pointed than what we read—but the great fault is when we would make other people wear our shoes, without considering the size and shape of their feet. Let not him that *speakeeth* despise him that *readeth*; and let not him that *readeth*, judge him that *speakeeth*. Let each use his liberty, and allow to his brother the liberty which he claims for himself.

We join in our love to you and Mrs. Robinson. The Lord bless you and your children. My love is with all who love the Lord *with you*. Our particular friends you will salute as usual in our name.—I am indeed, yours affectionately

Sept. 20, 1785.

JOHN NEWTON.

VI.

MY DEAR FRIEND,—Congratulate me on the good news I received yesterday, namely, that Mr. Robinson, of Leicester, is expected either to set out from thence, or to arrive here, the 24th instant. May the Lord make his journey safe, his visit comfortable to himself, pleasant and profitable to me and to many!

I think you would like to visit our Eclectic Society. Somebody told me that you had said so much. Our next meeting will be on the identical 24th instant; when I shall be glad to ask leave to introduce you among us on the subsequent meeting—December 8. But a fundamental statute of our Commonwealth will not allow my petition to be heard, much less granted (though we all much wish for your company), unless I can say, that I offer it by your express desire. If therefore you mean to favour us, you will please to favour me with a line before you come up.

Our long and intimate acquaintance warrant me, I presume, to hope that you will give the first preference to my pulpit. I therefore claim you for Sunday, the 30th, in the forenoon. I shall be glad likewise to hear you there on Wednesday, the 26th. But if both should not be convenient, or should be too much for me to ask, I would rather have you on Sunday.

I need not tell you, that we are under much suspense and anxiety for the welfare of our good king (Geo. III). The reports of his death were so strong a few days since, that we were almost forced to believe it. But through mercy he is still living. Much prayer has been made for him; and as prayer has been thus far answered, we are encouraged to hope for his recovery. I care not who thinks the case almost desperate, if the Lord God vouchsafes to hearken to the prayers of his people, “for to Him belong the issues from death.” But we are shortsighted creatures; and therefore it becomes us to temper our petitions and desires with that thought, “nevertheless, not as I will, but as Thou wilt.”

Our love to Mrs. Robinson and all friends. Tell her we shall not be wanting to pray, that a blessing may rest upon her, upon your family and people, and that you may be restored to her and to them, in peace, at His good time.—I am sincerely, your affectionate and obliged friend and brother,

6, Coleman St. Buildings.

JOHN NEWTON.

November 13, 1788.

Review of Books.

JOURNAL OF A RESIDENCE IN SCOTLAND, AND (OF A) TOUR THROUGH ENGLAND, FRANCE, GERMANY, SWITZERLAND, AND ITALY; WITH A MEMOIR OF THE AUTHOR, AND EXTRACTS FROM HIS RELIGIOUS PAPERS. Compiled from the Manuscripts of the late HENRY B. MACLELLAN. (Continued from page 155).

Boston: Allen and Ticknor.
London: Hodson, Fleet Street.

IN our former notice of this work, we accompanied our author in two or three of his interviews with Dr. Chalmers. He repeated his visits, as we then mentioned, on several subsequent occasions; and the pleasure we derived from their former conversations, inclines us to listen again. The following relates to Butler's celebrated treatise on the "Analogy of Religion, Natural and Revealed;" which is much used in our own Universities, and much more in those of America.

"Took breakfast at nine with Dr. Chalmers. Two other gentlemen [were] present, [and were] conversing on Butler as I entered. Dr. C. remarked,—'I am told Butler was thirty years composing his Analogy. That is the way, gentlemen, to be great. Concentration of mind to one object, leaves a durable monument, against which time makes his shocks in vain.' I remarked, that I was convinced of the force of his observation; that Gray by devoting eleven years to his 'Elegy,' had established a character for all ages; that certain of the Latin poets had immortalized themselves by the genius stamped on a single ode or satire; [and the same] more especially among the Greeks; [and that] indeed, if of Athens there had but one ruin remained, and that had been the Parthenon; and of Greece but one poem—that of Homer, Athens and Greece would have lived forever. At breakfast we talked of reform, English establishments, American literature, and literary men. The Doctor is hardly a half-way reformer. He thinks reform is necessary, but that it should first be principally in education, and that the bands should be moderately and gradually loosed. On [the subject of] establishments he, of course, took pretty high ground, allowing that great abuses existed, but insisting that they were much exaggerated, especially as respected tithing and salaries, which would apply to the Scottish clergy as well as to the English. If lawyers or [other] laymen had been in their places, four times as much would have been raised."

A little farther on, in an excellent letter on the state of religion in Scotland, written by Mr. Maclellan to his friends, we have some further remarks on this subject.

"Among the champions of establishments,—and he certainly is an honest and a great one,—standing prominent in the first rank, is Dr. Chalmers. The whole weight of his genius he has put forth on this subject, which he certainly manages in a most magnificent, and, to many, a most convincing manner. He certainly has aimed, and continues most strenuously to aim, at the overthrow of many of its evils; and in his lectures to the young men who are to hold its parishes [he endeavours] to impregnate the machinery, not only with the proper energies, but with the proper spirit. He and some kindred minds, together with some other causes, give a much greater degree of warmth to religion in Scotland than would at first be supposed."

These "other causes" are dwelt upon in other parts of the letter; and the "conclusion" at which, with admirable nationality, he arrives, is that he and his friends should "esteem themselves most happy that they live in America."

In the following passage, Ireland and Dr. Butler are again brought into view.

"Breakfasted with Dr. Chalmers. Found a few other gentlemen there, among whom was Mr. C, a gentleman of the church, who has been a missionary in Ireland. He is esteemed quite an enthusiast; and perhaps there is ground for it. He is for sending a vast body of missionaries through the land, to gain the affection and confidence of the people, and thus lead them to listen to the Gospel, and decide for themselves. The Doctor spoke of Butler again, in terms of admiration. I remarked that we employed it [his work] in our literary institutions as a text book. I then spoke of his [Dr. Chalmers's] views of the use to be made of the arguments (of Butler) as he had stated them in the lecture-room, as being, in my opinion, very striking and just, making men the pillars to support the vestibule; or, like the grand gateway and stern arches leading up to an impregnable citadel, impressing and overawing the mind, and preparing it to look on bulwarks more massive and defensible."

We can answer for Dr. Chalmers's "views" being "just and striking," but we protest against Mr. Maclellan's ver-

sion of them. Indeed we find ourselves quite bewildered by the inflated pompousness of this high-sounding passage; and if he inflicted it on the Doctor, we are quite sure the latter understood as little of it as ourselves; and after a good-natured nod, and a "just so!" made his escape to some other subject. We suspect a misprint in the nonsensical passage about the *men* in the *vestibule*. They might do very well in an Egyptian temple, but are sadly out of place in Dr. Butler's "Analogy." It should probably be,—“making *them* the pillars;”—that is, the analogical arguments of Butler, which Dr. Chalmers regards not as adding anything of a positive nature to the Christian argument, but as being of essential service in clearing away objections. With this clue, our readers will probably be able to detect a vein of meaning running through the above paragraph, notwithstanding its manifold mystifications.”

We are next taken to the University; and are admitted into the Divinity Hall.

“Attended classes. Dr. Chalmers was peculiarly eloquent this forenoon. Never have I *seen* [*heard*] him more so. He was on the doctrine of Necessity; and passed a very beautiful eulogium on Jonathan Edwards, the great champion of the system. [This lecture formed one of five on Predestination, which have lately been given to the world, in a separate form, by our publisher, Mr. Robeson.] As the day was clear, I determined to scale the rocky heights of Arthur's Seat. On my way I passed the house of Jeannie Deans; a little piece of which I bore off, as a token of my visit, as well as some grass growing under the window. The house is small, built of stone and mortar. At one side, connected with it, are a few other houses, of a similar kind. It commands a fine view of the king's park, Salisbury crags, and Arthur's seat.” (On another occasion he thus mentions the house of this celebrated heroine of Walter Scott's “Heart of Mid Lothian.”) “In returning, we passed by Jeannie Deans's house, on St. Leonard's, which almost filled my eyes with tears.”

In another place we have an allusion to some other localities, rendered famous by the same fascinating work.

“The day was so pleasant, that though our walk had already been long, we decided to visit [*on visiting*] Muschul's Cairn and Anthony's Chapel, before our return. These, as everybody knows who has read

the ‘Heart of Mid Lothian,’ are situated on the northern side of Salisbury Craigs. Nothing can be more solitary than their situation on the wild hill-side, with savage rocks and lonely dells around. The bare and heavy walls of the shattered chapel, with the blue heavens seen on either side through its unprotected windows, or shivered wall; the ruins that *lay* (*lie*) around; and the dark and silent hills that shut it in, all unite to yield a very striking contrast to the beautiful and active city from which you have just come.”

Now for a literary feast.

“In company with Mr Boyd, [an intelligent countryman of our author's, but with much less *prate* about him] I breakfasted with Dr. Chalmers. Fortunately we found the Doctor and his family alone. He was reading, as we entered, a new work by the talented author of the ‘Natural History of Enthusiasm,’ called ‘Saturday Evening;’ of which he spoke in terms of the highest admiration, warmly recommending us to read it. [Dr Chalmers's opinion of these and other works, by the same author, will be found at large in No 604 of the “Pulpit.”] The Doctor was particularly bland and eloquent. He conversed upon the present religious state of America, and his earnest desire to visit it; both to behold its splendid scenery, and to obtain a statistical account of its prosperity without an Establishment. He spoke also upon the propriety of endowing the literary institutions of our country [America] more liberally; and securing them in some way to real talent—not that learning was not in itself respectable; but because the weight of an overbearing wealth, and a degraded public sentiment, bore down unsustained learning from its proper elevation; and so much was this the case, that it could but ill keep its ground, unless it was fortified by some subsidiary means. It might be a *lamented* necessity, but it certainly *was* a necessity. In speaking of some of his prefaces to various works [in Collins's ‘Series of Christian Authors’] we earnestly recommended him to publish an edition of Butler with one, as a most desirable thing, especially in America, where it was very generally read. As I walked with Doctor to the university, he gave me some idea of his views of inspiration. He thinks, that under a guarding superintendence, the writers were left, at least in [some] places, to select their own language; and that so interwoven is the direct supernatural influence with the natural, that we cannot make a distinction.”

The meaning of this is, that we can-

not point out what passages are due to the natural powers of the sacred writers and what to the supernatural influence brought to bear upon them!—the opinion of Dr. Chalmers (as stated and amplified in No. 731 of the "Pulpit,") being that all the words of Scripture were either *prompted* or *permitted* by the Holy Ghost—that where they were prompted, they were *therefore* the best; and that where they were permitted, it was *because* they were the best. The next time we went to breakfast, the Doctor was out.

"Breakfasted with Mrs. Chalmers and her daughters. Sat an hour or two at the breakfast-table, talking about emancipation, and colonization, and slaves in general. She gave me her husband's view of one of the means to be used in procuring the freedom of these suffering creatures. Let societies and benevolent individuals purchase an additional day from their masters for the slave; who, laying up the profits of this day's work, will himself be able to purchase another, and at length gain his entire freedom."

This conversation took place before the late Emancipation Act was passed. It is now upwards of twenty years since Dr. Chalmers published his plan for the abolition of slavery—it was rejected on very proper grounds. First, that it made the slave pay for his own freedom—and, secondly, that it required too long a time. But it cannot but give rise to melancholy feelings, when we reflect, that if the plan had then been adopted, every industrious slave would long ere this have been free; so that praiseworthy feelings of justice to him, have had the unfortunate effect of prolonging his servitude: and in a majority of those who were then at an adult age, of condemning them to slavery for life.

At length our author had the pleasure of hearing the great man preach.

"In the afternoon, understanding that Dr. Chalmers was to preach at St. George's Church, Mr. H. and myself proceeded thither. We found a large crowd waiting in the ante-rooms and porch, while the regular sitters were taking their places, which is always customary at this, and some of the first churches. At length, with a strong but noiseless rush, we were borne into the aisles. The sermon was a most excellent one on prayer meetings. [Reported in No. 491 of the "Pulpit."] The objections recently urged against prayer, and as a consequence against fasting—

an argument derived from the regularity of nature's sequencies—were met by showing that this chain of causes and effects rises up far above our ken, until it reaches the throne of God. A certain unchanging region God has established for prudence and philosophy to walk in: but above this he moves, and thus moves all, and governs all, and becomes the Arbiter of every event of life—the Hearer and Answerer of prayer. The argument was a most triumphant one, and there were some beautiful touches in the discourse."

Before we leave Edinburgh, let us call on Mr. Wilson, professor of moral philosophy in the university, and editor of "Blackwood's Magazine." We can add our personal testimony to that of our author as to his affability.

"Called on Professor Wilson. Was ushered into his study: where, among a chaotic mass of books and papers, I found him reclining in an easy elbow chair. On ordinary occasions, he appears careless enough, but never did mortal appear more so than then. His room was but the counterpart of himself—books, chairs, papers, and manuscripts, all in the oddest combination. In alluding to Bryant, whose works he had just received from Washington Irving (who has republished them with a beautiful preface), he remarked, 'I have just been reading Mr. B's poems, and I must reclaim the opinion I pronounced a day or two since, respecting him. I had then only just looked at them: I have since read the volume with great pleasure. He is, however, a different man from what I had thought. I expected much imagination, and less taste: but I find him very *refined* in his imaginations, and very *classical* in his taste. I wish I could get hold of more American authors. I have just received two volumes of American poetry by Samuel Kettell, which I am looking over, and have found some very pretty matter in them. I wish I could learn more about American poets. I have seen some of Bryant's; a little of Percival's, a long time since; and a pretty little work of Pierpont's 'Airs of Palestine.' I mentioned to him among others, Mrs. Sigourney. 'O yes! I remember; I received a very good little volume from her; but lost her direction, and never could find it again.'"

I spoke of Willock, Hallis, and some others. He told me he intended to obtain, if he could, a number of the American poets; and should notice them in 'Blackwood.' We then conversed about American scenery. He expressed a strong desire to

visit it—to travel on its rivers, and to explore its forests. He had so long written upon English scenery, that there was nothing new for his mind to enjoy—everything had lost its freshness, and nothing would give him greater delight than to move among new objects, that he might have the luxury of new thoughts. While there his daughter came in; a dark-eyed, black-haired little miss, of about fifteen, to hand a letter and say—‘Pa, is there any answer?’ and passed away like a dream. After considerable more conversation on American characters—Webster, Everett, and one or two others, I departed. As I went through the entry, I noticed a fishing-rod in the corner, which quite reminded me of ‘Blackwood.’”

After visiting Abbotsford, Mr. Maclellan set off for London; of which, as well as of Paris, and Rome, and the many celebrated persons and places he visited, he gives a very interesting account; but we must be sparing in our extracts. We were much pleased with the following picture of domestic piety, in the family of the Rev. Daniel Wilson; who had then been recently appointed to the bishopric of Calcutta.

“Breakfasted with the Lord Bishop of Calcutta. Found a farewell party of about twenty ladies and gentlemen. Soon after I entered, a chapter was read, and the Bishop read his remarks upon it from his note-book as he proceeded. They breathed a very humble and scriptural spirit. After this he made a most excellent prayer. It was minute and specific, touching every thing very closely, and bringing them, [the persons present, we presume] directly up for the Divine blessing, and notice, and favour.”

We now come to his interview with one of the most celebrated literary men of our time—a man noted for powers of conversation altogether unrivalled.

“Walked to Highgate to call on Mr. Coleridge. I was ushered into the parlour, while the girl carried up my letter to his room. She presently returned, and observed that her master was very poorly, but would be happy to see me, if I would walk up to his room, which I gladly did. He is short in stature, and appeared to be careless in his dress. I was impressed with the strength of his expressions, his venerable white locks, and his trembling frame. He remarked that he had, for some time past, suffered much bodily anguish. For thirteen months, seventeen hours every day had he walked up and down his chamber. I inquired whether his mental powers were affected by such intense suffering.

‘Not at all,’ said he, ‘my body and my head appear to hold no communion. The pain of my body, blessed be God, never reaches my mind.’ After some further conversation, and some inquiries respecting Dr. Chalmers, he remarked—‘The Doctor must have suffered exceedingly at the strange conduct of our once dear brother-labourer in Christ, Mr. Irving. Never can I describe how much it has wrung my bosom. I had watched with astonishment and admiration the wonderful and rapid development of his powers. Never was such an astonishing advance of intellect as between his first and second volumes of sermons—the first full of Gallicisms, and Scolicisms, and all other *cisms*: the second discovering all the elegance and power of the best writers of the Elizabethan age. And then so sudden a fall, when his mighty energies made him so terrible to sinners!’ Of the celebrated Puffendorf, he said, ‘His mind is like some mighty volcano, red with flame, and dark with tossing clouds of smoke, through which the lightnings play and glare most awfully.’ Speaking of the state of the different classes of England, he remarked, ‘We are in a dreadful state! Care, like a foul hag, sits on us all. One class presses with iron foot upon the wounded heads beneath, all struggle for a worthless supremacy, and all, in their endeavours to rise to it are shackled by their expenses. Happy, happy are you, to hold your birth-right in a country where things are different! You, at least at present, are [not we presume] in a transition state. God grant it may ever be so! Sir, things have come to a dreadful pass with us! we need most deeply a reform; but not the horrid reform which I fear we shall have. Things must alter. The upper classes of England have made the lower orders *things*, and the people in breaking from this unnatural state, will break from duties also.’”

“Of all the men whom I have ever met, the most wonderful in conversational powers is Mr. Coleridge, in whose company I spent much time. With all his talent and poetry, he is a humble and devout follower of the blessed Jesus, even as ‘Christ crucified.’ I wish I had room for some of his conversation. When I bade him a last farewell, he was in bed, in great bodily suffering, but with great mental vigour, and feeling a humble resignation to the will of his Heavenly Father. Before I left him, he said—‘I wish, before you go, to give you some little memento to call up the hours we have passed together.’ He requested me to hand him a book from his bookcase, with pen and ink. Then, sitting up in bed, he wrote a

few lines and his name—kindly and most undeservedly expressing the pleasure he had had in my company. He will not live long, I fear; but his name and memory will be dearer to the ages to come than to the present.”

Coleridge is so naturally associated with Wordsworth and Southey, that we must here give our author's interview with the two latter, though it took place about a twelve month subsequently:

“Visited Mr. Southey, at Derwentwater. I had scarcely touched the bell, when Mr. Southey himself came to the door, and ushered me into the library. Mr. Wordsworth and his son were there. Mr. S. took me by the hand, and put into it the little piece of poetry, which he had promised me the night before. Mr. W. then said: you are from Boston. You know some of my friends there—Professor T—r, &c. ‘Yes,’ said Mr. S., ‘We’re well acquainted with Boston; but we’ll not fly there in the revolution. No, we’ll stand by the interests of our country to the last!’ ‘I hope, however,’ said I, ‘your prospects are not so dark as to demand that alternative—to fight or fly. Is there not sufficient conservative spirit abroad?’ ‘I hope so,’ said Mr. Wordsworth; but could things be worse than they are? See the present ministry—reckless of everything—pushing every thing to a crisis! Men *without principle*, at war with Lords, Commons, rights of property; in short, with everything that conflicts with their own interest?”—*Southey*. ‘Rather acting with sustained *bad principles*. Wordsworth, ‘Do you know, by the way, Professor Mc.—, of New York?’—*Maclellan*. ‘By reputation only. He has high respect with us.’—*Southey*. ‘Decidedly so.’—*Wordsworth*. ‘Yes I hold him in high esteem. His political opinions are most valuable. I have scarce ever met with a person whose views were so judicious and sagacious. I had much conversation with him. He understands the policy of England well. He wrote me a very interesting letter before he sailed, in which he spoke of the condition of England, and his own happy county.’—*Southey*. ‘Ah, but the elements of disorganization are not at work here alone. The spirit of democracy, I fear, will at length run to its worst, and most unmanageable form with you.’—*Maclellan*. ‘Perhaps so. The elements of evil are fast accumulating in the west. The vagrants of continental Europe are fixing themselves there; the venturous, the wild, and the profligate of the east are pouring into those forests; people are

rapidly accumulating there, without the kindly influences of religion and education; long lines of forest are laid prostrate, and these rude elements are gradually settling into thicker masses. When time has compacted these fierce materials more closely, if all does not redden into fire, and blaze into a volcano, it will be because religion and intelligence have reached every hamlet, to diffuse their blessed harmony.’—*Wordsworth*. ‘Under any circumstances, I think you must divide. The country is so wide, and has not external foes to force it to a centre. There never was a country without enemies, that did not break into parts. It was so with Rome. We also shall loose our colonies; and Ireland, perhaps, will be dismembered from us; but I think we shall maintain our dignity better than ever, when our affairs are few with the world, and we stand in our own power and dignity.’—*Southey*. ‘Yes; nor do I think you [Maclellan] will be the worse for it; your country is so wide.’ *Maclellan*. ‘I trust that dismemberment, if it come at all, will not come for many years. At present, notwithstanding the affairs of South Carolina, the feeling is strongly against it. The individual restraints are few; yet I conceive there are many influences which will bind society to order in their present condition, for a period, at least. Yet, if the change you speak of should occur, it would be a division of the country into three parts, with the same government as at present, certainly in two of them. But I should rather fear, from the turbulence of an ungovernable democracy (if it ever comes to that fearful height) the rise of an unflinching, cruel, but wily despotism; and then, perhaps, a series of anarchies, terminating in a government something like the present, adapted to the contingencies of things.’ We conversed also on the poor laws, and had a long conversation on the present state of England; on the downward tendencies of present changes, and on the power of conservative principles, if brought out.”

After his continental tour, our author returned for another winter to Edinburgh; and immediately resumed his literary breakfasts and dinners. Witness the following:

“Dined with Dr. Chalmers. It was St. Patrick's day, and his own birth-day. The company, therefore, was mainly composed of Irish students, at least at dinner. [The hospitable Doctor invites all the Irish students in his class, to dinner, on St. Patrick's day.] The table was well spread; no spirit was introduced; and but little wine used. There was a

'Scotch haggis' on the table, which was the subject of much merriment. It was partly concealed in a napkin; 'too much swaddled,' as the Doctor observed. He wished to see it in its native beauty, 'its sonsie face unbid;' and he quoted Burns's song to this 'prince of the pudding race.' In the evening several other gentlemen and ladies came in. Some of the gentlemen were called upon for Irish songs. They certainly appeared rather ill, timid, and singular, as coming from theological students. Indeed, after one, there was an awful pause, and the better part of the students certainly looked very ill at ease. A gentleman beside me remarked, —'Don't you think those are very strange songs?' 'Very singular taste,' said I. "Quite a mixture of the mirth and savageness of the people, it strikes me." I had afterwards some conversation with Dr. Chalmers on Foster [author of the celebrated 'Essays on Decision of Character']. 'Do you not think, sir,' said I, 'that his style combines much that is philosophically accurate, with not a little of mystical grandeur?' 'Quite so,' replied the Doctor; 'the excellence of the first belongs to the finish of his mind; the fault, if it be a fault, of the last, belongs to the deficiency of our language!'"

"At Dr. Chalmers's. The Doctor cannot conceive how a country can do without an established church. On this subject, which is at present the great matter of debate and controversy, we have to keep clear of each other. The Doctor expressed himself strongly on the importance of "fellowships" in the Scotch universities, when well bestowed; and mentioned the laughable nature of some of those in the universities of England; the warden of Cambridge, for instance, has his coach and four, 'with butter, and bread, and beer, to his full,' and nothing to do. 'Now,' said the Doctor, 'I would have the fellowships well guarded; so that they should fall to men of genius and acquirement. They would place such men on an easy and respectable vantage ground; where they could exercise their abilities, without being hampered with professional duties. I would have them fixed in a happy retirement, where there literary labours, in the course most peculiar to their genius should be uninterrupted! He illustrated his views by a reference to Adam Smith. He was rewarded. But how? He was set to work his weary pen over the common concerns of custom-house clerkship. Thus his talents were frittered away, and the splendid work which he had proposed to perform was lost to the world for ever!'"

But "farewell, a word that has been,

and that must be," was spoken at last; and the following passage, written on board the vessel which conveyed our author from Scotland, will form an appropriate close to the foregoing interesting series of conversations.

"Often, often will the recollection of Edinburgh, be recalled, with a thousand pleasant remembrances! I can never forget the kindness of Dr. Chalmers, when, after breakfasting with me, he bade me the last affectionate farewell, thanking me for a little note of kindness I had written to him as a testimony of my gratitude and esteem. Nor can I forget the sense of unworthiness which overpowered my mind when his last benediction was spoken over me—'God bless you! God bless you!' A hundred interesting friendships are now for ever terminated, except in memory; the interchange of language, and courtesies, and smiles, has ceased; and my heart feels all the bitter loneliness of separation!"

Having found so much to interest us in this volume, we regret we cannot speak in terms of unmingled commendation. The style is not such as we should have expected from a theological student, who had spent all his life in literary pursuits. It is involved and turgid; often not very clear, and sometimes not very correct. We have taken the liberty, as we went along, to notice such alterations (some of them placed within brackets) as seemed requisite to smooth the way for our readers. Nor has the printer performed his task to our entire satisfaction. There is some confusion in the dates. Thus, at page five, 1832 is misprinted for 1833; and at page sixty-four, 1833 for 1832. Two or three of the errata marked in the table are not to be found in the places indicated. The title is very ill arranged, and is printed in capitals of too small a size. The type is good, but the paper is of very indifferent colour. Altogether, the getting up of the volume is such as would not do for a London publisher.

THE GOSPELS HARMONIZED, WITH NOTES, EXPLANATORY, EXPERIMENTAL, AND PRACTICAL, forming a complete Commentary on the Four Evangelists. Chiefly by ADAM CLARKE, L.L.D. arranged from the best authorities, by SAMUEL DUNN, with a map and portrait. 8vo. p.p. 518.

London:—Simpkin, Mason, and Tegg.

We have every reason to believe that this volume is destined to become a

favourite with Christians of all denominations, and we are glad to find that its sale has already exceeded the first thousand. The Harmony has been arranged from the best authorities—such as Macknight, Lightfoot, Doddridge, Greswell, and Townsend—and all the events of the Evangelical History are given in their Chronological order. The Notes and reflections have been selected from the writings of about seventy Divines; but chiefly from the valuable Commentary of the late Dr. Adam Clarke, who considered that his Commentary would not be complete without a regular Harmony of the Gospels, in which the whole Text should be inserted with some additional Notes. The whole work forms a complete Commentary on the four Evangelists, and is divided into two hundred and thirty-two sections of convenient length for the closet, the family, or the school. “To adopt any plan of arrangement,” says Mr. Dunn, “that shall be altogether free from objection, is perhaps impossible. If the contents of the four Gospels be arranged in parallel columns, as Michaelis and others have done, the reader will have before him at one view, where the same transaction is mentioned by the Evangelists, what they have in common, and what is peculiar to each; but confusion, more or less, cannot fail to be produced in his mind. If the contents are so interwoven as to form one unbroken narrative, some passages must be left out, and the reader is placed pretty much at the disposal of the harmonizer. If every text is preserved, by placing the passages rejected from the continuous history at the end of each section, as in Townsend’s Arrangement, however satisfactory it may be to the laborious and inquiring student, to readers in general, and especially for the purposes of family worship, it must be found very inconvenient. Every method of harmonizing the Gospels which I have examined has both its advantages and its disadvantages. In the present Harmony I have endeavoured to have as many of the former, and as few of the latter, as possible.”

The manner in which Mr. Dunn has arranged his materials, which explain and illustrate the text, is equally creditable to his talents and understanding; and to every reader who is interested in

the Gospel narratives—and what Christian reader is not?—will find in this volume ample food for long and profitable meditation in the study of that “record which God has given of his Son.”

THOUGHTS ON THE IMPORTANCE OF RAISING UP A NEW ORDER OF MISSIONARIES. 12mo. p.p. 180. New York. Gould and Newman. London.

J. S. Hodson, 112, Fleet Street.

The author of this work, during a number of foreign voyages, had occasion to become acquainted with the true character of heathenism, as it exists in China, in the East Indies, and in some of the Pacific Islands, where an opportunity was presented for noticing the labours and hindrances of the foreign Missionary. This intercourse left one strong impression on our author’s mind—which subsequent reading has strengthened—that the diagnosis of heathenism indicates the necessity of a more active and *directly specific* agency than is commonly supposed to be requisite. The plan he recommends to be adopted is one deserving some attention from the directors of our various missionary societies, it is simply that of *qualifying and sending abroad men to heal the sick, and preach the Gospel*.

“By this,” he remarks, “it is not designed to send physicians, and have them *attached* to missionary stations, to attend to the wants of the missionaries themselves, and to the heathen immediately in their neighbourhood. This, as need scarcely be said, is now the case with every important station. It is meant that these men should be unmarried, generally itinerant, and left to the providence of God to direct to their fields of labour. Perhaps the most striking illustration in modern times of the class of labourers proposed, may be found in the person and work of the missionary Gutzlaff. By tracing his eventful labours in China, and noticing his indebtedness to medical skill for his success in that nation, the idea of raising up a band of itinerant medical missionaries has gained favour in the hearts of many. In all subsequent remarks, the reader will please to refer to that individual—as he appeared on his voyages to the north-eastern coast of China—for an

embodying of the kind of labourers proposed."

Our author after stating his plan, offers some arguments in favour of it, drawn from the commission which Jesus Christ gave to the twelve apostles and seventy disciples—compares the plan proposed with that generally pursued by missionaries—offers some facts and opinions illustrative of his plan from the operations of missionaries in Ceylon, Siam, Orissa, Sumatra, &c., and concludes by showing the various incidental advantages to be derived from the adoption of it by the church. It appears to us that the obvious and instructive facts brought forward by the writer of this treatise, ought to receive some consideration from the Christian public, as it is adapted alike to shorten the gloomy reign of superstition and heathenism, and to hasten forward the light and liberty of the Gospel dispensation, not only by "preaching the kingdom of God," but likewise by "healing the sick."

THE RESPONSIBILITIES OF MEDICAL STUDENTS. A SERMON preached in the chapel of Guy's Hospital, on Sunday, March 4, 1838. By the Rev. F. MAURICE A.M., Chaplain to the Hospital. London: Darton and Clarke, Holborn Hill. S. Hightley, 32, Fleet Street.

In preaching and publishing a Sermon addressed specially to medical students, Mr. Maurice has followed the example of Mr. Binney, whose admirable discourse appeared in No. 523 of the *Pulpit*, and has since been circulated in a separate form. We could have wished the author before us had imitated his predecessor in giving his sermon to the medical world at an equally cheap rate, for we question whether even those students, at whose request, we are told in the preface, it was published, will all go to the expense of the handsome pamphlet before us.

The text, which, though an eloquent passage, we cannot think very appropriate to the occasion, is taken from 1 Corinthians xii. 4, 5, 6: "Now there are diversities of gifts; but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." The preacher, in his exordium, dwells on the innate selfishness of man, who is yet compelled, in spite of himself,

and in common with all the objects of nature, animate and inanimate, to exert an influence upon others. He educes from the text a threefold division of the subject.

"He (St. Paul) speaks of gifts of different kinds; this will offer me an occasion for speaking of the duties and responsibilities connected with your peculiar *studies*. He speaks of different administrations, or offices; this will offer me an occasion for speaking of the duties and responsibilities connected with the *practice* of your profession. He speaks of Divine operations; this will lead me to speak of the means whereby you are to gain continual help for fulfilling these and all other works which God may appoint for you."

All this strikes us as very much forced and overstrained. The division itself is good; but its connection with the text is not obvious. Arrangement, however, is a minor point, and we therefore hasten to place the author in a more favourable light, by extracting the following passage. We hope the appeal it contains will not be lost on any medical student into whose hands it may fall.

"The duty and responsibility of students is [are] increased in proportion to the importance and dignity of the subjects upon which they are called to reflect. Now surely there are not more than one or two classes at the most, who have higher and nobler themes to engage their attention, than the medical student. A whole world of wonders and mysteries is daily brought under his notice. He must contemplate the strangest piece of mechanism in the world; one compared with which every other that men have ever looked upon, is like a mere child's toy. If he sets about examining any one—the smallest portion of this machine, he is lost amidst the multitude of springs and valves which seem necessary to its movements, and each of these portions is connected with each other portion; and new relations and affinities between the parts, are continually unfolding themselves to him, and the whole that these form, is more wonderful than all [any of] these parts. He has constant opportunities of observing this machinery and taking it to pieces; and then where he has done so [and when he has done so] a new marvel is presented to him—he finds that all its nice contrivances, all its intricacies and complications, can serve no purpose whatever, unless there be something else present there, which he had no instruments for taking to pieces [or rather for *detecting*]. There was that which set all this machinery in motion. There were

powers within it, which enabled it to act and suffer; to receive from other things a portion of themselves; to give to other things a portion of itself. He learns to feel the difference—the greatest it is possible to express in human language, the difference between life and death. I ask you whether it is not a solemn duty and responsibility for one who is brought into contact with such facts as these, to cherish a humble, reverent, wondering spirit."

The picture of a death-bed, under the second head of discourse, is very well sketched; but upon the whole we must confess our disappointment with this work. The style is not such as we should recommend as a model. It strikes us as a bad imitation of Melvill. There is throughout a straining after effect, by inversions of language, and expressing common thoughts in an uncommon manner, which makes it crude and rugged in its perusal, to say nothing of actual blunders, such as that at page 16 (already incidentally noticed), in which two nominatives, united by a copulative conjunction, are followed by a verb in the *singular*. At page 7 we are told that the fragrance of a flower imparts *fragrance*. All this is not what we should have expected from a Master of Arts. He has gone wrong on the subject of insanity; though of this we do not complain, as it does not belong to his profession. Speaking of the word "*deranged*" at page 21, he says, "we sometimes use that word in another and more awful sense. We apply it *not to the functions* of the man, but to the man himself. We say—'he is deranged; his *being* is *subverted*.'" Subversion of a man's *being*, we apprehend would involve not *derangement*, but *death*. Insanity however, is as much a derangement of the "functions" of the brain, as indigestion is of "the functions" of the stomach. Nor do we think our author more happy in his definition of death (page 7): "when a thing has no more power to affect any other things when it has *gone away into itself*, then we say 'it is dead.'" A dead body may "affect other things" by its putrefaction. The definition of life and of death too, has puzzled many a philosopher, and therefore it is no wonder it should have puzzled Mr. Maurice. The sum of our knowledge is, that death is the cessation of life, and that life is the sum of the functions which characterize living be-

ings; which is only a roundabout way of saying that life is *life*. But our author is sometimes not more correct in his theological, than in his medical opinions. At page 3, he tells us, that to the wicked the thought of God is the most frightful and overwhelming of all thoughts, which they would give worlds to banish from them. And yet if you ask why the vision of Him is so terrific, you will find that it is because a voice within them proclaims Him to be a God of love, with whom they can have no sympathy, because they are utterly unloving." This we hold to be quite a mistake, though we are grieved to spoil the effect of so brilliant a climax; but as we have no doubt that our author prefers truth to a paradox, however novel and effectual (and it is one after Melvill's own heart) we commend to his attentive perusal Dr. Chalmers's sermon on "God is love"; published in No. 777 of the Pulpit, and in the tenth volume of the Doctor's works. We also recommend him in the choice of texts, to take a lesson from Mr. Jay.

We are very anxious to encourage appeals to particular classes of young men, and we therefore regret that justice has not allowed us to speak more favourably of the one before us.

CONSISTENCY OF THE DISCOVERIES OF MODERN GEOLOGY WITH THE SACRED HISTORY OF THE CREATION AND THE DELUGE. By PROFESSOR SILLIMAN, of Yale College.

Hodson, 112, Fleet Street.

We have often viewed with surprise, mingled with regret, the unnecessary alarm which many pious persons, very well disposed, but very weak-headed, have betrayed at the discoveries of that interesting science of modern growth—Geology. Their aversion is occasioned by the apprehension that these discoveries are adverse to revelation—as though God in His *works*, could contradict God in His *Word*. Whenever an *apparent* contradiction of this kind arises, we may be well assured that it is *only* apparent, the result of partial views and limited knowledge, which further research and more extended information will completely do away. It is true that enemies to Revelation, either partially informed themselves, or willing to practise on the partial information of their readers, have conjured up "the dark spectres of Geology," and set them in array against the

truth, but they must be "children in understanding" indeed, who are frightened at such bugbears. Let not Christians, on such occasions, shut their eyes. They may be well assured there is no real ground for fear, and it is not by refusing to look at proofs, or listen to evidence, and by wrapping themselves comfortably round with a cloak of convenient scepticism, that they can, even if it were desirable, hinder the advance of science. Rather let them speed it on to the utmost, well assured that perfect knowledge will afford the best solution of the difficulties to which *partial* knowledge may give rise. Others will dig and dive, if they will not. The *enemies* of truth will be active, though its *friends* may be supine, and the inactivity of the latter will only serve to laud them in the dilemma of their prototypes of a former age who insisted that the sun moved round the earth, because (according to their interpretation) the Bible said so, and who refused to look through the telescope, lest they should be forced to see what they were determined not to believe. Let our nervous friends hear for their comfort, what the celebrated Cuvier says on the subject.

"The books of Moses show us, that he has very perfect ideas respecting several of the highest questions of natural philosophy. His cosmogony especially, considered in a purely scientific view is extremely remarkable, inasmuch as the order which it assigns to the different epochs of creation, is *precisely the same as that which has been deduced from geological considerations.*"

Such is the opinion of this prince of modern naturalists—and when flippant philosophers, with not half his ability, bring a different report from a field which they have not explored with half his diligence, we may safely refer their captious criticisms to that species of "philosophy," which the apostle calls "vain deceit," and to the "oppositions of science *falsely* so called."

No one, we apprehend, who has learned the alphabet of Geology, and certainly no one who reads the excellent little treatise before us, will suppose for a moment that all the changes of which our globe affords such indubitable evidence, could have taken place in six thousand years. What will the reader say of "rocks rich in entombed animals," which our author tells us (at page 14)

occupy "great districts of country," and of "animals reposing in the bowels of mountains, miles from day light." Or to come nearer home, within the last twelve years, two petrified trees (five and seven feet in diameter at the base) have been found in the heart of a quarry which has built half Edinburgh. How long must it have taken for this stone, which has evidently been deposited in the form of sand from water, to have encrusted particle by particle over these trees, and gradually embedded them a hundred feet in solid rock? The exact time we cannot state; for as Dr. Silliman well observes, geology does not give us "the *amount* of time;" but a little reflection on these and other facts, still more striking, will suffice to convince us, that *six* thousand years is a much less likely period than *sixty* thousand.

This brings us to the great difficulty; for it has unfortunately been supposed that Moses fixes the creation of the world at the comparatively recent period of six thousand years. Hence the witty lines of Cowper, now quite out of date, from the progress which the science, which could hardly be said to exist in his time, has made since they were written.

"Some drill and bore,
The solid earth, and from the strata there,
Extract a register, by which we learn,
That He who made it, and revealed its date,
To Moses, was mistaken in its age."

Moses, however, does no such thing as is attributed to him. He tells us that,—"*in the beginning*, God created the heaven and the earth," but he does not tell us when that "*beginning*" was, or how long afterwards the work of "*the first day*," which ushered in the present order of things, was entered upon. Those who wish to see the question dispassionately examined, by one of our most profound biblical critics, will do well to consult a discourse on the Creation, by Dr. Pye Smith, published in No. 191 of the *Pulpit*; or two lectures on the Geological Argument for a God, by Dr. Chalmers, in Nos. 636 and 639 of the same work; in which (as well as more at large in the first volume of the New Edition of his Works) arguments, the most convincing, are clothed in language the most attractive; and a subject usually considered dry, is adorned with all the graces of a resistless eloquence; or, finally, let him turn to

our American Professor; who, with a very unfortunate name, was produced a treatise which completely belies it. He first gives a general outline of Geology; distinguishing the different rocks, the agency by which they were produced, and the different organic remains which they contain. Our readers will find this subject touched upon, in another part of this number; and we propose, at no distant period, in a short series of papers, to make them well acquainted with the principal details of the science. In the mean time we refer them to Dr. Silliman, merely observing that the two great agents which have been at work, and are still working, on the crust of our globe, are fire and water; and that the rocks which have had an igneous origin, are called Plutonian (from Pluto the god of hell); while those which have been deposited from water, are called Neptunian (from Neptune, the god of the sea). For instance, the flag-stones with which London is paved, are Neptunian rocks; while the curb-stones are Plutonian.

After going through this preliminary matter, which occupies about half the volume, our author comes to the "Application of the Argument" to the Sacred Record. He gives three hypotheses; by either of which the history written in the book of Genesis, and the history engraven by "the finger of God" on the rocks of our globe, are seen to be completely at one.

1. "The present earth was formed from the ruins and fragments of an earlier world, re-arranged and set in order during the six days of the creation. 2. The present crust of our planet has been regularly formed between the first creation "in the beginning," and the commencement of the first day. 3. The "days" of the creation were periods of time of indefinite length."

We confess our preference for the second of these; but our author, in common with that "distinguished philosopher, Professor Jameson," inclines to the last; and, in support of his views, enters into an elaborate examination of the details of the creation; and adduces many texts to prove that the word translated "day" is in other parts of Scripture employed to signify a *period* of indefinite extent. He gives a table, which we particularly commend to the attention of our readers, in which every verse of the Mosaic account is seen to

be corroborated by the discoveries of the best modern geologists. Furnished with this, though *unfurnished* with aught else that science reveals, the simplest believer in revelation will be enabled to "put to silence the ignorance of foolish men."

This little book, though of American parentage, is ushered into the world by the London press. It is very neatly got up. The paper is good; but the type is heavy, and (we presume) too much worn; for the impression is far from clear. In going through the work, we have met with a few outlandish words; such as "inception," "catachlysim," and "debacle." We are not anxious to see them naturalized in England.

Brief Notices.

The Happy Transformation; or the History of a London Apprentice. To which is added, A Warning Voice to the Young. With a Preface by the Rev. W. H. PEARCE. 18mo. pp. 130. (G. Wightman.)—The Narrative contained in these pages was communicated in a series of letters to the Rev. W. H. Pearce, Baptist Missionary from Calcutta, who from an intimate acquaintance with the author assures us that the statements in every particular will be found strictly correct. The work is especially intended for the benefit of young persons, about to enter on, or already engaged in, the pursuits of business in cities and large towns, to whom we can recommend it with confidence and satisfaction.

Hints to Professing Christians on Consistency. By a Village Pastor. 12mo. pp. 76. (G. Wightman.)—This little work contains some practical and useful hints to *professing* Christians, for which they ought to be thankful.

Plain Tracts for Critical Times; intended to illustrate generally the True Doctrine of Scripture, the Christian Fathers, and the Established Church, on the Important Subjects of Baptism and Regeneration. By a UNION of CLERGYMEN. 12mo. Nos. I. to V. (Smith, Elder, and Co.)—The following are the subjects of the first five numbers. I. Regeneration according to the Scripture and the Church of England. II. Of regeneration, erroneous Interpretations, &c. III. The Institution of Baptism, and Interpretation of John iii. 5. IV. Baptism according to Scripture. V. Baptism of Adults and Infants according to the Church of England. As this subject is becoming, and indeed has become, solemnly interesting and important, we pray, with the writer of the fifth number, "that Almighty God may dispose the hearts of men to embrace, and their understandings to perceive truth from error, and evermore retain the unity of the Spirit in the bond of peace, and in righteousness of life."

The Churches of London. No. XVI. (C. Tilt.) This number contains views of St. Mary Somerset, Thames Street; St. Vedast, Foster Lane, and St. Nicholas, Cole Abbey, Fish Street Hill.

Le Keux's Memorials of Cambridge. No. VI. (C. Tilt.)—Contains Views of Christ's College Entrance, also of the Second Court, and Wood Engravings of Milton's Mulberry Tree, and the Summer House, Christ's College Garden. We much regret to find the following notice prefixed to this number: "Mr. LE KEUX begs to inform the Subscribers to the MEMORIALS OF CAMBRIDGE, that, in consequence of the extremely dangerous state of

his health, his physician holds out no hope of his recovery, unless he abstracts himself entirely from his professional labours for a time, during which period the *Publication* must of necessity be postponed. Nearly all the Drawings are made for the Work, and a great number of the plates and wood-engravings are in a state of forwardness; he, therefore, pledges himself to prosecute the work with renewed vigour the moment his health will permit; at the same time, he feels gratified in knowing that, as far as the work has hitherto been published, it is in itself complete."

Literary Intelligence.

Lectures Expository and Practical, on the Epistle to the Romans. By the Rev. A. J. Scott, A.M., of Woolwich. Parts I. and II. 1s. each.

A Practical Exposition of the Acts of the Apostles, in the form of Lectures, intended to assist the practice of Domestic Instruction and Devotion. By John Bird Sumner, D.D., Lord Bishop of Chester. 8vo. 9s. or in 2 Vols 12mo. 9s.

Educational Statistics: a Letter addressed to J. C. Colquhoun, Esq., M.P., by the Rev. Richard Burgess, B.D.

Christian Trials. A Narrative from Real Life. By the Author of "The Bread of Deceit," &c.

Lectures on Revivals of Religion. By C. G. Finney. 8vo. 6s.

National Education. A Sermon preached in the Church of St. Martin in the Fields, Feb. 18, 1838. By the Bishop of London. 4to. 1s. 6d.

The Works of Sir Thomas Browne, of Norwich, Author of "Vulgar Errors," &c. Edited by Simon Wilkin, Esq., F.L.S. Four Vols. 8vo. £2 8s.

An Analytical and Comparative View of all Religions now Extant among Mankind: with their Internal Diversities of Creed and Profession. By Josiah Conder, Author of "The Modern Traveller," &c., &c. One Vol. 8vo.

Memorials of a Beloved Friend, or a Brief Sketch of the Life of Mary Napier Lincolne. By Elizabeth Ritchie, with an introductory Essay by Mrs. Henderson. Roy. 18mo.

The Age of the Earth, considered Geologically and Historically. By William Rhind, Esq. 5s.

The Religious History of Man; tracing Religion and Superstition from their Source. By D. Morrison. 12mo. 6s.

Sermons Preached at the Temple Church. By the Rev. Theyre Smith, M.A. 8vo. This volume will contain Four Sermons preached before the University of Cambridge, January, 1838.

The Martyr's Faith. A.D. 1555. 12mo. 2d.

Features of Social Life. By Mrs. Parker, Author of "Decision and Indecision." Post 8vo. 3s. 6d.

The Primitive Doctrine of Election. By George Stanley Faber, B.D. Prebendary of Salisbury. 8vo. 15s.

The Rev. L. Vernon Harcourt (son of the Archbishop of York,) has in the press a Work on the "Doctrine of the Deluge," in 2 vols. 8vo. His object is to vindicate the Scriptural History of the Deluge from the doubts which have been recently thrown upon it by geological speculations. This the author has endeavoured to accomplish by showing, upon the testimony of a long list of ancient and modern authors, that since the era of that catastrophe, a set of religionists never ceased to exist, whose opinions and usages were founded upon a veneration of the Ark as the preserver of their race.

Essays on Self-Examination. By the Rev. W. Wilson, B.D. 3s. 6d.

Light in Darkness: a District Narrative. 6d.

The Two Ways. 8d.

The History of the Great Reformation in the Sixteenth Century. By J. H. Merle D'Aobigne. Vol. 1.

Supplemental Annotations to the Book of the New Covenant; with a Brief Exposure of the Strictures of the 'Theological Review' for July, 1837. By Granville Penn, Esq.

British Ecclesiastical History. By the Rev. T. Timpson. 12mo. 9s.

The Character and Translation of Enoch. A Discourse occasioned by the sudden death of the Rev. William Clayton; to which is added a brief Memoir, by his brother, John Clayton.

General Intelligence.

HEREFORD.—The Rev. S. FRANKLIN, jun. has accepted the unanimous invitation of the church and congregation assembling in the late Countess of Huntingdon's chapel, Hereford, to become their stated minister. Mr. F. has already laboured at this station for some months, during which time God has been pleased greatly to bless the labours of His servants. The congregation has increased more than two-fold, and several have been added to the number of communicants.

IMPORTANT TO TEETOTALLERS.

WATER.—We have plenty of evidence from fact, that water is better and safer than any other drink. It seems to have been made just right at first; and if for some thousands of years, mankind have been in vain attempting to make it any better, by various additions, it may be safely predicted that all such efforts are vain, and must for ever remain so.—
Dr. Massey.

VOL. X.

CHRYSOSTOM.

The examination of a MS., entitled, "The Homilies of Saint Chrysostome," and which was bequeathed to the Royal Library of Dresden, has discovered five homilies of Saint Chrysostom, which have been hitherto unedited, and, in fact, unknown. A copy has been forwarded to Dr. Becken, a distinguished theologian and Greek scholar at Leipsic, with orders for him to make a Latin translation of them.

CHARITABLE BEQUESTS IN THE WILL OF MRS. SARAH SALTER, OF HERTFORD, DECEASED, PROVED IN DOCTORS' COMMONS, MARCH 1838.

Baptist Foreign Missionary Society. £200
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British and Foreign School Society..	100
Home Missionary Society connected with Union-street Chapel, Brighton	100
Religious Tract Institution.....	100
Sunday School	100
Sussex County Hospital	100
Brighton Union Charity Schools....	100
Associate Fund, London.....	100
London Missionary Society.....	100
British and Foreign Bible Society ..	100
Homerton Academy	100
Congregational Schools.....	100
Society for preventing Cruelty to Animals	100
British and Foreign Sailor's Society..	100

IN THE WILL OF MARY JENNINGS, LATE OF CAMBERWELL, SURREY, SPINSTER, DECEASED, PROVED IN DOCTORS' COMMONS MARCH 1838, BY ALICIA FOSTER, (WIFE OF BLYTH FOSTER, AND MARY DYER (WIFE OF THE REV. JOHN DYER), THE EXECUTORS.

3 per Cent. Rd.

British and Foreign Bible Society...	£50
London Missionary Society and all my Books	50
Baptist Missionary Society	50
Religious Tract Society.....	50
Trustees of the Rev. Mr. Yockney's Chapel—£20, 3 per Cent. Reduced An- nuities towards liquidating the debt, and £20 like annuities to the Benevolent Society at the said Chapel; and £20 like Annuities to the Sunday School at the said Chapel.	

IN THE WILL OF LADY HARTOPP, PROVED IN DOCTORS' COMMONS, IN MARCH 1838.

British and Foreign Bible Society..	£100
Church Missionary Society	100
Society for the Conversion of the Jews	100
Moravian Missionary Society	100
British Clerical Education Society..	100

IN THE WILL OF NATHANIEL HORNBY, ESQ. PROVED IN DOCTORS' COMMONS, MARCH 1838.

London Missionary Society.....	100
CHARITABLE BEQUESTS IN THE WILL OF MRS. ELIZABETH CASS, DECEASED, PROVED LATELY IN DOCTORS' COMMONS.	
Schools founded by Sir John Cass,	
St. Botolph, Aldgate	£4,000
Parochial School, St. Botolph, Aldg.	2,000
Walthamstow Charity Schools	500
Christ's Hospital.....	3,000
London Hospital.....	500
Royal Humane Society.....	2,000
Maternity Society	2,000

Eastern Dispensary, Great Alie-st.	£2,000
Deaf and Dumb Asylum.....	1,000
Asylum for Female Orphans	3,000
Fever Hospital	1,000

IN THE WILL OF GRACE BROMHEAD, OF LINCOLN, WIDOW, DECEASED, PROVED IN DOCTORS' COMMONS, DEC. 1837.

Church Missionary Society.....	£50
British and Foreign Bible Society	50
To the Society called "The Governors of the County Hospital, at Lincoln."	50
To the Society for Converting the Jews to Christianity	50

LECTURES ON CHURCH ESTABLISHMENTS.

On the solicitation of the Christian Influence Society, the celebrated Dr. Chalmers, of Edinburgh, is now delivering a Course of Lectures, in the Hanover-square Rooms, upon "The Establishment and Extension of National Churches, as affording the only adequate machinery for the moral and Christian instruction of a people."

The first lecture was delivered on Wednesday, April 25, and the sixth and last lecture will be delivered on Saturday, the 12th of May. The following is a list of the subjects:—

"First.—Statement of the question respecting a National Establishment of Christianity, and exposure of the misconceptions regarding it.

"Second.—Vindication of a National Religious Establishment, in opposition to the reasonings and views of the economists.

"Third.—Vindication of a National Religious Establishment, in opposition to the views of those who assert the sufficiency of the Voluntary Principle.

"Fourth.—On the Circumstances which have determined Governments to select one denomination of Christianity for the National Religion.

"Fifth.—On a territorial Establishment, and the reasons of its efficiency.

"Sixth.—Circumstances which justify a Government, that has assumed one from among the several denominations of Evangelical Protestantism, for the National Establishment, in abiding by the selection which it has made."

In the circular issued by the Christian Influence Society, it is added:—

"The subject being of the highest national and individual importance, it is much wished that the auditory should be select, composed of persons desirous of attending with a view to useful practical results.

"It is intended to follow up the subject by another Course of Lectures, by the Rev. Christopher Benson, M.A., Master of the Temple, and Prebendary of Worcester, upon 'The Excellence and Value of the English National Church Establishment, together with the circumstances which impede its efficiency and the best remedies for such defects.'"

CHURCH AND CHAPEL ACCOMMODATION.

The *City Mission Magazine* for March, gives the following summary of the Church and Chapel accommodation, in the 17 parishes of the City of London, without the walls.

Total Population, 181,559.

Established Church	31,097
Independents	8,050
Baptists	7,000
Presbyterians	700
Wesleyans	2,350
Calvinistic Methodists	1,400
Wesleyan Association	260
Ditto Protestant	550
Primitive Methodists	130
Society of Friends	1,300
Sandemanians	1,300
Moravians	400
Millenarians	800
Unitarians	750
Minor Denominations	780
Total Provision	56,867

The following Table presents, at one view, the provision made for about one-third of the population, by both the Established Church and Dissenters.

	Total places of Worship.	Established Church	Church Accommodation	Other Denominations.	Dissenters' Accommodation.	Total Provision 1838.	Population Census of 1831.
City of London—97 parishes within the Walls	89	63	32,321	26	20,160	42,481	56,350
Ditto ditto—17 parishes without the Walls	84	30	31,097	54	25,770	56,867	181,559
City and Liberty of Westminster	78	40	40,976	38	21,949	62,925	203,679
St. George's in the East	14	2	1,809	12	5,070	6,870	35,505
St. Giles's in the Fields	10	3	4,200	7	5,000	9,200	48,432
Kensington	11	4	5,700	7	2,020	7,720	13,803
Shadwell	6	1	1,000	5	2,050	3,050	9,554
Total	292	143	117,094	149	82,019	199,113	548,882

MIDDLE, OR INTERMEDIATE SCHOOLS.

WE have heard, with the liveliest satisfaction, that there is an immediate intention to establish, under very high auspices in the Church, *Middle or Intermediate Schools*, between the Proprietary Schools in connection with King's College, and Parochial Schools in connection with the National Society. The great principle, or object, in the proposed scheme is two-fold: first, to give to the "intermediate" classes, a higher, wider, and better education, more in harmony with the general intelligence of the age, and the relation which they bear to the classes above and below them; and, secondly, to attach them to the Church by this the most potent of all agencies, the first in the order of time, and the first in the order of excellence. We rejoice that the project is taken up in the full devotedness of their zeal, by pious and unwearied servants in God's vineyard; and that laymen, whether of established reputation, or of the very highest promise, are aiding the good work. We anticipate the future with confidence: for we already see a glorious impetus imparted to the cause of education in connection with religion: we already see just and wide notions entertained both as to *persons* and *things*, the persons who require tuition, and the things which require to be taught: we already see the true distinction taken between *training* and *teaching education*, and mere instruction; we already see all things beginning to be regarded, which go towards the foundation of a prudent, a virtuous, and a Christian character: we already see the philosophy of the subject, and statistics of the subject, carried forward together, and tending to the completion and perfection of each other.—*British Critic*.

JAMAICA EDUCATION SOCIETY.—By the Report which is published in our supplement of the "Jamaica Education Society," under the management of the Baptist Missionaries, it will be perceived that instruction is imparted by this body of Christians to 2,337 day, 992 evening, 7,702 Sunday scholars, and to seventy scholars in an infant-school, making in all the grand total of 11,141 persons. It must be gratifying to all individuals who are interested in the future welfare of the colony to observe, that among one class of ministers alone so much good is doing; and when we remember that other schools under the fostering care of the Established Church, the Moravians, and the Wesleyans, have also been

already established, and that the number is to be considerably increased, we rejoice while we contemplate the good work, and fervently hope that, by God's blessing, the efforts which are now making to enlighten the minds of our sable brethren may be crowned with unlimited success.—*Falmouth (Jamaica) Post.*

MINISTERS OF RELIGION IN AMERICA.—The total number of ministers of all the religious denominations in the United States, of all kinds, not including the local preachers of the methodists, nor the ministers of the friends, is about 13,000. The communicants are estimated to be between 1,800,000 and 1,900,000. The number of communicants belonging to the Baptist denomination in the United States and the British provinces, is 517,523. The Methodist Episcopal Church, and the Methodist Protestants of the United States, have about 680,000 communicants; the congregationalists, 140,000; the Presbyterians under the care of the General Assembly, 250,000. The Episcopal Church, who use the Church of England Liturgy reformed, have about 700 churches and about 60,000 attendants.

JOSEPH WOLFF, MISSIONARY TO THE JEWS.

Our readers are all, no doubt, aware, that this indefatigable servant of the Lord is at present in England. His health is already greatly improved, and his constitution is not likely to suffer materially from the unparalleled hardships and privations which he endured during his late extensive excursions in the East. The career of Mr. Wolff displays features of such a peculiar description, and is so replete with startling incident and romantic adventure, that it claims for him a prominent station amongst the Christian Missionaries of the present day.

The moving principle of his activity is the ardent and insatiable desire with which he is possessed, of carrying the glad tidings of salvation to the children of the house of Israel. Hence it is, that his foot knows no resting-place. With no other passport than the Holy Scriptures, he fearlessly encounters the most lawless of the Asiatic tribes, and astonishes by his presence the remotest courts of oriental despotism. In the pursuit of his beloved object, more especially during the last journey, it has been his lot to endure sufferings, which, from their recital, would seem enough to destroy

the strongest constitution, and break a spirit, even the most indomitable and persevering. He has often been plundered. He has been made a slave twice. Twice whipped at a horse's tail. For nine days he wandered in Affghanistan, *naked*, having been robbed of everything but his Bible. He has been three times menaced with instant death; twice at the point of dissolution by illness, the typhus fever and the cholera; from the latter of which he was only recovered by the application of hot irons to his stomach. Yet amidst all his persecutions he rejoices his labours have not been in vain. He has discovered distinct traces of the ten tribes at Bokhara, Balk, Cashmeer, and in Affghanistan. He discovered the existence of the Rechabites and the children of Hobab, in Arabia, converting and baptizing several Jews in those districts.

Every where he has boldly and successfully preached the Gospel, and distributed the Scriptures. He travels on foot, with a train of mules carrying packages of Bibles. It is his custom to hold controversies in the Persian, Arabic and Hebrew tongues, with the professors and doctors of every religious persuasion. He preached before the King of Persia at Meched, in Khorassan, the King of Oude, the King of Bokhara, Runjeet Sing, the Great Mogul, the Lama of Thibet, and various other native Eastern princes.

It is Mr Wolff's intention to publish a succinct account of all his late travels.

The rapid and extensive circulation of his last journal published a few years ago, evinced most powerfully the vast interest it excited. And at the present moment, when the Missionary cause in this country is daily gaining fresh strength and gathering new triumphs from the unprecedented zeal with which it is supported by all classes, sects, and denominations of Christians, it cannot fail of being a source of the highest gratification to all, to think that Mr. Wolff, by his own independent efforts, has opened a certain way for the dissemination of the Christian faith in the very heart of the vast dominions of infidel superstition and pagan idolatry.

Being recommended a long sea-voyage to recruit his exhausted energies, Mr. Wolff sailed early in 1837 from Bombay for America. In the United States he was

received with a degree of reverence and admiration amounting to enthusiasm. He received the most pressing invitations from several states to come and take up his residence amongst them. Churches of all sects were voluntarily offered for his use, of which he availed himself to the utmost, that the time of his visit allowed. He was made a member of four or five literary and scientific institutions. Having been admitted to Deacon's order by Bishop Doane, he preached before the legislatures of Pennsylvania and New Jersey, and was invited to do so by the Government of South Carolina.

The Congress was sitting at Washington at the time of Mr. Wolff's arrival, and he was gladly permitted to preach before it. These single-minded republicans rejoiced to have an opportunity of paying so well-earned a tribute to the most remarkable of Christian missionaries. We feel it but common justice to Mr. Wolff to transcribe an account of the proceedings of Congress on this subject, as it appears in the *National Intelligencer* of Washington, December 16, 1837. The ex-president, John Quincy Adams, moved the resolution alluded to.

Application of Rev. Mr. Wolff for the Hall.—Mr. Adams rose, and said that he had been requested, by the Rev. Mr. Wolff, now in this city, to ask for the use of the Hall, at 11 o'clock tomorrow, for the purpose of delivering a public lecture therein. Doubtlessly, remarked Mr. Adams, the name of this gentleman was familiar already to every gentleman upon that floor. He was one of the most extraordinary men living on the earth at this time. He was originally a Jew, and, after a most profound investigation of the Scriptures, and a patient and assiduous comparison of the Old and New Testaments, he had been brought, by the aid of a most powerful intellect, to the conviction of the truth of the Christian Revelation. To the propagation of that Gospel throughout the world he had ever since been devoting all his powers. In the beautiful language of Bishop Heber—

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down o'er golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from Error's chain."

Sir, said Mr. A., to this call this appli-

cant has responded. He has visited every part of the world, in which his eloquence, his zeal, his untiring zeal and influence could make themselves felt in the propagation of Christian knowledge; and now, in pursuance of his great design, he has come to our own shores, and in lectures, in sermons, and in society, has already made much progress in its accomplishment. Mr. A. said that he had heard one of these lectures, in one of the churches of this city, in which the reverend gentleman had detailed the course of his adventures, which had been of the most deeply interesting and romantic character; and a more profound, closely reasoned, and convincing argument upon the proofs of Christianity, than that contained in the lecture to which he had alluded, it had never been his lot to listen to.

Mr. A. thought the object was one deserving of that consideration, at the hands of the house, which he had requested, and he did not anticipate that there would be any well-founded objection offered to the proposition.

The motion of Mr. Adams was then adopted.

Mr. Wolff intends making a visit next month to Ireland, and has it in contemplation to visit the chief towns in England and Scotland, not only to give an account in person of his missionary labours, but to impress on the public mind the importance of endeavouring to extend, and to establish on a larger scale than hitherto, the Society already established for the conversion of the Jews. He is prepared to undertake another mission; and feeling persuaded that the African continent contains some remnants of the ten tribes, his object is, primarily, to reach Timbuctoo. His Journal may be expected to appear in three months.

JERUSALEM.

JERUSALEM is the ancient parent of other cities, both in the eastern and western world—the great theatre of past events, and though mute now and solitary, is perhaps prophetic of the future by the tokens with which she is now marked.—To see her is to hear her. But let us enter her walls. Here stands the gate of Bethlehem; a few steps from it may be seen a broken and tottering tower, once the tower of David, the poet king, the writer of the psalms; he

who in the height of glory and of power, sighed forth the miserere. Further on, in a narrow and ill-paved street, on a rising ground, the foot strikes against a broken capital, which had been placed there to mark the spot where Veronica, a compassionate woman, stood to cast perfumes and flowers on the head of Christ, when fainting under the burden of His cross. The column to which this capital belonged is still standing in an angle between the two gates, and is said to be the same to which the Son of man was bound, like a criminal to the stake, when He yielded his quivering members to the scourge. We stand there in that sorrowful road, between the summit of Golgotha, where all was accomplished, and the bitter cup of woe was drained to the dregs, and the valley of Jehosaphat, where it is imagined by some, the final judgment will be rendered. Let us pass the second gate, where are to be seen a mendicant and a woman in antique drapery, bearing on her head an earthen vessel, resembling that which Rebecca presented to Eleazar the ambassador of Abraham, when she drew water from the well of Siloam. On the right stands a house which is said to have been that of the luxurious Dives; and on the left that of Lazarus; in front is a gallery from the top of which were pronounced the words *Ecce Homo*. It stands upon an arcade thrown across the street to serve as a communication from the palace of Pilate to the ancient prison of Jerusalem, in which Jesus was confined, and which are now only a heap of ruins. The habitation of Pilate is still the residence of the governor of Jerusalem; it has lost only its principal staircase, *la scala sancta*, which was descended by the Redeemer, in His way to the place of crucifixion, and which transported to Rome in the time of Sextus, was placed in a chapel adjoining St. John of Lateran. From a remote chamber, which must be entered stealthily, in order to elude the vigilance of the Janizaries, may be discerned Mount Calvary and the Holy Sepulchre, enclosed within the ruins of a church surmounted by two domes.

What was styled the Temple of Solomon, is now ruined, destroyed, overthrown. The Jews have never been able to restore it since it was prostrated before the cross; but on its imperish-

able base (within a space which is entered by eight porticoes,) stands the magnificent mosque of Omar, venerated by all Mussulmans. This elegant building, painted in green and gold, surrounded by a white wall, which is pierced at intervals by light and graceful arcades, is one of the most beautiful modern edifices of the East. It leads to the valley of Jehosaphat, where Judaism humbly keeps its place among the tombs. The Synagogue is hidden, but the memorials of those Israelites who came from far countries, to take their last rest in the valley of judgment, give irresistible evidence of their undying faith. Jacob still causes his bones to be borne to the land of his fathers.

A little further onward is the pool of Berthesla, celebrated for its efficacy in paralytic affections; and leaving the city by the gate of St. Stephen, a short path conducts the traveller to the Mount of Olives, and the Garden of Gethsemane, at the foot of the valley of Jehosaphat, and on the sandy bed of the dried-up brook Cedron. Here he will find among the wells of Neomi, the tomb of Absalom, and the field of Aceldama.—*British Critic*.

GOOD FRIDAY AT JERUSALEM.—During Easter numerous religious ceremonies take place here, and are marked with extraordinary devotional fervour, with reference to the last bitter sufferings of our Saviour. In particular, during the evening of "Good Friday," in "Holy Week," according to its ancient and more general appellation, a day which commemorates the crucifixion of the Prince of Peace, and called "Dark Night," by the monks, they assemble in a body in the Great Church of the Holy Sepulchre, when a sermon is delivered, during which the lights are extinguished, in order to produce a more deep impression on the mind, and also intended to represent that supernatural darkness which overspread the earth at His death. A procession takes place, when each person carries in his hand a lighted taper, a crucifix being borne before them with an image of the Saviour, as large as life, hanging upon it, with nails in the hands, a crown of thorns on the head, and the body streaked with blood. After proceeding to those parts of the church (which, it will be observed, is built on

Calvary) that have been consecrated to some particular acts performed in them relative to the sufferings, death, burial, and resurrection of Christ, the procession arrives at an elevated part, where the fatal tree had originally been fixed, which is ascended by the friars without their shoes, from being considered peculiarly sacred ground. Here the cross is erected and a sermon is delivered on the great sacrifice which had been offered, which is followed by the singing of a hymn. On this two of the friars, representing Joseph of Arimathea and Nicodemus, approach the cross with great solemnity, draw the nails, and take down the effigy, which is so contrived that the limbs are as flexible as if it was in fact a real body. It is then laid in a sheet, and taken to another place, where it is anointed with spices; after which another hymn is chaunted, and a funeral discourse is delivered, when the whole ceremony terminates by depositing the body in the sepulchre, which is in the centre of the church.—From “Travels through Judea, Galilee, Samaria, &c., &c.,” by W. Rae Wilson, F.S.A.

THE ROYAL SOCIETY FOR PUBLISHING THE ANCIENT WELSH MSS., now mouldering in some of the most celebrated libraries in Wales, England, and the Continent, has gained the patronage of her most gracious Majesty—B. Hall, Esq., M.P., of Llanover, having received a communication from Lord John Russell, stating that her Majesty is most graciously pleased to become the Patroness of the Society for the publication of Ancient Welsh MSS. Under such auspices the society cannot fail to succeed. The Dukes of Beaufort, Newcastle, and Sutherland, Marquis of Bute, Lords Dynevor, Mostyn, and Dinorbin, Sir Charles Morgan, Mr. Justice Bosanquet, with a numerous train of Welshmen, anxious to bring to light the ancient writings of the Principality, have liberally tendered donations for this national object; we copy from the prospectus now before us, the main purpose of the society, and we wish that every facility may be afforded, and a corresponding success attend its operations:—“The mode of proceeding intended to be adopted by the Society, is, as soon as adequate funds shall be provided, to procure copies of all

such ancient MSS. as access may be had to; out of which, selections will be made for publication, the originals to be accompanied with notes and illustrations, and also, occasionally with facsimile specimens. It is also the wish of the Society, in all cases where the funds admit, to add English translations.”

BIBLIOMANIA.—THE CAMDEN SOCIETY.—A new literary club, under the title of the Camden Society, has just been formed in London, for printing inedited manuscripts, in a small quarto form, at a cheap rate; the subscription of 1*l.* annually from each member being considered sufficient to pay for printing and paper. The choice of the works will be intrusted to a council of twelve members, under the presidency of Lord Francis Egerton. Among the committee are the names of Mr. Amyot, Mr. Bruce, Mr. C. P. Cooper, Mr. Crofton Croker, the Rev. Joseph Hunter, Sir F. Madden, Sir Thomas Phillipps. Eleven publications of various kinds are already contemplated by the society; three are now in the press; one, a very curious contemporary English narrative of the arrival of Edward IV. in 1471, and his final recovery of the kingdom from Henry VI. The next work will be a semi-historical and semi-political play called “King John,” by Bishop Bale, from a MS. in the library of the Duke of Devonshire; and the third a series of public and private letters of the Plompton family, from, we think, the reign of Richard the II. to that of Edward VI. These will appear without delay.

THE ESTABLISHED CHURCH OF SCOTLAND.—We understand that a deputation from the Church of Scotland, consisting of the Rev. Drs. Anderson, of Newburg, and Diton, of Dolphinton, and the Rev. Messrs. Murray and Begg, have arrived in town with a view to advocate the cause of endowments, and of church extension in particular, in that part of her Majesty's dominions. The Rev. Dr. Chalmers and Mr. Collins, of Glasgow, preceded the deputation a few days ago. A sum of no less than 200,000*l.* has been raised in Scotland towards the promotion of this important object; and we are confident that the appeal now to be made in the metropolis will be equally cordially responded to.

LAW OF COPYRIGHT.

MR. SERJEANT TALFOURD'S PROPOSED BILL
TO AMEND THE LAW RELATING TO COPY-
RIGHT.

1. Repeal of former acts, 8 Anne, c. 19; 41 George III., c. 107; 54 Geo. III., c. 156 (extending copyright in books).

2. Interpretation clause.

3. Copyright in any book hereafter to be published to endure to the author for life, and for sixty years, commencing at his death.

4. In cases of subsisting copyright in the author, the same shall continue for his life, and for sixty years from his death; and if the author be dead, and the copyright in his representative, such representative shall have the same for the residue of the term of sixty years from the author's death.

5. In cases of subsisting copyright which has been assigned, the assignee shall enjoy it for the author's life, or for twenty-eight years, and it shall afterwards revert to the representative of the author for the residue of the sixty years from his death.

6. Proviso, that if a book has been published in parts, the term of the copyright shall run from the publication of the last part.

7. Proviso for the sale of copies printed during the interest of the assignee.

8. Proviso for books stereotyped before the passing of this act.

9. Whenever five years shall elapse after the expiration of the twenty-eight years, or the author's death, without publication of any works out of print, any one may petition the Lord Chancellor, &c., for liberty to republish the same, and republish the same on such permission.

10. One copy of every book to be delivered at the British Museum.

11. Mode of delivery at the British Museum.

12. Four copies of every book to be delivered within a month after demand for the use of the following libraries:—Bodleian Library, Public Library at Cambridge, Advocates of Edinburgh, and Trinity College, Dublin.

13. Publishers may deliver the copies to the libraries instead of the Stationers' Company.

14. Penalty for default in delivering copies for the use of the libraries.

15. Book of registry to be kept at Stationers' Hall.

16. Party making, or causing to be made, a false entry in the book of registry, to be guilty of a misdemeanour.

17. Entries of copyright may be made in the book of registry.

18. Any one aggrieved by any entry in the registry-book may apply to the Lord Chancellor, Master of the Rolls, Vice-Chancellor, or Court of Common Law, to order it to be altered or expunged.

19. Remedy for the piracy of books or

parts of books by action on the case. Proviso for Scotland.

20. No person shall import into any part of the United Kingdom for sale any book first composed, &c., within the United Kingdom and reprinted elsewhere. Penalty on importing, selling, or keeping for sale any such books, forfeiture thereof, and also 10*l.* and double the value. Books may be seized by officers of Customs or Excise, who shall be rewarded. Not to extend to books not having been printed in the United Kingdom for twenty years.

21. Property in articles in periodical works to be in the publisher; but may be in the editor, or reserved to the author.

22. Term of the exclusive right in the representation of dramatic works extended to that of authors.

23. Where the sole liberty of representing a dramatic piece now belongs to the author, it shall endure for his life and for sixty years from his death; and if the author is dead, his representatives shall have it for sixty years from his death.

24. When the right of representing any dramatic piece shall have been assigned, the right shall continue in the assignee for twenty-eight years, or for the life of the author, and afterwards shall belong to the representative of such author.

25. The proprietor of the right of dramatic representation shall have all the remedies given by the Act 3*d* and 4*th* of William IV.

26. No assignment of copyright of a dramatic piece shall convey the right of representation unless an entry to that effect shall be made in the book of registry.

27. Act of the 5*th* and 6*th* of William IV., cap. 65, respecting lectures, extended to sermons.

28. Power to the Lord Chancellor, Vice Chancellor, Master of the Rolls, and Court of Law, to grant injunction in case of piracy. Proviso for Scotland.

29. Books pirated shall become the property of the proprietor of the copyright, and may be recovered by action, or seized by warrant of two justices.

30. No proprietor of copyright commencing after this act shall sue or proceed for any infringement before making entry in book of registry. Proviso for dramatic pieces.

31. Clergymen may lawfully dispose of copyright or copies of books of which they are the authors.

32. Copyright shall be personalty.

33. Saving the rights of the Universities and the Colleges of Eton, Westminster, and Winchester.

34. Act to extend to all parts of the British dominions.

35. Act may be amended or repealed during the present session.

THE EVANGELICAL REGISTER.



JUNE, 1838.

THE WONDERS OF CREATION.—No. II.

METEOROLOGY.

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“The power of the air.”—Ephesians ii. 2.
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THE ATMOSPHERE.—The air which surrounds the globe, to the height of about fifty miles, is called the atmosphere; land-animals being surrounded in this way, may be said to live in an ocean, but they cannot, like fishes, rise up into it at their pleasure. Even birds, though some of them can rise to a great height, cannot reach the top. It is proved to have the common properties of matter, though invisible, by the resistance which it makes to other bodies that would take its place. Thus, if a wine-glass be filled with water and a piece of paper laid over the top, and the hand placed flat over that, the glass may be inverted and the hand taken away without the water falling out. The paper prevents the air passing up into the glass, and till this is done, though the water weighed pounds instead of ounces, the atmosphere would prevent its falling. The same may be shown by taking a brass tube closed at the bottom with a piston which accurately fits it. No power can force the piston to the bottom of the tube, owing to the resistance of the air confined within it. It is a fluid, for bodies move through it easily, and it presses equally in all directions. The ancients were aware of its properties; for they had great air-guns, and pearl-divers sometimes went down feet foremost with an inverted pot filled with air on their heads. Air has great elasticity, a small portion being capable of indefinite expansion. It has weight, as is shown by its forcing up water in a pump. This effect was formerly ascribed to nature's abhorrence of a vacuum, which is a good expression of a property of the air, though it affords no real explanation of the fact.

The atmosphere is found to support a column of water thirty-four feet high, because a column of water at that height balances a column of air about fifty miles

high. Hence water cannot be raised to more than that height in a common pump, Torricelli thought the atmosphere would support another fluid only to a height containing the same weight on the same base ; or, in other words, that if he took the fluid thirteen times heavier than water, the air would support a column of it eleven times shorter. This he found to be correct, for the air at the level of the sea will sustain a column of mercury (which is thirteen times heavier than water) of only about twenty-nine inches. The higher we go, either by ascending a mountain or in a balloon, the less air we have above us, and consequently the shorter is the column of fluid it will support or counter-balance. On this principle the barometer is constructed. The earth then supports a weight of air equal to what it would bear if covered with water to the height of thirty-four feet, or with mercury to the height of twenty-nine inches ; and we sustain the same weight as if we were at the bottom of a lake thirty-four feet deep. A man of average size sustains a weight of about fourteen tons ; but as it presses equally in all directions, and the air is admitted freely into the interior of his body (through the wind-pipe, &c.), he suffers no more from the pressure, than a wet sponge does from being plunged into the water. The variation of this pressure, however, as indicated by barometrical changes produces considerable effect on the human body.

Persons who ascend to unusually elevated situations, feel oppression and dyspnœa, from the attenuated state of the atmosphere. The celebrated traveller Humboldt, when on the Andes, had a bleeding from the eyes, gums, nose, &c. This was owing to the pressure of the air within the vessels not being counterbalanced by the pressure without, so that they gave way at those parts of the body in which the skin is particularly thin.

Saussure was the first to reach the top of Mont Blanc. Others went up soon afterwards, connecting themselves to each other with a rope, so that if any fell into chasms, they might be saved from destruction by being sustained by the rest. Some of these chasms were so deep, that the sound of ice thrown down them was not heard when it struck the bottom. They found one chasm so wide, that their ladder when laid across it reached only one inch over each side ; and as it had opened in a few days, there was danger that if they passed it, they might not be able to recross it on their return. They ventured over, however, and got safely back. Their thirst was very great. When near the top, they became very weak, and were affected with vomiting, and other unpleasant symptoms, from the thinness of the air, or as it is called, the rarity of the atmosphere. They felt dispirited, but at last they got to the summit. In 1827, Mr. Ferrars, an English gentleman, ascended to the top. He experienced great effects from the rarity of the air. The guides bled at the nose ; the eyes of all were bloodshot—their faces blistered ; and they had great difficulty of breathing, and intense thirst. Some even vomited blood. Pain in the ears is a symptom universally complained of, and is owing to the expansion of the air confined in the interior of the ear, when the external pressure is diminished. Mr. Auldjo likewise reached the summit, and gives an interesting account of his ascent. One of the guides sunk up to his arm-pits, but saved himself from destruction by stretching out his arms, and by his pole falling obliquely across the mouth of the chasm. As they advanced towards the top, they were obliged to stop every three or four steps and turn their faces towards the north wind, in order to inhale sufficient air to maintain respiration.

They felt very cold, although the sun was shining ; for it is always found on ascending a mountain, or rising in a balloon, that the cold increases as the air becomes rarer ; so that the nearer the sun, the greater the cold. Mr. Auldjo was partly carried, and partly dragged to the top. The sun was shining brightly on the snowy peaks around ; but he soon fell asleep from exhaustion. They had with them a bottle of champagne, the cork of which flew out to a great distance, owing to the expansive force of the air within being greatly increased, and to the resistance of the air without being greatly diminished. At the same time there was very little noise when the cork was expelled ; noise (which is produced by vibrations of the air) being always in proportion to the density of the atmosphere. Hence, under the exhausted receiver of an air pump, a bell cannot be heard ; and a pistol fired at the top of Mont Blanc, made no more noise than a cracker let off in a room. The intensity of sound always diminishes as we ascend, and a deep silence reigns at the tops of mountains. Persons who reach them can hardly make themselves heard by each other. Mr. Auldjo's champagne frothed to the last drop. He drank of it, but felt much uneasiness afterwards, owing to the fixed air being given out very abundantly. Altogether there have been about eighteen successful ascents of Mont Blanc, by about two dozen persons, exclusive of guides. About twelve of these were Englishmen, but not one Frenchman. One female reached the summit. One of the last persons who ascended was Dr. Martin Barry, a member of the Society of Friends, and he has published a very interesting narrative, illustrated by sketches. Napoleon had a cross fixed on the top by the guides, but it was blown down in a day or two.

Saussure found that men can bear a rarified atmosphere better than horses. Mules sometimes die suddenly when driven high up the Andes. It is said that people living in elevated regions are pale, and that their wounds heal slowly. Gay Lussac reached a height (in a balloon) of twenty-three thousand feet above the level of the sea, which is the greatest height ever attained by man. His breathing was affected, his pulse quickened, and his thirst great. No doubt, however, man might be habituated to dwell at any elevation equal to that of Mont Blanc. In South America there are cities eight thousand feet above the level of the sea ; Humboldt speaks of one thirteen thousand feet, and others still higher are mentioned.

In order to get the mean height of the barometer for a day, take its height at nine and three o'clock ; add the numbers together, and divide by two. But if you are not very particular, take the height only once a day at noon. We know not what goes on in the higher regions of the atmosphere, but the barometer tells us, in some particulars, what is going on to the very top ; for it is like having a column of air, fifty miles high, in one of the scales of a balance. A low state of the barometer portends a storm or an earthquake. Just before the earthquake at Lisbon, the barometer fell nearly an inch below its average height. When the barometer is low, the tides are higher than usual. If the barometer falls during a frost, a thaw generally takes place ; and if during a great heat in summer, we may expect a thunder storm. In every well-regulated ship, there is a barometer ; and it has saved many a vessel. In the tropics, and at a distance from land, a fall of one-eighth of an inch indicates a change of weather. Dr. Arnoll relates an interesting case of this : the barometer of a ship fell at a time when there was no other sign of a storm ; but this one sign led them to prepare for it ; a violent hur-

ricane came on, and had it not been for the little tube of mercury, not one would have survived to tell the tale.

A rise of the barometer generally announces fair weather, but if the latter comes immediately, it will probably not continue long. The theory of barometrical changes is very far from being well explained. Some attribute the hourly changes it undergoes to the influence of the sun; but these changes take place during the whole twenty-four hours, even when the sun has set. It has been observed that, in many countries, vast quantities of carbonic acid are given out from chasms in the earth; and this must affect the weight of the atmosphere. In one place, more than six hundred thousand gallons are given out in twenty-four hours.

As the air surrounds the whole globe, if it remained at rest, of course it would settle into a sphere; but owing to the force with which it is whirled round by the revolution of the earth on its axis, it must bulge out at the equator, and the greater power which the sun has at the equator, must assist in producing this figure. Many attempts have been made to ascertain the height of the atmosphere, which would not be difficult if it had everywhere the same density. If it had throughout the same density which it has at the earth's surface, it would be only five miles high. It has been proposed to obtain its height, by the length of the twilight, which is owing to the sun's rays being refracted or bent downwards to our eyes, when they reach the atmosphere. Hence we see the sun while he is yet eighteen degrees below the horizon; from which it has been calculated, that the atmosphere is between forty and fifty miles high. Mr. Ivory, the greatest living mathematician, calculates that it must be at least fifty miles high. If it pervaded all space, it would accumulate about the sun, the moon, and other heavenly bodies. But Wollaston considers from observation, that there is no atmosphere about the sun; and he thinks that the air ceases at the height above the earth, where its gravity overcomes its elasticity. But a more effective argument for the atmosphere here described is the decrease of temperature as we ascend. At the height of about fifty miles, the temperature must be at Zero; which must set a limit to expansion. Other planets seem to have atmospheres; and Professor Jameson thinks, there are arguments to show that the sun has one also. The moon has one; but it is much rarer than ours; Dr. Brinkley says, a thousand times rarer. N. ROGERS, M.D.

THE PRODUCE OF CATHEDRAL INSTITUTIONS.*

THESE institutions were the nurseries of most of our chief divines, who were the glory of our English name; in them these great men consolidated the strength which has been so beneficial to the Church: to them and to our Universities are our Church and nation indebted for the mightiest works, which have established her faith or edified her piety. It is natural, indeed, that lay writers should not be much acquainted with the earlier details of our Church; that they should be content to know that we had mighty men to whom all Christendom was much indebted, and not care to inquire what particular offices in the Church they may have filled; it is natural they should turn to the list of the present dignitaries of our Cathedrals, instead of tracing out the unobtrusive history of our great Divines; and it is equally natural that, conceiving that there is so much abuse at present, they should hastily conclude that it had always been so. Yet the question is an historical one, and

* From Remarks on the Prospective and Past Benefits of Cathedral Institutions.

must be decided by history. Whether, then, we take a list of our great Divines and trace their earlier history, or whether we adopt the more compendious plan of looking over the history of our Cathedrals, and selecting the great names which there occur, we shall come to the same result, that to our endowments, and principally to those of our Cathedrals, we are indebted for almost all the theology of our Church. It may be dry to review a catalogue of names: but there is no more compendious way of arriving at some insight into the truth; and those, who have to decide on the utility of these Institutions, may well impose upon themselves the pains to see what fruit they have borne. It is also a refreshing sight, cheering alike to faith and hope, to behold what heroes God has already raised up for this our Church.

On opening then Willis' History of the Cathedrals, before the year 1728, when the account closes, there occur in the Cathedral of Christ Church alone, the names of Hammond, Sanderson, Gastrell, South, Smalridge, Samuel and John Fell, Aldrich, Archbishop Wake, Archbishop Potter, Allestree, Owen, Pococke, Tanner and Hyde; among the Deans of Peterborough again, are Jackson [on the Creed], Cosin [Scholastical History of the Canon], Simon Patrick and Kidder; among the Canons, Lively (one who was most depended upon in the present translation of the Bible), and Thomas Greaves, an eminent professor of Arabic in this place. In Ely, further, we find Bentley, among the Archdeacons; among the Prebendaries, Archbishop Parker, Whitgift, Bishop Pearson, Spencer, Lightfoot. Among the Prebendaries of Canterbury, again, we find Ridley, Alexander Nowell, Samuel Parker, Tillotson, Stillingfleet, Castell [Polyglot Bible and Lexicon], Beveridge, Mill [Gr. Test., &c.]; (besides that it gave refuge to Isaac Vossius, the Casaubons, Saravia, the friend of Hooker and Whitgift, and one of the translators of our Bible, Ochinus, and Du Moulin, as Windsor did to De Dominis, and the Cathedral of Oxford to a much brighter name, Peter Martyr). Nor have we, as yet, even among names so valuable, included many of the most revered of our Divines: besides these, among members of Cathedrals, (I mention such names as occur, many I have omitted,) were Chillingworth, Bull, Waterland, Cudworth, Archbishop Laud, Bishop Andrews, P. Heylin, Dean Barlow, Bishop Bilson, Hales (of Eton), Bishop Gibson, Reynolds, and in a corresponding situation in the Irish Church, Archbishop Usher, as in later times Dean Graves and Archbishop Magee; B. Walton [Polyglot Bible,] Fox [Acts and Monuments], Bramhall, Atterbury, Allix, Bishop Butler, H. Prideaux, Shuckford, Bishop Hall, Bishop Conybeare, Bishop Newton, William Lloyd (Bishop of St. Asaph), Bishop and Dean Chandler, the Sherlocks, the Lowths, Bishop Hare, Dean Comber, Bishop Wilkins, Cave, Outram, Mangey, Jenkin, Derham, Biscoe, Chapman [Eusebius], Balguy, Whitby, Bullock, Warburton, Zachary Pearce, Bishop Fleetwood, Horsley, Horbery, Kennicott, Randolph, Holmes [LXX], Dean Miller, &c.—so that with the exception of Bingham, who says of himself, “I reckon it not the least part of my happiness, that Providence having removed me from the University, where the best supplies of learning are to be had, placed me in such a station as gives me opportunity to make use of so good a library (Winchester), though not so perfect as I should wish;”—with this, and the exception of those who were Heads of Colleges, as Barrow, or constantly resided at them, as Mede or Hody, it would be difficult to name many authors of elaborate or learned works who were not members of Chapters. In other cases, it ought also to be considered, that the foundation for the great works of former days

was laid during the long residence at the University.* A small country cure leaves ample leisure for digesting materials already collected during years, although it is unfavourable to the origination of any extensive work. Thus Hooker, having spent 17 years at the University, where he laid the foundation of his immortal work,† and having planned it while Master of the Temple, could complete it at a small country living: and Jewell, having resided 19 years at Oxford, and spent the period of his banishment as Vice Master of a Protestant College at Strasburgh, could complete his amid the cares of a Bishopric. Beveridge's learned works, on the other hand, with one exception, date before he was removed to the care of an important parish. Chillingworth, again, who was afterwards a Prebendary, and, at a later period, Leslie, had no parochial cures; and the evil times in which he lived, allowed Jeremy Taylor little continuance in such duties.

It can moreover be shown, with regard to the vast majority of the great men above-named, that the Cathedral preferment was bestowed upon them as the reward indeed of their early diligence, but not for the productions for which we now reverence them; that these works were the offspring of that preferment; that it was as members of our Cathedrals that they completed their mighty undertakings. Nor does it diminish the proof of the utility of these preferments, that they were, in some detached cases, only the recompence for past labours, and, being bestowed at a late period of life, did not directly contribute to the production of any work. The effect was not, on that account, lost upon others. I would not attach undue importance to secondary motives; the highest and purest will ever be the most efficacious also. Yet can it, or ought it to be, no motive to exertion, that men may hope to show that the sacrifices of friends, the benevolence of patrons, the labours of instructors, have not been thrown away? Or shall the hope of a situation, which confers influence, be no right ground for exertion to those who honestly purpose to use that influence to the honour of God? Of our late Divines, it is particularly mentioned that in 1777 a minor stall of St. Paul's was expressly given to Bishop Horsley as an encouragement, in 1785 a stall at Gloucester as a reward; and that Dr. Kennicott, in commencing his vast task, looked forward confidently to the reward which he obtained.

* The degree of preparation, which was in former times made at the Universities, is conveyed the more strongly in the following passage of George Herbert (about 1630), because the passage itself is a warning against relying upon it. "Of pastors,—some live in the Universities, some in noble houses, some in parishes residing on their cures. Of those who live in the Universities,—some live there in office, some in a preparatory way, whose aim and labour must be not only to get knowledge, but to subdue and mortify all lusts and affections; and not to think that when they have read the fathers, or schoolmen, a minister is made, and the thing done. The greatest and hardest preparation is within."—Country Parson, ch. 2. To this might be added the ideal which he gives (c. 5) of a Country Parson's learning: "The country parson hath read the fathers also, and the schoolmen, and the later writers, or a good proportion of all, out of all which he hath compiled a book, and body of divinity, which is the store-house of his sermons—this being to be done in his younger and preparatory times, it is an honest joy ever after to look upon his well-spent hours."

† It is remarkable that we can, in this instance, trace the origin of this great work in the following incidental notice of his biographer: "His pupils left the college and Mr. Hooker to his studies, in which he was daily more assiduous, still enriching his quiet and capacious soul with the precious learning of the philosophers, casuists, and schoolmen, and with them the foundation and reason of all law, both sacred and civil; and, indeed, with such other learning as lay most remote from the track of common studies; and as he was diligent in these, so he seemed restless in searching the scope and intention of God's Spirit revealed in the Sacred Scripture."—Walton's Lives. Archbishop Whitgift gave him a minor prebend in Salisbury, "to make him capable of better preferment in that church." had he not been taken away at the early age of 46.

Those, moreover, whose works have been transmitted to us, and form the main part of our present theology, are but a small portion of the eminent men who were fostered by our chapters. Any one, who has not examined the subject, and shall look over any records of cathedral churches,* will be much surprised, when, besides the well known and familiar names which he has been accustomed to revere, he observes, how many there are, to whom the character of great learning, as well as of deep piety, is ascribed. "All these were honoured in their generations, and were the glory of their times," although now "they have no memorial," and in man's sight "have perished as though they had never been." In their own age they were burning and shining lights: they fulfilled their allotted portion in transmitting to other hands the sacred torch of Divine knowledge, which shall beam from one end of the Christian course to the other; and though their own lamp be extinguished, still it is in part to them that we are indebted for the light with which we are now surrounded. It may suffice to name the single instance of John Prideaux, Divinity Professor at Oxford, who, in his own days, had so great reputation, that theological students from foreign Universities flocked to his lectures.

If again we try the question in some other way, and examine who, in former times, were the persons selected for great and important undertakings, we shall find that they were the members of endowed foundations. Of the forty-seven persons who were intrusted with the re-moulding of our English version, and produced that beautiful and classic work, which of all translations most breathes the spirit of the Divine original, of these forty-seven, five only were parochial ministers without Cathedral preferment, the rest, so far as is known, were either members of Cathedrals or Professors, Heads, or Fellows of Colleges. In like manner those selected to assist the Bishops in the Hampton-Court conference, were mostly Deans; as of the nine Divines, whom Queen Elizabeth selected for the Westminster conference with the Roman Catholics, six had, before their expulsion, Cathedral preferment, Jewell and Guest were Fellows of Colleges; of one only the station is not known.

THE PASTOR'S REMEMBRANCER.

"The eye of him that hath seen me shall see me no more: Thine eyes are upon me, and I am not. As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more. Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul."—Job vii. 8—11.

THE preceding verses contain the complaints which Job made to his *earthly* friends: of these they appear to have been wearied, hence Job now turns to God, and pours out his sorrows to Him. Human nature is so imperfect, that it cannot endure much which requires persevering patience: hence an unusually long prayer, or protracted affliction, or lengthened discourse, exhausts our patience, and the end is ardently desired. This sometimes arises from a moral distaste to the exercise, or an undue anxiety about our worldly business, or from the injudiciousness of the individual who occasions our uneasiness: but sometimes it arises from physical causes—the spirit is willing, but the flesh is weak. When, therefore, we weary our earthly friends, and they cannot continue to give us their patient attention, what a mercy it is, there is One whom we cannot weary, except by sin. Sin

* Walker's *Sufferings of the Clergy*, which gives only an account of those who were at one time expelled from their Prebends, might be consulted for the same purpose.

is the only thing that wearies God—this does weary Him—hearken to His own words, recorded in Isa. xliii. 24.—“Thou hast wearied me with thine iniquities.” The Divine nature is so holy that it cannot but be wearied with our iniquities—let us keep from sin, and we cannot weary our heavenly Father. This thought may be a means of comfort, when we find our friends impatient with us. Poor Job had described his sorrowful case to Eliphaz, and Bildad, and Zophar, and had wearied them. Now he describes it to the omniscient, patient, and gracious God. “The eye of him that hath seen me shall see me no more : Thine eyes are upon me, and I am not. As the cloud is consumed and vanisheth away : so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more. Therefore I will not refrain my mouth ; I will speak in the anguish of my spirit ; I will complain in the bitterness of my soul.” These words will lead us to notice,

I. *The comparison.* Various figures are employed in Scripture to set forth man's frailty. The grass—the wind—the weaver's shuttle—the swift ships—and in the words before us, the *cloud* is made an emblem of human life. “Thine eyes are upon me, and I am not ; as the cloud is consumed and vanisheth away.” Our beloved friends were before our eyes a short time since, and perhaps, we reckoned on their continuance with us, as though their strength was the strength of brass, or stones, but experience has taught us our folly—like the cloud, before the rising sun, they have vanished away. And we too are as frail—that cloud over our head may not vanish away so quickly as our lives. “What is our life ? It is even a vapour, that appeareth for a little time, and then vanisheth away.” Then if human life be so frail, let us not fix our affections on creatures, as though they were permanent objects of enjoyment : they ought to be viewed as clouds ; this would make us feel more deeply the importance of the Divine injunction—“Set your affection on things above, not on things on the earth.” When we contemplate human life frail as a cloud, a melancholy feeling steals over us ; but these are considerations which are adapted to turn our sorrows into joys.

1. The believer's sins, which are compared to a cloud, have all been forgiven. Most of us have had to mourn over the loss of beloved friends—when we have hoped they would yield us the most comfort, they have yielded the most sorrow. Children have vanished from their parents, and parents from their children—ministers from their people, and the people from their ministers—husbands from their wives, and wives from their husbands, *like a cloud*. But concerning all of them who have died in the Lord, we have had this consolation—like a cloud their sins were blotted out. This is the promise, and each of them has proved it to be true—“I have blotted out, as a thick cloud thy transgressions, and, as a cloud thy sins : return unto me ; for I have redeemed thee. Sing, O ye heavens ; for the Lord hath done it : shout, ye lower parts of the earth : break forth into singing, ye mountains, O forests, and every tree therein : for the Lord hath redeemed Jacob, and glorified himself in Israel.” When, therefore, you think of dear friends, who vanished as a cloud, think also of their freedom from sin. Once they were in sin, and sin was in them ; but now to find their sins would be as impossible as to find the clouds, which the rising sun has scattered. “When they are sought for, they shall not be found.”

2. The world, to which our departed friends are removed, is *cloudless*—this is another cheering thought, whilst on earth many of them lived amidst clouds :

their inner man appeared immersed in them, and sometimes so dense were these clouds, that they could not get even a glimpse of the bow. But now the Sun of Righteousness has arisen upon them, and all these clouds have vanished, and they are amidst the splendours of that city, of which John thus speaks. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

3. The permanent sources of spiritual joy is another subject which should occupy our thoughts in connection with human frailty. Our friends vanish like a cloud—they are uncertain comforts—soon they may be quenched in death, but Jesus lives, and remains with us. The grounds of consolation, arising from His offices, His relations, and His promises, are not like a cloud:—no, of Him we can say amidst every trial, "Jesus Christ the same yesterday, and to-day, and for ever." Not even death itself can take from us the joys which we derive from Him, who is the consolation of Israel. Death sets the spirit free, that these joys may arrive at perfection in His presence. "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec." Notice,

II. *The trial.* "The eye of him that hath seen me shall see me no more." That you may know something of what this trial is, you must imagine a child, a parent, a minister, a wife, a sister, in the valley and shadow of death, using this language to you in the prospect of the great change. This has been found to be almost insupportable: yet this is a trial we should anticipate, for we must *needs* die. "He that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." This is the trial—and this is a great trial. When our beloved friends go to the grave we lose the benefit of their example, prayers, sympathy, industry, and advice. This is a certain trial. Some trials we may escape, but this we cannot—the living know they *must* die. This is a *frequent* trial. Scarcely a week passes away, but some of these clouds, in our immediate neighbourhood, vanish. This trial then should be *expected*. The beloved individuals, who compose our respective families, are clouds; then let us reckon upon their speedy disappearance. For this trial we should *prepare*. Think of this, ye righteous, in the morning, at the domestic altar—into the hands of the unchangeable God commit your spirits, for before the evening one of these clouds may never more be seen in this world. "Therefore, be ye also ready, for in such an hour as ye think not, the Son of Man cometh." This trial should be submitted to. Job felt this when his children were suddenly removed by death—he thus acknowledges his resignation to the will of heaven, "The Lord gave, and the Lord hath taketh away; blessed be the name of the Lord." The following considerations should reconcile our minds to this painful trial.

1. Our christian friends who have left their house for ever, have also left for ever their sins, temptations, and doubts. These evils distressed their inner man whilst in their earthly abode, caused them to cry out, "Woe is me that I sojourn in Mesech." But now these evils have passed away, and can no more be found than the cloud.

2. Though our departed friends have left their house on earth, yet they are not without a house. "For we know that if our earthly house of this tabernacle were

dissolved, we have a building of God, a house not made with hands, eternal in the heavens." When you miss from the domestic circle beloved relatives, let your thoughts rise to heaven, and you will find them there in a house far more glorious.

3. The recollection of the good they did below is also a consolatory consideration. Before they left their house they did good in it—instructed their children in the way in which they should go—sowed good seed, which is now yielding an abundant harvest in paradise—offered prayers, which will bring down blessings upon the survivors in future days. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Notice,

III. *The complaint.* "Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul." Observe,

1. *The matter* of this complaint. Job has told us in the preceding verses—the weight of his burdens—the shortness of his life—the unkindness of his friends—the continuance of his sorrows—the nature of death—these were some of the subjects of his complaints. And we rejoice to add, he complained also of his sins—these he mentions in the twentieth verse. There are some who complain of their trials, but never of their *sins*—they seem to forget that they are the authors of their own misery. "Wherefore doth a living man complain, a man for the punishment of *his sins*?" Observe,

2. *The author* of this complaint. The omniscient God gives you His opinion of this remarkable man in these words—"There was a man in the land of Uz, whose name was Job: and that man was perfect, and upright, and one that feared God, and eschewed evil." This was the individual who made this complaint—this shows that the people of God are sanctified but in part—that they are not always found in the same gracious state of mind, and that the best have need of the constant exercise of Divine mercy. These complaints, however, should not be indulged; they dishonour God, inasmuch as they imply He is not so kind to us as He ought to be. Yet great allowance ought to be made for persons in extreme suffering; it is easier to reprove them than to set a better example by our own patient endurance in similar circumstances. Observe,

3. *The manner* in which this complaint is made. Eliphaz had reproved Job for his wicked complainings; yet Job would not give up: he was resolved to unburden his spirit in complaints. There are no less than three *wills* in the eleventh verse of this chapter: "Therefore I *will* not refrain my mouth; I *will* speak in the anguish of my spirit; I *will* complain in the bitterness of my soul." The bitter waters of sorrow were in Job's inner man, and he was determined to pour them out in this way. May you never make such resolves. Resolves should be carefully made, and when made should be made, in a good cause—made in dependence on Divine help—and when made, should be faithfully performed. Rather than resolve to complain, resolve to forsake sin; to set God always before you, and to live as seeing Him who is invisible. Such resolves as these, if conscientiously executed, would make afflictions light, bring peace to your spirit, and fit you for the realms of glory. Notice,

IV. *The appeal.*—"Thine eyes are upon me, and I am not." Job had spoken of his nearness to death; now he appeals to the omniscient God, as to one who

knew this was the case. Lord send me relief, send it quickly, for thine eyes are upon me, and I am not—that is, am not in this world. The grave will hide me from every eye but the eye of God. God knows that we are like a cloud, let us then urge this fact as a reason why He should send us help immediately. “Thine eyes are upon me”—upon me not only in life, but when in the grave. The omniscience of God, therefore, in connection with His power, shows His ability to raise each individual in the morning of the resurrection. Not one will be overlooked. God knows the names, the number, and the character of all the dead. Meditate on these things. Walk with God—keep His commandments—receive His Son—live to His glory—surrender thyself into His hands, then you will rejoice that His eyes are upon you. The subject supplies us with these additional instructions,

1. The inestimable value of the Gospel, which opens up to us the state of the righteous after death. “The eye of him that hath seen me shall see me no more:” no more in this world; but the Gospel assures us the righteous will see each other in a better world. Delightful thought! The departed are only hidden from our view for a season—soon we shall see them again. “Thine eyes are upon me, and *I am not*”—am not in *this world*, but am in another. The Gospel declares, that absent from the body, we are present with the Lord: “So he that goeth down to the grave shall come up no more.” Yes he shall—he shall come up again in the morning of the resurrection—the Gospel has brought this interesting fact to light. 1 Cor. xv. Then if this Gospel be so precious, how anxious every Christian should be to send it to every creature. Think, O ye righteous, of the miserable condition of thousands of your fellow-creatures, who are without the comforts of this Gospel, and see to it that you are faithful in the discharge of what you acknowledge to be your duty. The design of the *Register* is to help forward the spread of the Gospel, but many we fear take no interest in its circulation. Unto such we would say, remember thy life is a cloud, therefore what you can do for God do quickly. “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.”

2. The importance of fidelity in the discharge of every social duty. The husband—wife—child—parent—brother—shall return no more to his house, after death. O then, whilst in your house, do all you can to promote the salvation, unity, and happiness of the family, of which you form a part. Parents, see to it you are faithful to your trust—your life is a cloud, and you will soon vanish. Children—masters—servants—stir up yourselves, and see to it you are faithful stewards. Watch against the ruinous sin of procrastination. Surely those whose lives are as clouds, ought not to presume on the future.

3. The melancholy condition of all who are in hell. When the lost get into that house, there is no leaving it—their continuance in hell is not transitory as a cloud. Flee then immediately to Jesus—hide thyself in this Rock of Ages—do not delay another moment. The neglect of your soul until to-morrow may prove fatal—the wind of the Almighty’s wrath may cause the cloud instantly to vanish. “By the blast of God they perish, and by the breath of His nostrils are they consumed.”

UNPUBLISHED LETTERS OF THE REV. JOHN NEWTON.

(Addressed to the Rev. Thomas Robinson, late Vicar of St. Mary's, Leicester.)

VII.

MY DEAR FRIEND,—A particular incident so breaks in upon me, that I can send but a line or two; not to tell you I shall be from home, but that I shall be *at home* and waiting with much desire to see you. If it suits, I shall be glad to have you here to spend Sunday with us, and the diligence would bring you within a few yards of our door, on Saturday. If you come on Monday, you must be landed at Newport.

My heart rejoices in the happy event of St. Mary's. I congratulate Leicester, you, and myself. I account it a great honour to have been a little pivot, employed in the moving this important wheel of Providence. You thought proper to employ me, or it would have turned without me; for I believe your case and character would have engaged Lord D——'s attention, from whatever quarter it had been mentioned to him, or if you had applied to him in your own name. I do not account either my intimacy or interest with him to be very great, but upon this occasion I certainly made the most of them, and wrote with a sort of preremptoriness, which would hardly have become me upon any other.

The great Lord of all lords has done it. I trust for your comfort, and for the good of many souls; and I doubt not but He will answer your prayers, and fill you with wisdom, grace and zeal in His service. When you are near Him, think of poor me.

My and Mrs. Newton's love to dear Mr. Foster, and the family he is with. The Lord bless you, and bring you safely and speedily to your affectionate friend and servant,

December 17, 1778.

JOHN NEWTON.

VIII.

MY DEAR FRIEND,—Your letter slipped out of sight (I cannot find it yet); and in the midst of my mighty businesses, slipped too much out of my memory, or you should have had an answer sooner, to one part at least. I love Leicester, the people of Leicester at least, and should be glad to visit them. But if you are asked the reasons why you do not come to London; they will pretty well apply in my case, and suggest an excuse for my not leaving it. Time was when my dear and I could step into a stage, travel all night, &c. So perhaps *I* could now; but *she* cannot, and leave her behind without a clear and positive call of duty, I cannot. She is often very poorly, and would, I know, be uncomfortable if I was at a great distance. We were once young, but now we are growing old, and cannot balloon it about, as formerly. The only method of travelling which would suit us is very expensive. For though through the Lord's goodness, I may say *I have all and abound* with respect to the line in which I move, I have not such aboundings as to authorize my diverging very much from it. Then again *competent* supplies for my church (on a Sunday) are not easily, or rather not at all, to be procured. And unless they were *competent*, I dare not move, unless my call of duty to go abroad, was evidently more important and pressing than that which requires my stay at home. Thus, my dear Eliza's case called us twice into Hampshire, but she is gone. Soon after Lady-day, we are to remove into the City, the time, hurry, and expence which this will require, renders travelling still more difficult. So that, though I should be glad to see Leicester at

any time, and especially when you had a particular service for me—I must beg you not to expect me at present.

The Lord has enabled me to finish my sermons on the Messiah. They are nearly half printed off, and will, I hope, be ready for publication about Easter. My heart was much engaged about this service from the first; rather, I hope, from the thought that it might be seasonable, and by His blessing useful, than from an idea of self-importance. But alas! too much of self cleaves to all that I do. It proved a pleasant employment, both in preaching the sermons, and afterwards in writing them out for the press. And though my interruptions were many, I was enabled to execute my task in about ten months. It will appear in two pretty large octavo volumes. For as I had the lovers of sacred music—that is, your genteel sort of folks—chiefly in view, I am obliged to print it handsomely to induce them to read. Possibly, now, *Coronidem imposui*. If it be so, I could not leave off with a more delightful and important subject. May the last efforts of my tongue and pen be to the praise of Him, who remembered me in my low estate. It is not likely, that at my time of life, I should attempt any thing of a large size, or more than an essay or paper for a magazine or the like. It will be well if henceforth I can redeem a little time immediately for myself, to feed upon the good Word of God, and to familiarize to my thoughts, the great transition which is before me, which cannot be very distant. I am not my own. I wish to know and follow the Lord's will to-day, and to leave to-morrow, and all the unknown morrows in His hand. He found me literally in a waste howling wilderness, He has led me about, placed me in a variety of situations, in all which He did me good and kept me as the apple of His eye. Every successive change He has appointed me has been to my advantage, both in point of comfort and usefulness. I degraded myself to the lowest state of wickedness and misery; but He has honoured me, put me among His children, among His ministers, given me acceptance and friends, supported me under many trials, and mercifully borne with such provocations and ingratitude on my part, as are only known (well it is for me) to Him, and to my conscience. Hitherto He has helped me, and now I am old and grey-headed, I am encouraged to hope that He will not forsake me.

My dear friend, assist me to praise Him, and continue your prayers for me, that I may live to Him and for Him, to the end. That whether my remaining time be longer or shorter, it may be devoted to His service. And then I may wait, calmly, patiently and thankfully, till my appointed change come. I desire to thank Him for His goodness to you and yours, for all that He does for you, and by you. I have not time to enlarge more, nor can I advert to particulars in your letter, because I have mislaid it. When it comes to hand, if there is any thing requires an answer, I will endeavour to write again soon. Let me hear from you when you can. Please to enclose your letters for me under cover to Samuel Thornton, Esq. M.P. London. He or one of his brothers will kindly frank mine to you. We join in love to Mrs. Robinson and all our dear friends at Leicester, as if named. I do not, I cannot, forget one of them, nor their kindness.—I am always your affectionate and obliged,

London, 13th February, 1786.

JOHN NEWTON.

Review of Books.

THE PARAGRAPH BIBLE. THE HOLY BIBLE, CONTAINING THE OLD AND NEW TESTAMENTS: arranged in Paragraphs and Parallelisms. 8vo. pp. 1172..

Religious Tract Society.

Every attempt to ascertain the genuine text, and the primitive sense of writings which bear the stamp of a Divine original, may rationally excite a lively interest in the biblical student. In the present day, when general literature is making such rapid progress amongst all classes of the community, this is especially important. The edition of the English Bible now presented to the public by the Religious Tract Society, is a correct reprint of the authorised version in general use; but it differs from other editions in two particulars, namely, First, it is divided into paragraphs, according to the changes or divisions of the subjects treated of, and the pauses in the narrative; but the numbers of the chapters are retained in the margin for the sake of reference, and also that it may correspond with other editions. Secondly, the metrical parts, such as the Psalms and Prophetical books, are printed in parallelisms, according to the natural order of the original. These parallelisms, give the reader a more accurate impression of the spirit and beauty of the inspired writings, and often assist materially in the correct understanding of their meaning.

Most of our readers are aware, that the divisions into chapters and verses in our common Bibles, are no part of the original form, but are mere human contrivances, adopted for the purpose of facilitating references to the text, and of aiding our conceptions of the sense. That they are of great utility is undoubted; but it cannot be denied, that they are sometimes attended with serious inconvenience; the sense is often interrupted, and sometimes destroyed, by the disjoining of what ought to be connected, and the connecting of what ought to be disjoined. Most persons are in the constant habit of reading the Bible in separate chapters, one or more at the time, without any regard to the continuity of the subject, or the completion of the sense. It frequently happens, that in read-

ing the epistles, the opening of an argument is read on one day, its proofs and illustrations on the next, and its inferences and application on the third or a more distant day still. The consequence of this may be easily conceived. It prevents the reader from thoroughly entering into the sense and spirit of the sacred writer, or duly appreciating his powers of argument and illustration. Hence we perceive the advantage of possessing a Bible with an unbroken text, or divided only into sections or paragraphs, according to the real division of the subject, and having an enumeration of the verses in the margin.

The present division into chapters was made by Cardinal Hugo de Sancto Charo, who flourished about 1250. Having projected an alphabetical index of all the words and phrases in the Latin Vulgate, Hugo found it necessary, in order to facilitate references to the text, to divide it into distinct sections, which were substantially the same as the chapters now commonly adopted. Instead of subdividing the chapters into verses, however, he effected a secondary division, by placing in the margin, at an equal distance from each other, according to the length of the chapters, the first seven letters of the alphabet, or as many of them as the length of the chapters would admit of. Towards the middle of the fifteenth century, Rabbi Nathan, a learned Jew, undertook to provide for the Hebrew Scriptures a concordance similar to that which Cardinal Hugo had completed for the Latin Vulgate. But although he followed Hugo in his division of the text into chapters, he improved upon the Cardinal's subdivision by numbering in the margin every verse. The first editor of the Old Testament who enumerated the verses by subjoining to each verse a figure, according to our present method, was Athias, a Jew of Amsterdam, who, in the year 1661 and 1667, published two very correct editions of the Hebrew Bible, having the verses distinguished in this manner. His plan was followed by Vatablus, in an edition of the Latin Bible printed for him by Stephens, and has since been adopted in most editions of the Scriptures. The division of the

New Testament into verses is attributed to Robert Stephens, a celebrated printer of Paris, who is said to have done it during a journey from Paris to Lyons, about the middle of the 16th century.

About forty years ago, John Reeves, Esq. one of the patentees of the office of King's Printer, published some editions of the Bible, divided into paragraphs, with the numbers of the chapters and verses placed in the margin, according to the original plan, but still retaining the poetical parts as in the common version. He was followed by the Rev. Dr. Coit, of Christ Church, Cambridge, North America, who, in 1834, printed an edition of the English Bible, divided into paragraphs, with the poetical portions in parallelisms. This Bible with some further improvements, is the one now presented to the public by the Tract Society. The marginal readings, which form a component part of the original work of the translators, are retained, and printed at the foot of the page. These have also, in many instances, been corrected by reference to the first edition of 1611.

The Preface informs us, that the work has been carefully edited by competent persons, and on all doubtful points and matters of moment, reference has been made to two individuals justly respected for their Biblical acquirements, the Rev. Thomas Hartwell Horne, B.D. and the Rev. Dr. Henderson. Thus the reader has the authorized English version without alteration, and with additional care as to correctness, from the press of Her Majesty's Printer, and in a form which will be found to possess many advantages.

ESSAY ON THE THEORY OF THE EARTH.

*Translated from the French of M. Cuvier, Perpetual Secretary of the French Institute, &c. By ROBERT KERR, F. R. S. With Mineralogical Notes, and an Account of Cuvier's Geological Discoveries, by Professor Jameson.**

Edinburgh: Blackwood.

The danger which a country runs from an incursion of its enemies, is not always

* This review is from the pen of Dr. Chalmers, and was originally published in the Edinburgh Christian Instructor. We introduce it here as a further illustration of the subject discussed at page 198 of our number for May. We have omitted some passages incorporated with the Doctor's Lectures on the "Geological Argument for a God." See the Pulpit, No. 636, and 639.

in proportion to the number of invaders. There is another element, besides the mere *number* of them, which must enter into the calculation; and that is the unity of their movements. If it be found that the operations of the different armies counteract and neutralize one another, that when one of the commanders resolves upon a particular method of attack, another of them not only withdraws his concurrence, but puts forth his strength to resist it, then the country may remain untouched and unhurt, under all this parade of hostility; and, in addition to the consciousness of her own strength, she derives a fresh security from the mutual jealousies of those who are opposed to her.

It is not our object to come forward with a full analysis of the theory of Cuvier.

The appearance of the work has afforded matter of triumph and satisfaction to the friends of revelation; although, in these feelings, we cannot altogether sympathize. It is true that his theory approximates to the information of the book of Genesis more nearly than those of many of his predecessors, and the occasional exhibitions of infidelity which appear in the course of his pages, have the effect at least of stamping the character of a disinterested testimony upon his opinions. This leads us to anticipate the period, when there will be a still closer coincidence between the theories of geologists, and the Mosaical history of the creation. It is well that there is now a progress to this object; that the chronology at least of Moses begins to be now respected, that a date so recent is ascribed to the last great catastrophe of the globe, as to make it fall more closely upon the deluge of the book of Genesis; and when we recollect the eloquence, and the plausibility and the imposing confidence with which a theorist of the day has magnified the antiquity of the present system, we shall henceforth be less alarmed at anything in the speculations, either of Cuvier or of others, which may appear to bear hard upon the credit of the sacred historian.

Cuvier brings forward various circumstances to prove, that the revolutions which have taken place in our globe, are numerous. He also contends, from the marks of rapidity and violence which are to be met with, that the revolutions have

been sudden. To this purpose he alleges the breaking and overturning of the strata, and the heaps of debris and rounded pebbles, which are found among the solid strata in various places. He assigns no distinct cause for these revolutions, but leaves us utterly at a loss about the nature of that impelling principle, which gives rise to such sweeping and terrible movements. We expected something from him upon this subject, under the head of "Astronomical Causes of the Revolutions on the Earth's Surface." Nor has he chosen to advert to the theory of Laplace; though, in our apprehension, it would have imparted a great addition of plausibility to the whole speculation. The following is a sketch of that theory:

It is to the diurnal revolution of the earth round its axis, that we owe the deviation of its figure from a perfect sphere. The earth is so much flattened at the poles, and so much elevated at the equator, that the former are calculated to be nearer the centre of the earth than the latter, by thirty-five English miles. What would be the effect, then, if the axis of revolution were suddenly shifted? If the polar and equinoctial regions were to change places, there would be a tendency towards an elevation of thirty-five miles in the one, and of as great a depression in the other; and the more transferable parts of the earth's surface, would be the first to obey this tendency. The ocean would rush towards this new equator. The cohesion of the solid parts would, it is likely, offer but a feeble resistance, and give way to this mighty force; nor would the earth become quiescent, till a new elevated belt was formed, at right angles to the former one, and passing through the poles.

But it is not necessary, to assume so entire a change in the position of the earth's axis, as to produce a difference of thirty-five miles in any of the existing levels; nor would any single impetus indeed, suffice to accomplish such a change. The transference of the poles from their present situation, by a few degrees, would give rise to a revolution sudden enough, and mighty enough, for all the purposes of a geological theory; and a change of level by a single quarter of a mile, would destroy the vast majority of living animals, and create such a har-

vest of fossil remains, as would give abundant employment to a whole host of future speculators.

This change in the position of the earth's axis, Laplace conceives to be effected by the shock of a comet. It has been thought that the theory of Laplace is not sufficient to account for the highly inclined position of strata, which have been deposited horizontally. By the conceived impulse of a comet, the earth receives a tendency to a change of figure. This can only be produced by the motion of its parts; and a force acting on these parts is put into operation. Who will compute the strength of the impediment which this force may not overcome; or say in how far the cohesion of the solid materials on the surface of the globe, will be an effectual resistance to it? may not this force act in the very way in which Cuvier expresses the operation of his catastrophe? May it not *break and overturn* the strata? And will it not help our conceptions to suppose that masses of water struggling in the bowels of the earth for a more elevated position, may have force enough to burst their way through the solid exterior, and tainting and mingling with the old ocean, may annihilate all the marine animals of the former era? of the flood recorded in the book of Genesis we read, that "the fountains of the *great deep** were *broken up*," as well as that "the windows of heaven were opened."

We feel vastly little, either of confidence or satisfaction, in any of these theories. It is a mere contest of probabilities; and an actual and well established testimony should be paramount to them all. We hold this testimony of Moses to supersede all this work of conjecture; and we shall presently take up the subject of that testimony, and inquire how far it goes to confirm or to falsify the speculations of this volume.

The qualifications of M. Cuvier as a comparative anatomist give a high authority to this opinion on the nature of fossil remains, and the kind of animals of which they form a part. His inquiries in this volume, are confined to the re-

* It is remarkable that the original word for "the deep," corresponds (according to Dr. Campbell) in one of its significations, with the *hades* of the New Testament,—conceived to be situated in the interior of the earth.

mains of quadrupeds ; and the most amusing, and perhaps the soundest passage in the whole book, is that in which he unfolds his method of constructing the entire animal from some small and solitary fragment of its skeleton. We were highly gratified with his discussion upon this subject ; and we can promise similar gratification to those of our readers who may refer to the work. It is a very respectable display on the part of the author. It bespeaks the tone and habit of a philosopher ; and is well calculated to gain a favourable hearing, if not to give an authority to all his other speculations. But it is quite true that a man may excel in one department of investigation, and fall short in another ; and none more ready than the anti-mosaical philosophers who oppose him, to exclaim, that though M. Cuvier is a good *anatomist*, it does not follow that he is a good *geologist*. Now we profess to be neither the one nor the other. The science of our professional department is different from both ; and all that we ask of the geological infidels of the day is, that they will do *us* the same justice in reference to *their* speculations, that they take to themselves in reference to M. Cuvier. A man may be a good geologist, and be able to construct as good a system as the mineralogical appearances around him enable him to do. But this system is neither more nor less than the announcement of past facts, and geology forms only one of the channels by which we may reach them. But there are *other* channels ; and the most direct and obvious of them all to the knowledge of the past, is the channel of *history*. The recorded testimony of those who were present, or nearer than ourselves to the facts in question, we hold to be a likelier path to the information we are in quest of, than the inferences of a distant posterity from the geological phenomena around them ; just as an actual history of the legislation of old governments is a trustier document than an ingenious speculation on the progress and the principles of human society. You protest against the knife and demonstrations of the anatomist, as instruments of no authority in *your* department. We protest against the hammer of the mineralogist, and the reveries of the geologist, as instruments

of no authority in *ours*. You think that Cuvier is very slender in geology, and that he has been most unphilosophically rash in leaving his own province and carrying his confident imaginations into a totally different field of inquiry. We cannot say you are very slender in the philosophy of history and historical evidence ; for it is a ground you scarcely ever deign to touch upon. But surely it is a distinct subject of inquiry. It has its own principles, and its own probabilities. You must pronounce upon the testimony of Moses, on appropriate evidence. It is the testimony of a witness nearer than yourselves to the events in question ; and if it be a *sound* testimony, it carries along with it the testimony of a Being, who was something more than an *actual spectator* of the creation ! He was both Spectator and Agent. And yet all that mighty train of evidence, which goes to sustain the revealed history of God's administrations in the world, is by you overlooked and forgotten ; and while you so readily lift the cry against the unphilosophical encroachment of foreign principles into your department, you make no conscience of elbowing your own principles into a field which does not belong to them.

But it is high time to confront the theory of our author with the Sacred History, with a view both to lay down the points of accordancy, and to show how far we are compelled to modify the speculation, or to disown it altogether.

First, then, it is so far well that Cuvier admits the very last catastrophe to have been so recent ; and accomplished, too, like all the former catastrophes, by the agency of water. The only modification we have to offer here is, that whereas Cuvier represents it to have been an operation of so violent a nature as to agitate and displace every thing that was moveable : we guess from the history that an olive-tree was still standing with part of its foliage, and not lying loosely on the ground. If we are correct in our assumption as to the specific gravity of the olive-tree, it would (if separated from the soil) have been borne up on the surface of the water ; and in that case, the circumstance of a leaf having been recently plucked or torn from the tree, would have been no indication whatever

of the waters being abated from off the earth.

Again, the researches of M. Cuvier present us with no fact, militating against the doctrine of the recent creation of the human species. It has been said to be the subject of a recent discovery; but at the time of writing this volume, M. Cuvier could assert that no human remains had been hitherto discovered among the extraneous fossils.* This he holds to be a decisive proof that man did not exist in those countries where the fossil bones of other animals are to be found. This is no proof, however, that he did not exist in some other quarters of the globe, antecedently to the last or any given number of catastrophes; he may have been confined to some narrow regions, which escaped the operation of the catastrophe, and from which he issued forth, to repeople the newly-formed land; or the fossil remains of the human species may exist at the bottom of the present ocean, and may remain concealed from observation till some new catastrophe lay them open to the inquirers of future era. But this is all gratuitous; and must give way to the positive information of authentic history.

There is one very precious fruit to be gathered out of these investigations; an argument for the exercise of a creative power, more convincing perhaps than any that can be drawn from the slender resources of natural theism. If it be true that in the oldest of the strata no animal remains are to be met with—thus marking out an epoch antecedent to the existence of living beings in the field of observation; if it be true that all the genera which are found in the first of the peopled strata are destroyed; if it be true that no traces of our present genera are to be met with in the early epochs of the globe;—how came the present races of animated nature into being? It is not enough to say that, like man, they may have been confined to narrower regions, and escaped the operation of the former catastrophe; or that their remains may be buried under the present ocean. Enough for our purpose

* No human remains have yet been discovered in strata of an older date than the deluge, which is a fact strongly confirmatory of the Mosaic narrative.

that they could not have existed from all eternity. Enough for us the fact, that each catastrophe has the chance of destroying, or does in fact destroy, a certain number of genera. If this annihilating process went on from eternity, the work of annihilation would long ago have been accomplished; and there is not a single species of living creatures, that could have survived the multiplicity of chances for its extinction, afforded by an indefinite number of catastrophes. If then there were no replacement of new genera, the face of the world would at this moment have been one dreary and unpeopled solitude; and the question recurs, how did this replacement come to be effected? The doctrine of spontaneous generation we believe to be generally exploded; and there is not a known instance of an animal being brought into existence, except by means of a previous animal of the same species. The transition of the genera into one another is most ably and conclusively contended against by the author before us, who proves them to be separated by permanent and invincible barriers. Between the one principle and the other, the commencement of new genera is totally inexplicable by any of the known powers and combinations of matter; and we are carried upwards to the primary link, which connects the existence of a created being with the fiat of the Creator.

But, generally speaking, geologists are not guilty of disowning the act of creation. It is in theorizing on the manner of the act (and that, too, in the face of testimony which they do not attempt to dispose of) that they make the most glaring deviation from the spirit and principles of the inductive philosophy. We have no experience in the formation of worlds. Set aside revelation, and we cannot say whether the act of creation was an *instantaneous* act, or a *succession* of acts; and no man can tell whether God made this earth and these heavens in a *moment* of time, or in a *week*, or in a *thousand years*;—any more than he can tell whether the men of Jupiter (if there be any such) live *ten years*, or *ten centuries*. Both questions lie out of the field of observation; and it is delightful to think, that the very principle which constitutes the main strength of the

atheistical argument, goes to demolish all those presumptuous speculations in which the enemies of the Bible attempt to do away the authority of the sacred historian. "The universe," says Hume, "is a *singular* effect; and, therefore, we can never know whether it proceeded from the hand of an intelligent Creator." But if the Creator takes *another* method of *making* us know, the very singularity of the effect is the reason why we should be silent when he speaks to us; and why we, in all the humility of conscious ignorance, should yield our entire submission to the information he lays before us. Surely if, without a revelation, the singularity of the effect leaves us ignorant of the nature of the cause, it leaves us equally ignorant of the manner in which that cause operated. If experience furnish nothing to enlighten us on the question—"Did the universe come from the hand of an intelligent God?"—it furnishes as little to enlighten us upon the question—"Did God create the universe in an instant; or did He do it in seven days; or in any other number of days that may be specified?" These are points which natural reason, exercising itself upon natural appearances, does not qualify us to know; and it would be well if a maxim, equally applicable to philosophers and to children, were to come in here for our future direction; that "what we do not *know*, we should be content to *learn*;" and if a revelation, bearing every evidence of authenticity, undertakes the office of informing us, it is our part cheerfully to acquiesce, and obediently to go along with it.

On this principle we refuse to concede the literal history of Moses; or to abandon it to the fanciful and ever-varying interpretations of philosophers. We have to thank the editor of this work, Mr. Jameson, for his becoming deference to the authority of the Jewish legislature, and his no less becoming and manly expression of it. But we cannot consent to the stretching out of the days, spoken of in the first chapter of Genesis, into indefinite periods of time. We fear that the slower revolution of the earth round its axis is too gratuitous a supposition to make the admission of it at all consistent with the just rules of philosophizing; and there is, therefore, no other alternative left us,

but to take the history just as it stands. We leave it to theologians to judge, whether our concluding observations allow them room enough for bringing about a consistency, between the first chapter of Genesis and their theories. In the meantime we assert, that the history in this chapter maintains throughout an entire consistency with itself;—a consistency which would be utterly violated, if we offered to allegorize the days, or to take them up in any other sense, than that in which they obviously and literally present themselves. What shall we make of the institution of the Sabbath, if we surrender the Mosaic history of the creation? Is it to be conceived that the Jews would understand the description of Moses, in any other sense than in the plain and obvious one! Is it to be admitted that God would incorporate a *falsehood* in one of His commandments; or at least prefer for the observance of it a reason which was calculated to deceive, and had all the *effect* of a falsehood? We cannot but resist this laxity of interpretation; which, if suffered in *one* chapter of the Bible, may be carried to *all* of them;—may unsettle the dearest articles of our faith; and throw a baneful uncertainty over the condition and prospects of the species.

We have heard it preferred as an impeachment against the consistency of the Mosaic account, that the day and night were made to succeed each other, antecedently to the formation of the sun. This is very true; but it was not antecedent to the formation of *light*; it was not antecedent to the division of the light from the darkness; it may not have been antecedent to the formation of luminous matter; and though all this matter was not assembled into one body till the fourth day, it may have been separated and made to reside in so much greater abundance in one quarter of the heavens than in the other, as to have given rise to a region of light, and a region of darkness. Such an arrangement would, with the revolution of the earth on its axis, give rise to a day and a night. Enough for the purpose of making out this succession, if the light formed on the first day was unequally dispersed over the surrounding expanse; though it was not until this light was fixed and

concentrated in one mass, that the sun could be said to "rule the day."

And here let it be observed, that it does not fall upon the defenders of Moses to bring forward positive or specific proofs, for the truth of any system reconcilable with his history, beyond the historical evidence of the history itself. A thousand systems may be devised, one of which only can be true, but each of which may be consistent with all the details of the book of Genesis. We cannot, and we do not, offer any one of these systems, as that which is to be positively received; but we offer them all as so many ways of disposing of the objections; and while upon us lies the bare task of proposing them, upon our antagonists lies the heavy work of overthrowing them all, before they can set aside the direct testimony of the sacred historian; or assert that his account of the creation, is contradicted by known appearances.

We crave the attention of our readers to the above remark; and, satisfied that the more they think of it, the more they will be impressed with its justness, we spare ourselves the task of bestowing upon it any farther consideration.

We conclude with adverting to the unanimity of geologists in one point; the far greater antiquity of the globe than the commonly received date of it, as taken from the writings of Moses. What shall we make of this? We may feel a security as to those points in which they *differ*; and, confronting them with one another, may remain safe and untouched between them. But when they *agree*, this security fails. There is no neutralization of authority among them as to the age of the world; and Cuvier, with his catastrophes and his epochs, leaves the popular opinion nearly as far behind him, as they who trace our present continent upwards through an indefinite series of ancestors, and assign many millions of years to the existence of each generation.

The explanation is this. The *first* creation of the earth and the heavens may have formed no part of the first day's work. That creation took place "in the *beginning*;" but it is not said *when* that "*beginning*" was; and Moses may, for anything we know, be giving us the full history of the last general interposition, and be describing the

successive steps by which the mischiefs of the last catastrophe were repaired. The same observation applies to all the celestial bodies that are visible to this world. The creation of the heavens may have taken place as far antecedently to the details of the first chapter of Genesis as the creation of the earth. It is evident, however, that if the earth had been at some former period the fair residence of life, it had now become void and formless; and if the sun, moon, and stars, at some former period had given light, that light had been extinguished. It is not our part to assign the cause of a catastrophe, which carried so extensive a destruction along with it; but he would be a bold theorist indeed who should assert, that in the wide chambers of immensity, no such cause is to be found. A thousand possibilities may be devised, each of which is consistent with the literal history of Moses; and though it is not incumbent on the one party to bring forward any one of these possibilities in the shape of a positive announcement, each of them must be overthrown by the other, before that history can be abandoned; and it will be found that, while the friends of the Bible are under no necessity to depart from the sober humility of the inductive Spirit, the charge of unphilosophical temerity lies upon its opponents.

ELISHA. From the German of Dr. F. W. Krummacher, Author of "Elijah the Tishbite." Revised by the Rev. R. F. WALKER, Curate of Purleigh, Essex. Part I. 12mo. pp. 208.

Religious Tract Society.

THOSE of our readers who are acquainted with Dr. Krummacher's writings, will find in this volume the same clear and accurate representations of evangelical truth and devotional fervour, which distinguish "Elijah" and his other works. It contains the first part of Elisha's history, which is all that has yet been published by the Author. The following are the subjects discussed:—Elisha's appearance—The judgment at Bethel—The expedition against Moab—The miraculous relief—The augmentation of the oil—The Shunammite—"Death in the pot"—The man from Baalshalisha—Naaman—The little maid from a foreign land—

The journey to Samaria—The beggar—The way of recovery—The cure—The decision—A flower of sincerity—A scruple of conscience—Gehazi. We can scarcely imagine that these interesting topics can be read without deriving some spiritual benefit. The intrinsic merit of Dr. Krummacher's writings are such as cannot fail to recommend them to the lovers of scriptural simplicity and truth.

ELEMENTS OF EVANGELICAL RELIGION. LECTURES DELIVERED BEFORE THE CHRISTIAN PHILOLOGICAL SOCIETY, in which several important Differences between Modern Arminians and Calvinists, are impartially considered, with a view to promote Mutual Forbearance. By NATHANIEL ROGERS. 12mo. pp. 314.

Butler, St. Thomas Street.

ATTACHMENT to names is an evil which has at all times mischievously affected the church; and a blessed era will it be in her history, when men become more solicitous to obtain the testimony of an enlightened conscience, that they are Bible Christians, than to rank high as the exemplars of orthodoxy, in whichever of its varied forms they may take their stand. Calvin and Arminius, and Baxter and Fuller, were great and eminent men in their generation, and applied themselves diligently to form and present a harmonious scheme of Divine truth. Yet few will be found who would give their assent to all and every thing these, or others as eminent as these, have thought it right to hold: and if at any time we meet with those whose views on particular points are somewhat obscure and erroneous, it is far wiser and more becoming to make an appeal at once to Scripture, than to silence a man by that poorest of all arguments—denouncing him with scorn by the title of a sect, or the name of his party.

We have in the volume before us the results of an investigation of Divine truth which bears evident marks of having been conducted in an independent manner. On this account, it will not of course please any violent partizan, which should, however, and we doubt not will, prove an additional recommendation to the serious and devout inquirer, who desires to attain a com-

prehensive and consistent view of the truths of Revelation; and to avoid the error—to give it no harsher name—of those who virtually reject from their system and their thoughts, whole passages of holy Writ, because they would not harmonize with their self-contradictory and one-sided theories.

Mr. Rogers embraces the principal doctrines of the Gospel in three lectures entitled, 1. The Death of Christ considered as a Sacrifice for sin. 2. The Necessity of Divine Influence arising from human inability. 3. The work of the Holy Spirit in Conversion. The volume is throughout distinguished by candour, simplicity, clearness, and love of truth. The following extracts may give an idea of the Author's style and manner.

“By DIVINE INFLUENCE is not intended, that general energy of the Almighty, by which alone we live, move, and have our being; for without this influence, men can no more do ill, than they can do well: but we mean that *particular* influence of the Divine Spirit, which *corrects* the moral principle, and *imparts a disposition* to that which is truly good.

By the NECESSITY of this influence, we do not intend to insinuate that any sort of obligation exists, by which the Deity is bound to bestow it; but we mean that *gracious* influence, which is altogether at the *free* disposal of the bountiful benefactor, the *necessity* for which resides alone in our *sinful* depravity.

The question thus defined, might be expressed in other words: as, the sinfulness of man is so great, that before any real goodness is found in him, a particular and gracious influence of the Spirit of God must effect a change of principle:—or, the heart of man is so determinately set to do evil, that every rational means, urged ever so powerfully by interest and conscience, to stop him in his career, is disregarded; and in no case will he listen to the voice of duty, or accept the offers of mercy, till God of His boundless grace, exert a particular influence, to reduce the heart of stone to a heart of flesh: or, so criminally depraved is human nature, that though ‘light is come into the world, men love darkness rather than light,’ and in no case will they admit ‘the light of the glorious Gospel of Christ,’ into their understandings, till ‘God, who commanded the light to shine out of darkness,’ by the same direct, proximate, creative energy, “shine into their hearts.”

Again,

"But the necessity of an immediate Divine influence will appear more strikingly, if we advert to the particular nature of the evil which is to be removed. It is not only personal, and therefore requires a personal application for its removal, but it is a moral evil, consisting in aversion of heart; which, we contend, nothing but an immediate exertion of Divine power on the soul can reach. 'The blindness of sinners is not that of unfortunate men, who are destitute of the means of seeing, but of those who have no relish for the objects proposed, and therefore obstinately shut their eyes against their loveliness and beauty. 'The ignorance 'dwelling in' men, is not merely that of persons wanting information, on the grand matters connected with salvation, but an enmity and disinclination to think on them. It is certain that no additional outward light, if any were wanting, could be of any avail in this case; indeed it would only irritate and stir them up to greater opposition. With the greater evidence, the spiritual nature and holy tendency of religion should be displayed, the more forcibly would such a mind revolt from them as uncongenial with its feelings."

Mr. Rogers retains certain terms and phrases, sanctioned indeed by extensive use, which because connected with preconceived and often erroneous opinions in the minds of some, might, we think be beneficially changed for others more simple and intelligible. In all sciences much depends on terms; but particularly is this the case in religion. And when error lurks, as it sometimes will, beneath a form of expression, it is often best for us to change the expression, and we do much to annihilate the error.

We beg cordially to recommend the new issue of this little work to the notice of our readers: its contents are admirable, its exposition of Scripture truth excellent, and its price moderate.

THE AMERICAN BIBLICAL REPOSITORY.
Conducted by Absalom Peters, D.D.
No. XXIX. January, 1838, pp. 250.
J. S. Hodson, 112, Fleet Street.

THE object of this Journal, and of all the arrangements concerning it, has been to concentrate the largest possible amount of talent and patronage in one publication. It has been the aim of the Editor and of its principal contributors, to produce a work which should meet the wants of the mass of the intelligent and the educated, and at the same

time, sustain a high rank in the estimation of the learned and Christian scholar. We have rarely seen in any one periodical such a fund of interesting matter, with so little to except against, and so much both to edify and instruct the biblical student. Some idea of the general character of the work, may be formed from the following statements.

"1. A portion of each number is devoted to subjects of a biblical character, or to essays of permanent value relating to the literature of the Bible. The theological character which is stamped on the work, is thought to be distinctly and eminently *biblical*. In this way, it is conceived, it may find currency in all parts of the Union and in England, and avoid becoming identified with a mere sect or party.

"2. Many subjects in political economy, morals, and general literature, are discussed on the most enlarged grounds, as connected with the developments of Divine Providence, and the well-being of the whole human race. Points connected with the great moral questions now before the American community, are freely and candidly examined.

"3. The principles on which the great benevolent societies and religious and philanthropic voluntary associations of the present day are founded, are supported, with the full conviction that their continued existence, in their present form substantially, and their greater efficiency are indispensable to the complete triumph of law, justice, and the Christian religion over human ignorance and depravity. The great doctrines of civil and religious liberty, which were understood and upheld by most of the first settlers of this country, are strenuously maintained in this publication.

"4. New works, especially those combining literature and science with religion are noticed. The effort is made to exhibit the true character and tendency of the publications which come under review in conformity with the established principles of taste, of morality, and of the Christian religion. A department embracing the most important philosophical, literary, and biblical intelligence is subjoined to each number."

The following subjects are ably discussed in the present number—the first which has been superintended by Dr. Peters. I. 'The Historical and Geological Deluges compared. By Edward Hitchcock. II. 'The Utility of the Study of the Classics to Theological Students. By J. Packard. III. 'Literary Impostures. By D. Fosdick, jun. IV. 'The Advancement of Biblical Knowledge. By E. P. Barrows. V.

On the Nature of Instinct. By Dr. Fish. VI. Fraternal Appeal to the American Churches, together with a Plan for Catholic Union on Apostolic Principles. By Dr. Schmucker. We cannot but indulge a hope that this article will be reprinted and universally circulated. In whatever circle it is read, the most happy results will be produced. VII. The Hebrew Tenses. By M. Stewart. VIII. Public Libraries. By R. B. Patton. IX. Design of Theological Seminaries. By Professor Hickok. X. On the Infrequency of the Allusions to Christians in Greek and Roman Writers. By Professor Hackett. XI. Connection of the Old New Testaments. By Professor Edwards. XII. Critical Notices. XIII. Select Literary and Miscellaneous Intelligence.

On the whole we think, that this American Quarterly must prove of great value to every clerical student this side of the Atlantic. We have no doubt but that it will attain the most extensive celebrity in both countries: and wish it every possible success.

A PRACTICAL EXPOSITION ON THE LORD'S PRAYER. By the Right Rev. EZEKIEL HOPKINS, D.D. successively Bishop of Raphoe and Derry. 18mo. pp. 232.

Religious Tract Society.

EZEKIEL HOPKINS was the son of a clergyman in Devonshire, and was for some time chorister of Magdalen College, Oxford. Lord Roberts happening to hear him preach, was so pleased with his discourse and his manner, that he retained him as his chaplain, when he was sent as lord lieutenant into Ireland, and preferred him to the deanery of Raphoe; and on his being recalled, so strongly recommended him to his successor, that he was soon preferred to the bishopric of Raphoe, whence he was translated to Derry. During the war under the Earl of Tyrconnell, at the Revolution, he withdrew into England; and was chosen minister of St. Mary, Aldermanbury, London, where he died in 1690. His works, consisting of Sermons, an Exposition of the Ten Commandments, and of the Lord's Prayer, were printed together in a folio volume in 1710; from whence the above work has been printed. It contains some

good solid divinity, conveyed in a convincing and impressive style.

DISCE MORI. LEARNE TO DYE. By CHRISTOPHER SUTTON, D.D. A. D. 1600. 18mo. pp. 334.

J. Burns, 17, Portman Street.

WE are always glad to meet with the re-publication of such solid divinity, as will be found in these pages. The old title-page to the Work informs us, that it is "a Religious Discourse, moving every Christian man to enter into a serious remembrance of his End: wherein also is contained, the means and manner of disposing himself to God, before and at the time of his departure. In the whole, somewhat haply may be observed, necessary to be thought upon while we are alive, and when we are dying, to advise ourselves and others." Throughout the work we find much sound sense and orthodox statement of Divine truth, united with feelings of piety, and an affectionate and convincing style. The subject discussed is one of infinite concernment to all our fellow-creatures; and one which they are too prone to forget till overwhelmed with sorrow and sickness. It will be found a valuable assistant to ministers in that most difficult and highly important part of their duty—the visitation of the sick and dying. For circulation among the poor and the aged, it would also prove extensively beneficial, as being well adapted to promote devout meditation on eternal realities.

Brief Notices.

The Pilgrim's Progress. By JOHN BUNYAN. With Notes, by the Rev. W. Mason, and a Life of the Author. 12mo. pp. 346. (J. M. Robeson, Doctors' Commons.)—We congratulate our readers on the republication of this standard work with Mason's valuable Notes, printed in a clear bold type, and from its inside and outside appearance making altogether a very attractive volume. It is the best edition we have met with for circulating through loan and Sunday School libraries, on account of the explanatory notes contained in it.

1. *It is Well; or Faith's Estimate of Afflictive Dispensations.* By the Rev. JOHN HILL.

2. *Is it Well? three Important Questions to Wives and Mothers.* By G. T. BEDELL, D.D. 32mo. (Weston, Finsbury.)—These two little works are printed uniformly, and neatly bound together in a small pocket volume. They may advantageously be perused by all those who have at heart the eternal welfare of those in whose earthly happiness they are necessarily interested, more especially when exercised by the severe trials of adversity, or the more dangerous temptations of prosperity.

A Brief Memoir of the Life and Writings of the late Rev. John Gill, D.D. By JOHN RIPPON, D.D. 12mo. pp. 158. (J. Bennett, Newgate Street.)—This Memoir first appeared prefixed to Dr. Gill's "Exposition of the Bible" in nine volumes, 4to., and of course only accessible to those who happen to be in possession of that laborious undertaking. The memory of such a divine as Dr. Gill—an individual distinguished for his Rabbinical and classical learning—is greatly entitled to high and permanent respect; and the republication of Dr. Rippon's Memoirs of him, in a cheap and attractive form, will be hailed with pleasure by all his admirers.

The Churches of London No. XVII. (C. Tilt.)—The present number of this deservedly popular work contains Views of St. Catherine Cree Church, both of the exterior and interior: also of the exterior of St. Clement's, Eastcheap. In this Church were first delivered the celebrated Lectures on the Creed, by Bishop Pearson, which may perhaps rank among the most finished theological compositions in our language.

Patience and its Perfect Work under Sudden and Sore Trials. By THOMAS GOODWIN, D.D. With a Memoir of the Author; by Dr. HAWKER. 12mo. pp. 114. (J. Bennett, Newgate Street.)—We are informed in the Preface, that this little volume of Dr. Goodwin's is reprinted from a very scarce and curious old Copy printed in the year 1667, and which will not be found in either of the five folio volumes of the Doctor's works. The author states, that it was "meditated and written that week the deplorable fire was at London," and which, no doubt, was a word in season to the sufferers under that severe calamity. It is admirably adapted to assist the Christian under all his trials in the cultivation of this blessed grace—for he has still need of *patience*.

Horæ Sacrae. A Manual of Prayers and Meditations for Private Use. To which is added, Devotional Poetry. Royal 32mo. pp. 120. (J. Burns, Portman Street.)—A well selected manual from the devotional writings of such holy men as Jeremy Taylor, Andrews, Kenn, Kettlewell, Hickeys, and Nelson—men who when on earth humbly yet faithfully served Christ in their generation; and who being now dead yet speaketh in the Prayers and Meditations they bequeathed to his Church militant here on earth.

Prasca Loupouloff. A Russian Narrative. 18mo. (J. Burns.)—An interesting narrative of a young Russian female, who at the early age of three years, was carried by her father and mother into Siberia, to which place they were banished for life by the Emperor. The filial attachment displayed by this pious child towards her exiled parents, renders it an excellent book to put into the hands of the young.

Pietas Londinensis: an Abridgment of Pater-son's Ecclesiastical State of London in 1714; showing the Set Times of Public Prayers and Sacraments in all the Churches and Chapels of Ease in and about the Cities of London and Westminster at that time. With the Postscript, recommending the Duty of Public Prayer. 12mo. (J. Burns.)—This little tract takes us back to the good old times, when churches were more used and prayers more frequented than they are at the present day. It states, that a little more than one hundred years ago, there were *seventy-five* churches in the metropolis in which the service of our Church was daily performed; in some prayers were read four times, in others three times, in every day, and fourteen enjoyed the privilege of weekly communion. Alas! how immeasurably have we fallen away from the piety of those who lived only a little more than a century ago! We sincerely trust that this little tract will lead many to ask for the good old paths, and to walk therein.

Literary Intelligence.

MR. WILBERFORCE'S LIFE.—Mr. Murray is said to have given £4000 for the copyright of the late Mr. Wilberforce's Life, of which the first edition consists of 7000 copies, upwards of 5000 of which were subscribed for by the trade.

The REV. JOSEPH WOLFF intends to publish his Journals, containing an account of his missionary labours, from the year 1827 to 1831, which he, in company with Lady Georgiana Wolff, prosecuted in Holland, Germany, Malta, the Greek Islands, Egypt, Jerusalem, and Cyprus; also of his subsequent labours while travelling alone from Egypt to Rhodes, Scio, Tenedos, Mitylene, Lemnos, Salonica, Smyrna, and Malta. In the same volume will be published his late missionary tour, from the year 1835 to 1838, containing an account of his travels from England to Gibraltar, Malta, Egypt, Mount Sinai, Jiddah, Masowah in Africa, and in the provinces of Hamazien and Tigree, as far as Axum, in Abyssinia; thence back to Yemen, Bombay, St. Helena, America, and England. The Journals will contain his conversations with Jews and Mahomedans—his researches among the Jews and the sect of the Shabatay Zebec—his adventures with pirates, &c., &c. In the later Journals will be found his missionary operations and researches after the lost ten tribes, among the Wahabites, Rechabites, and children of Hobab, and among the North American Indians. The work will contain 400 pages 8vo., and be completed in six months hence, price 10s.

The Testimony of History to the Divine Inspiration of the Holy Scriptures; or a Comparison between the Prophecies and their Historical Fulfilment; in Twelve Lectures, by the Rev. W. J. Butler, M.A., of St. John's College, Cambridge. 12mo. 5s.

Sketches of Judaism and the Jews. By the Rev. A. M'Caul, D.D., of Trinity College, Dublin. 3s. 6d.

A Compendium of Rudiments in Theology; containing a Digest of Bishop Butler's Analogy; an Epitome of Dean Graves on the Pentateuch; and an Analysis of Bishop Newton on the Prophecies. By the Rev. J. B. Smith, D.D. For the Use of Students. 12mo. 10s. 6d.

A Manual of Comparative Philology, in which the Affinity of the Indo-European Languages is illustrated, and applied to the Primeval History of Europe, Italy, and Rome. By the Rev. W. B. Wenning, M.A., Bedford. 8vo. 9s.

The Feast of the Tabernacles. With an Appendix on the Cherubim; the Feast of Trumpets, the two Wonders of Revelations, chap. xii., the two last Beasts of the Apocalypse, the Infidel King, and on Gog and other subjects connected with the Feast. By H. S. Hancock. 12s.

Sermons by the Rev. Henry Melvill, B.D. A New Volume. 8vo. 10s. 6d.

The Duty of Paying Tribute Enforced. In Letters to the Rev. Dr. Brown. By Robert Haldane, Esq. 6d.

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China: its State and Prospects with especial reference to the diffusion of the Gospel; containing allusions to the Antiquity, Extent, Population, Civilization, Literature, Religion, and Manners of the Chinese. By Rev. W. H. Medhurst. 8vo. 12s.

Memorials of the Right Rev. Father in God, Myles Coverdale, sometime Lord Bishop of Exeter, who first translated the whole Bible into English; together with divers matters relating to the promulgation of the Bible in the reign of Henry the Eighth.

On the day of Her Majesty's Coronation will be published, Coverdale's Bible of 1535. Bishop

Coverdale had the honour of editing the first English Bible allowed by royal authority, which was the first translation of the whole Bible printed in the English language.

A Translation of Eusebius's Ecclesiastical History, handsomely printed in one volume, 8vo. Price 8s. cloth.

Lectures on Church Establishments. By Thomas Chalmers, D.D. 8vo. 6s.

Lectures on the Epistle of Paul to the Romans. Vol. I. 8vo. 10s. 6d.

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Random Recollections of Exeter Hall, in 1834—1837. By One of the Protestant Party. 12mo. 3s. 6d.

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of the Gospel Vindicated, and the Duty of Supporting it inculcated. By Andrew Alexander, M.A. Professor of Greek in the University of St. Andrew's. 12mo. 2s. 6d.

The Opening of the Sealed Book in the Apocalypse shown to be a Symbol of a Future Republication of the Old Testament. The object of this work is to show, that the Sealed Book is the authentic copy of the Old Testament, which, before the destruction of Jerusalem, was preserved in the Temple; but at that time became sealed up in the hands of Rome, and is to be hereafter unsealed, as the instrument of converting the Jews and Gentiles to the Christian Faith. By Richard Newton Adams, D.D., Fellow of Sidney-Sussex College, and Lady Margaret's Preacher in the University of Cambridge. 8s. 6d.

The Multiplying of the Oil. By the Rev. Dr. Krummacher. 2d.

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London: a Sermon on behalf of the Christian Instruction Society, delivered at Claremont Chapel, May 16, 1838. By the Rev. John Harris.

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General Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Report read at the Thirty-fourth Anniversary states, that the income of the Society had fallen somewhat below that of the preceding year, yet the sums received by donations and contributions of Auxiliaries had increased. The amount received from all sources during the year amounted to £97,237 1s. 11d.; of which £31,892 16s. had been derived from Auxiliary Associations being an excess from that source of £1,258 16s. 4d. beyond the amount of any preceding year. The total expenditure of the year had amounted to £91,179 14s. 11d. The issues for home circulation had been 369,764 copies: for foreign, 224,634, being the largest number for foreign circulation ever issued: making a total distribution of 4,216,580 Bibles, and of 6,671,460 Testaments: in all 10,888,043 copies. During the past year 72 new associations had been formed, making in the whole, 2,374 Associations at home, and of 265 in the colonies. The claims

of the Society were advocated by the Bishops of Chester and Norwich, the Right Hon. Viscount Lorton, Dr. Henderson, Rev. Mons. Merle D'Aubigne, Andrew Stevenson, Esq., Lord Teignmouth, Rev. J. Birt, Yagouba Asaad El Kehaya, Rev. Robert Daly, Rev. N. Newstead, Rev. J. W. Cunningham, Mr. Dudley, Sir T. Dyke Ackland, M.P. E. Baines, Esq. M.P., Lord Mountsaudford and Lord Bexley (Chairman).

YAGOUBA ASAAD EL KEHAYA, a gentleman from Syria, attired in his native dress, gave the following interesting sketch of his life. He said, my costume may make me look as if I come from China; but whether Christians come from China, or Persia, or any other part of the world, they are all brethren. I am come from that country where the Lord appeared, and where the first Apostolic Church was formed, and that honourable name of Christian was first made in my beloved country, the city of Antioch. Many are fond of studying history, and you have more books

than we have; you know very well what was the state of our country both before our Lord's era and afterwards. But now it is sunk in a dreadful state, and has been since the second Caliph Mahmoud. We were, however, the first country in the world before we were conquered, and Damascus was once, if not the first, yet not the second city of the world. I am exceedingly indebted, first, to the missionaries who came from the United States of America to our country; and, secondly, to the noble British and Foreign Bible Society, who enabled those missionaries to bring us the Bible in our own language. My father thought, from the state of the country, that I must make up my mind not to stay in it; and by the providence of God he was able to give me some education, with a view to my becoming a monk. I went to some missionaries who came from Rome, and I learnt Arabic, Greek, and so on. I then thought it was a pity I should go to the convent; so I went to some of the other missionaries, who received me kindly, and assisted me with a little more education, which has enabled me to address you this day. I began to study with great interest, feeling proud that I was a descendant of the Phœnicians, a Greek, and, as I believed, a Christian; a native of that country where the Gospel was first preached and the twelve apostles first met, and where a good many fathers of my beloved Church spent their lives in writing their homilies and sermons. But the state of the country for many centuries sunk down; and, I dare say, your theologians find some things introduced into the Church which were not in it hundreds of years ago, by reason of the ignorance of the times. I do not like the changes which have been made, but I never condemn the solid principles of the Church. My little education gave me some influence in my own country. I began to read Arabic and Persian, and, of course the Koran. I made acquaintance with some Mahomedans, who taught me the Koran secretly, and I had the opportunity of reading many of their books; but in the mean time I had about me that beloved fountain of truth, the Bible. I wanted to compare them, to see what it was that made one hundred and sixty millions of people embrace the doctrines of that

man who came from the deserts, Mahomed. My Mahomedan teachers began to flatter me, and to say that of course I was not a Christian, but a Mahomedan in heart, though a Christian in profession, and that by God's predestination I should become a Mahomedan. I was not then a real Christian, but only professed to be so for the sake of worldly honour. Still I said, I am a Christian, and I do not find any thing solid in your principles to make me embrace them, although you give me every sort of compliment, and flatter me with your worldly manners. The Sheik of the Mallahs was surprised that I was not convinced. While discharging my office at Damascus, I corresponded with the missionaries, and asked them how I could be useful. In the mean time some people introduced me to the Pasha, to whom I acted as interpreter, when he was visited by many noblemen and gentlemen from your country. He said "England is very fine, very good, and so forth; but the British Government owes debts of eight hundred millions." The English nobleman to whom he said so answered, "What of that? Twenty-nine persons in my own country, and my father the thirtieth, will at any time form such a sum together." The Pasha was astonished, and so was I; and I wished to come to this country to see its riches. I came over as interpreter to some princes, who were Mahomedans, and all the way we did not talk about anything but religion. I was obliged to think seriously, and to read much of the Bible, in order to meet the difficulties of the Koran. When we came to this country we visited different places; and those noble princes could not have omitted seeing the light of your country. Afterwards we returned to Constantinople, and proceeded on our journey. At last one of them said, "If you come to Bagdad, I shall make one of the great Mallahs there convince you, and give you all proofs." I went home and as a member of the Greek Church, I began to think it my duty to do something for my country; and first to get education on Christian principles, particularly for females. Many said I was wrong; some called me mad; but a great many liked it. But I did not mind what they said, this or that. I said, I must do it. The people said, I came from the moon.

I gave up my office to the Consul, and told him he must get some other person as interpreter, because I felt that I could do something for my country, especially to introduce female education on Christian principles, in order to bring in Christianity among the Mahomedans. I began to travel, and every man was glad to see me, because I gave him accounts of England and other countries, and also of the history of their own country, of which they were ignorant. They asked me the reason why England and Europe flourished so much? I told them it was a difficult question to answer; but my own mind was satisfied that England did not begin to flourish only since religion and Christianity flourished there, by the blessing of God through the Bible and these benevolent Institutions. I said their religion led them to have their universities and their great philosophers, so that though their language is not so rich as ours, their philosophers make it richer and larger every year, and print thousands of books every year. They were very much astonished and could hardly believe it, but I said I am satisfied, that as long as these Institutions proceed the country will flourish. Allow me to say how the Bible can be introduced among the Mahomedans; by education of the females. (Hear.) I told the English Christian ladies that they were very handsome, and very clean, and very good, but they don't do anything for my poor countrywomen. I know that by nature women have great influence everywhere. When a party of seven of us were travelling in the desert, and were robbed by the Bedouins, I said to a woman who belonged to them, "We are strangers; why do you injure us, and do all this to us who have done no harm to you?" And she began to speak in our favour, and even she had influence. The women in our country are the most civilized and polite in the East, but they are short of instruction. We think if we instruct them we shall spoil them. But when we see that ladies had some honour in prophesying and carrying on the Word of God, and in serving and attending the apostles, we should teach women religion. I told them, moreover, I may be wrong; but it is my opinion, that nothing can restrain any person from vice more than Christianity and education. I went to Bagdad, to the

Mullahs, to hear their great proofs. I was introduced by the Princes. They said I was an unclean person. They said, "They would be happy to form my acquaintance, but they were very sorry that our friendship would only last a few years, for in a little time we should be separated, for they would go to paradise, and I should go to hell." I said, I should be sorry indeed to go to that place which they had mentioned, but that I looked to God for mercy. I don't see by my not following my own religion anything but wickedness and danger; but we have one person who takes into paradise—the Lord Jesus Christ. When the noble Mullahs heard that, they said, "Is it possible?" We began to converse every day, and continued for a year discussing religion, bringing the Gospel on the one hand and the Koran on the other. I said, I can prove from your own book, which I have studied as much as you, that this book is a real book. They admitted that Christians went to heaven through Christ up to the time of Mahomed. I then said, if you admit that, then perhaps my ancestors are there. They said, "Yes." I said I would not become a Mahomedan without some proof, and I do not see any. They replied, "It is written, He is come, and he shall come after him whose name is Mahomed." Then I looked serious, and asked, where that was written? They said, "In the Gospel." Then we searched the Gospel through, but it was not there. Then they said, "It is not written in the Gospel, but in the Koran for the Gospel." I told them, I don't wish you to prove for the Gospel from the Koran, but to prove for the Gospel from the Gospel. In all my speech with them, and in everything, I looked to Providence; I had no protector but the Lord Jesus.

CHURCH MISSIONARY SOCIETY.

THE Report read at the Thirty-eighth Anniversary, gave a most encouraging account of the operations of the Society. During the past year, the income of the Society in donations, subscriptions, and legacies, had amounted to £83,447, being an increase on the preceding year of £11,720. Great as was the increase in the past year, it had been exceeded by the expenditure, which amounted to £86,540, which has been occasioned by the sending out 25 more Missionaries than

had been sent out since the formation of the Society. The Speakers were the Earl of Chichester (Chairman), Bishops of Chester and Ripon, Marquis of Cholmondeley, G. Finch, Esq., the Rev. Messrs. Cunningham, Noel, Stowell, Gobat (from Abyssinia), Mons. D'Aubigne, (Geneva), and Yacouba Asaad El Kehaya (Syria). The Rev. Hugh Stowell, at the conclusion of his eloquent address, made the following important remarks :

Prayer for the Queen. He rejoiced to hear it recommended by their noble Chairman, that they should pray for their Queen. He hoped they would do so ; that they would not merely say prayers, but that they would pray for their youthful Queen. Let them pray for her, from the very bottom of their hearts ; however bad counsellors might surround her, or good counsellors be kept away ; whatever attempts might be made to keep the Gospel and its truths from her ; however some might complain that she was in danger of being tainted by fanaticism ;—let them still continue to pray for their Queen. And he could not but pray, that to the other crowns which it had been permitted to her to wear, by Him “by whom kings reign and princes decree justice,” she might yet add the crown of “Patroness of the Church Missionary Society.” Who could tell, but that the good old days of Queen Bess (much cheering), brighter for her attachment to Protestant principles than even for her victory over the invincible armada,—who could tell but that days equally glorious might return ? If they prayed aright, who could tell, but that the days of Queen Victoria might cast the days of good Queen Bess into the shades ? O, might it be said, that as Queen Bess defended their Protestant principles, so Queen Victoria handed them down to posterity, not only unpolluted, unimpaired, undefiled ; but that in her reign, the darkness of Popery and Infidelity passed away, and the King of kings won the world to His own sway ! Let them all pray with all their hearts, that such might be her reign, that such might be the glory of the diadem of their dearly beloved youthful Queen.

WESLEYAN MISSIONARY SOCIETY.

THE Report of the Committee for the past year was a most voluminous docu-

ment, and consumed nearly two hours in the reading.

It furnished most interested details of the Society's operations and successes in Ireland, Sweden, Germany, France, Spain, Malta, Ceylon, Continental India, the South Sea Islands (New South Wales, Van Dieman's Land, New Zealand, the Friendly and Fejee Isles), South Africa, West Africa, the West Indies and North America.—The following may be taken as a general summary :—The principal or central stations occupied by the Society, in the various parts of the world now enumerated, are One Hundred and Eighty Six. The Missionaries are Three Hundred and Seventeen, eighty-eight of whom are employed in the West India colonies The total number of communicants on the Mission Stations, according to the last regular returns, is Sixty-six Thousand and Seven, being an increase of Four Thousand Two Hundred and Four on the number reported last year. This total does not include the number under the care of the Missionaries in Ireland . . . The returns of the children and adults in the Mission Schools are as follows :—Ireland and other European Missions, 5,343 ; India and Ceylon, 6,512 ; South Sea Missions, 9,881 ; South Africa, 2,145 ; Western Africa, 1,365 ; West Indies, 16,946 ; British North America, including the Chippewa and Mohawk Indians, 7,088 ; total, 49,280 ; being an increase of 2,174 on the number reported last year.

The ordinary income of the Society for the past year had been £73,875, being an increase of £5,891. The Speakers were, J. Hardy, Esq., E. Baines, Esq. M. P., Lord Viscount Sandon, H. Pownall, Esq., G. Finch, Esq., Rt. Hon. Viscount Bernard, T. Sands, the Rev. Messrs. Hawtrey, Dr. Bunting, J. Parsons, R. Newton, Peter Jones, J. Waugh, and E. Grindrod. Donations to the amount of £2,693 were received on the platform.

LONDON MISSIONARY SOCIETY.

THE abstract of the Report read at the Forty-fourth Annual Meeting, gave a pleasing account of the proceedings of the past year. It appears that the South Sea Mission had been favoured with many proofs of Divine regard. The

Chinese still excluded the Missionaries from their country. In India the revival of piety at some of the most important stations encouraged to perseverance. The progress of the Siberian mission, as compared with former years, was satisfactory. In the Ionian isles education was vigorously advancing, and the interests of religion, especially at Corfu, appeared to be taking deeper root. In Southern Africa the peace of the colony continued unbroken. The mission in the West Indies partook in the general advancement, though some of the most valuable labourers, including the Rev. John Wray, father of the West Indian mission, had been removed by death. The darkness which hung over Madagascar at the last anniversary still remained. The following is the number of missionary stations and out-stations belonging to the Society, in different parts of the world, missionaries labouring at the same, &c., &c. :

Stations and Out-stations.		Missionaries.		Assistants, Native, &c.	
South Seas..	50	.....	29	.....	74
Ultra Ganges	5	.....	7	.....	4
East Indies..	319	.....	49	.....	388
Russia	3	.....	3	.....	1
Mediterranean	1	.....	1	.....	—
South Africa &					
African Islands	36	.....	28	.....	23
West Indies ..	41	.....	18	.....	15
	455		135		505

The Directors had sent forth, during the past year, to various parts of the world, missionaries with their families, amounting, exclusive of their children, to sixty-one individuals. The number of churches was 93, communicants 7,347, and scholars 36,954, being an increase on the year 1837 of 9 churches, 932 communicants, 2,732 scholars. In relation to the funds the Directors had to report that the amount of legacies received during the year had been £3,740 6s. 8d., being £4,037 5s. 8d. less than the amount of legacies received during the preceding year. The contributions for the ordinary and special objects of the Society, of which the items would be specified in the larger Report, had been £66,514 16s. 1d., making, with the legacies a total of £70,255, being an increase beyond the income of the last year of 5,882l. 3s. 7d. The expenditure of the year had been £76,818 16s. 11d., being an increase beyond the expenditure of the previous year to the amount of £13,658 7s. 9d., and an excess beyond the

income of the past year of £6,563 16s. 11d.

The Meeting was addressed by the Rev. Messrs. A. Tidman, J. Scott, J. A. James, Mr. Knott, H. Medhurst, T. Haynes, J. Goggerly, J. Hill, J. Ely, also by Yacouba Asaad El Kehaya, Alers Hankey, Esq., and E. Baines, Esq. M.P. Chairman.

The following touching address was delivered by the Rev. Mr. KNOTT, on taking his leave of the Society. He spoke as follows :

Soon after my arrival in London, I had an opportunity of laying before the religious public the progressive and very encouraging state of the Tahitian and neighbouring churches among the Southern Seas. I had, before I left that island in February, 1836, finished the translation of the entire Scriptures in the Tahitian language, and I brought the manuscript of the translation with me to be printed. On making known the object of my voyage to that noble Society, the British and Foreign Bible Society, they immediately granted that 3,000 Bibles and Testaments should be printed in the Tahitian language for the use of the natives of those islands, and that I am happy to inform you has been accomplished. So that, in February last, only two years from the time I embarked for England, the entire Scriptures were in print in that language; and thus every nation will now have an opportunity of seeing and hearing in their own tongue in which they were born, the wonderful works of God. By the favour of the same noble Society which I have just alluded to, one entire Bible in the Tahitian language has been neatly bound, and presented to the London Missionary Society, at a meeting of the directors in March last. This, Sir, is a specimen of the book which I have now the pleasure of presenting to you. But as my return to the South Sea Islands has already been made public, it now only remains for me to solicit an interest in the prayers of this audience, and of the whole religious public in general, for the Divine protection of my beloved brethren and sisters who have lately left us, and are now perhaps more than a thousand leagues from us; and that He who trod the sea of Galilee and hushed it to a calm, might also tread the briny wave before me, and grant to me, and all who sail with me, a speedy and

safe landing at our desired port. Entreating, therefore, this interest in your prayers, you will suffer me to bid you a final farewell—but by a final farewell, I mean not an eternal, not an everlasting farewell, but at least a farewell as respects our meeting again at a missionary anniversary of this description. I feel persuaded you will see my face no more. Accept then, Mr. Chairman, and ladies and gentlemen, and beloved directors of the Missionary Society, accept this my final farewell.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

THE Report read at the Seventh Anniversary states that the income of the Society for the past year had amounted to £925 9s. 8d.: the expenditure £707 9s. 10d. After adverting to the great practical good which had resulted from the extension of Branch Temperance Societies, the Report mentioned the fact, that Her Majesty, Queen Victoria, had become its Patroness. About two hundred Societies had been established in Ireland under the superintendence of Mr. George Carr. There had been an increase of the consumption of spirits in Scotland in the last as compared with the preceding year. The following was said to be the quantity of spirits produced in England, Scotland, Wales, and Ireland, for home consumption, viz.:—31,402,417 gallons, being about two millions of gallons more than the quantity produced in 1835. This increase took place chiefly in Scotland and Ireland. The amount paid for this was eight and a half millions of money. The amount of grain wasted in producing this quantity was two millions and a half of quarters, which would give two hundred quartern loaves to every poor person in the kingdom. The speakers on the occasion were the Bishop of London (Chairman), Bishop of Norwich, Sir Edward Parry, R. N., Admiral Sir James Hillyar, Rev. Messrs. B. W. Noel, J. Grant, J. Goggerley, J. Perrott, T. Mortimer, Mr. Alexander, Mr. Roberts, and Dr. Greville, of Edinburgh.

NEWFOUNDLAND SCHOOL SOCIETY.

THE Report read at the Fifteenth Anniversary showed that the exertions of the Society's agents had been unre-

mitting in prosecuting their good work, and that they had been attended with corresponding success. It also stated, that there was a great want of teachers, and that if the means were afforded of sending out additional and well-qualified teachers, the best results might be expected from their exertions. The Society has forty-six schools, and has given instruction to upwards of 9,000 scholars. The amount of remittances, arising from donations and subscriptions was, £1,686 19s. 7d., which was somewhat less than last year. The sum collected in Newfoundland was £641 9s., making in all, including the £300 given by the local Government, the sum of £2,328 8s. 7d. The payments made in the last year amounted to £2,913; but of this about £200 had been paid in advance. The Speakers were Lord Bexley (Chairman), the Hon. the Chief Justice of Newfoundland, Lord Mountsandsford, G. Finch, Sir Claudius S. Hunter, S. Conder, Esq., the Right Hon. and Very Rev. Lord Edward Chichester, Rev. Messrs. R. Voers, S. Robins, D. Wilson, J. Haslegrave (Secretary), and Mr. Willoughby, L. G.

BRITISH AND FOREIGN SAILORS' SOCIETY.

THE Report gave a detailed account of the operations of the past year, which had been marked with more extensive success than any preceding year. In the port of London, the two Thames missionaries had boarded nearly 8,000 vessels, and held 260 religious meetings afloat. 200,000 tracts had been distributed, and the Gospel made known to upwards of 7,000 seamen; 247 new ships had hoisted the Bethel flag; more than 100 captains had attached their names to a solemn covenant to maintain religious worship on board their vessels. The seven stipendiary agents of the Society had zealously prosecuted their labours, in conjunction with two Thames missionaries, their district extending from London-bridge to Blackwall. They had held upwards of 1,000 religious meetings for Sailors. The Sailors' Chapel was reported to be ineligible, and unworthy of the Christian zeal of the metropolis, a new one was therefore earnestly desired. In addition to the volumes circulated among sailors by the loan-library, 15,000 pamphlets and 150,000 tracts

had been distributed. In the day and Sunday-schools upwards of 552 children had received instruction, but nearly 400 applications had been refused, for want of accommodation and means. Captain Pryn had taught navigation to several young men. Great attention had been paid to the condition of Welsh and German Sailors, and to foreign seamen generally, as far as intercourse could be carried on with them. Some new provincial auxiliaries had been formed. In the foreign department, the Rev. J. Pierce, a clergyman at the Cape of Good Hope, had been settled as chaplain to the sailors visiting that part, and was pursuing his labours under the superintendence of the Rev. Dr. Philip. The receipts during the year were, donations and life subscriptions, £581 12s. 11d., annual subscriptions only, £245 15s., collections, £308 17s. 5d., from auxiliaries, £311 16s. 8d.—which, with other items, made a total of £1,835 19s. 8d. The expenditure amounted to as much as to leave a balance of only £58 in hand. A sum of £31 had been subscribed towards building a new sailor's chapel, and as there were £450 in the Three per Cent. Consols stock fund, if the Meeting would treble that amount, the Committee might be induced to lay the foundation-stone. The Speakers were, Lord Mountsandsford (Chairman), G. F. Young, Esq., Rev. Messrs. Dr. Bennett, Y. Burnett, G. Young, Eustace Carey, Admiral Hillyar, and Mr. Roberts.

BRITISH REFORMATION SOCIETY.

THE Report read at the Eleventh Anniversary stated, that the Society during the past year, had watched with great attention the proceedings of the Romanists in this country, and that no language could adequately describe the activity of the agents of the Church of Rome, and particularly of the Jesuits, in urging forward the interests of their Church, and spreading its doctrines. Popish processions in the open air, which, by the laws of the country, were illegal, were now conducted with all the pomp and ceremony of Papal countries. The Report here entered into a minute description of the programme of a procession of the host on Corpus Christi Thursday, at Grace Dieu, the site of an old nunnery in Leicestershire. The procession was publicly announced by

advertisement to Protestants as well as Romanists and was conducted with extraordinary pomp and magnificence. From the programme it appeared, that there was to be a gorgeous display of flags and banners. One of these was to be borne by P. Lisle, Esq. in the costume of a deputy-lieutenant of the county; another banner (we believe that of the Virgin Mary) was to be borne by Sir C. Wolsley, Bart., in full court dress. There were to be the usual attendance of acolytes bearing lighted tapers, subdeacons, deacons, and priests in rich vestments, other priests in splendid capes. All this was carried on in the open day, not only not opposed or interrupted as illegal, but actually encouraged and joined in by persons holding the commission of the peace. (Hear, hear.) In other respects, also, the Roman Catholics were most active. Lectures were given on political subjects, tracts were circulated—some of them purported to be Protestant, with the view of more easily entrapping the unwary. While these efforts were made for the spread of Popery, the agents of the Reformation Society had met them by corresponding activity on their part, which in many instances had been followed by complete success in defeating the exertions of the agents of the Romish Church. It further appeared from the Report, that while money never seemed wanting to the agents of the Romish Church, for any object which they had in hand, the pecuniary resources of this Society had of late been diminished. The whole income of the Society in the last year did not exceed £2,269 13s. 11½d.

RELIGIOUS TRACT SOCIETY.

THE interesting Report of this valuable Society read at the Thirty-ninth Annual Meeting referred to the operation of the Society in China, Malacca, Penang, and Java, and the grants made for the publication of religious tracts. In Burmah the paper sent out by the Society had been found most useful, but though its missionaries had three presses continually at work, they could not meet the demands of the natives for religious tracts. The Society has made a special grant of £1,000 for the publication of books for native Christians in India, and for supplying with libraries the colleges established by the Calcutta Company of Public In-

struction; in addition to which, £1,678 had been voted to the different Societies labouring in that country. Upwards of 116,000 publications have been sent to Australasia, and the missions in New Zealand have been supplied with printing paper. The Rev. John Williams, on his departure for Polynesia, received from the Society 24,000 copies of ten works for young people in the Tahitian and Rasolonga dialects. The Society has continued its efforts for South Africa, Madagascar, and Spanish America. Upwards of 80,000 tracts have been sent to the West Indies, and 216,632 to the British American colonies. In France a variety of useful works are in progress, particularly a *Commentary upon Scripture*, and translations of Dr. Wardlaw's *Lecture on the Socinian Controversy*, the *Life of the Rev. H. Venn*, and the *Reformed Pastor*. In Spain and Portugal a considerable number of tracts have been distributed, and the Societies in Germany and Russia are actively engaged in the diffusion of Scriptural truth. The grants made to Scotland, Ireland, and other home objects, amount to 2,075,168, in addition to 513 libraries of the Society's works, voted to Day and Sunday-schools, union-houses, and other important objects. The publications circulated during the year amount to 15,939,567. The total benevolent income of the Society is £5,721 18s. 10d., its grants £8,184 9s. 9d., being £2,462 10s. 11d. beyond the amount of such benevolent income. The sales in the year were £49,284 9s. The Society's total receipts £62,054 9s. 2d. The following gentlemen addressed the Meeting Samuel Hoare, Esq. (Chairman) Rev. Messrs. Haldane Stewart, M. D'Aubigne, Woodward, Vachele, B. W. Noel, Ainslie, Newstead, Yagoube Asaad El Kehaya, Chou Tek Long (a native of China) and John Ballanu, Esq.

IRISH EVANGELICAL SOCIETY.

The Report read at the Twenty-fourth Annual Meeting, detailed much information as to the social and moral condition of Ireland, and many encouraging proofs of the Society's usefulness. The total receipts during the past year were £3,303 19s. 9d.; the expenditure, £3,212 5s.

PRAYER BOOK AND HOMILY SOCIETY.

The Report stated that, amongst

other operations of the Society, during the past year 3,326 ships had been visited or revisited in the London and other docks; 913 of them were spoken with particularly, and supplied with books. Sixty-nine masters held Divine service on board their vessels regularly; 799 entirely neglected that duty; 1,249 Prayer-books in English, six in German and French, three copies of the whole Book of Homilies, and thirteen of select Homilies, had been sold to sailors. The ships in the coasting trade were generally well supplied with the select Homilies, and the agents of the Society had been well received. Attention had been paid to the wants of the crews on board South Sea Ships, Welch and American seamen, oyster-boats, fishing-smacks, and steam-vessels, both in the Thames and at many of the outports. More than 100 masters of vessels in the coal trade had signed a solemn agreement to hold Divine service regularly. The barge-men and others employed in canal navigation, a neglected and generally depraved class of persons, had received the attention of the agents, and much usefulness had resulted from conversing with them, and distributing Prayer-books amongst them. The old Associations were in a flourishing and healthy state, and others recently formed gave promise of being of great service. Grants of books had been made to various societies. The Homilies distributed in Ireland had been of the greatest use in calling the attention of Papists to the errors of their church. The Report contained accounts of an interesting nature respecting the East and West Indies, Upper and Lower Canada, Spain, and other parts of the globe. The total issue of books during the past year was 164,386. The total issue from the commencement was 2,214,718. Nearly 14,000 copies of the Coronation service had been put into circulation. The receipts amounted to £2,466 13s. 10d., and the expenditure to £2,539 19s., leaving a balance due to the Treasurer of £73 5s. 2d., besides which the Society was under engagements amounting to £1,513 10s. 4d. The Meeting was addressed by the Rev. Messrs. R. Dallas, E. Neale, E. Sydney, Admiral Hillyar, Lord Mountsdford, the Rev. Messrs. R. Newstead, A. Thelwall, Thomas W. Marsh, Alderman Hunter, Lord Bexley (Chairman).

SOCIETY FOR PROMOTING CHRISTIANITY
AMONG THE JEWS.

At the Thirteenth Anniversary of this Society, the Rt Hon. G. H. Rose, M. P. (Chairman) entered into some details respecting the past operations and the present position of the society. Applications of missionaries for a more liberal supply of the Sacred Treasure, had been every year more and more urgent. The Committee found, that in order to gain continual access to the Jews, they must be able to furnish them with the Word of God; that for the most part, when they were destitute of the Scriptures, the visits of the Jews to them became less frequent, and their conversations with them less interesting; but that when they were supplied with Hebrew Bibles, either for sale at a reduced price, or for occasional gratuitous distribution in parts, they had no cause to complain of want of intercourse with the Jews, or of opportunities of declaring to them fully and faithfully the message of salvation by Christ. For the purpose of remedying this, as far as possible, the stereotype had been purchased, and he hoped that a large number of volumes would be shortly published, the distribution of which, he trusted, would be successful in dispelling the darkness of error from their minds. He would only make one other remark. The Society was got up and remained for a short time under the mixed administration of the Church of England and Dissenters of a certain class, which was the cause of mismanagement, and placed the friends of the Church of England, into whose hands it ultimately fell, in great pecuniary difficulty: but it was thenceforward solely conducted by the Rev. Lewis Way, whose excellence of character and zeal for its prosperity, raised it to a high state of usefulness. And when the cause had been taken up by the Lord Bishop of London, who had subscribed £10 towards building a church at Jerusalem, there could not be much doubt but that their endeavours in such a cause would meet with success equal to their most sanguine expectations. The Assistant-Secretary read the Report for the last year, from which it appeared that £19,054 4s. 8d. had been subscribed to the funds of the Society for the year; being an increase of £4,517 17s. 9d. from the

year preceding; the largest portion of which rose from the Auxiliary Societies. From Ireland the sum subscribed was £1,259 2s. 11d. towards the funds of the Society, and £214 towards building a church at Jerusalem, being an increase of £436 from the preceding years' subscription. Resolutions were proposed or seconded by the Rev. Messrs. T. Grimshawe, F. Cunningham, Hugh Stowell, Joseph Wolff, William Pym, J. H. Stewart, J. H. Merle d'Aubigne, S. Gobat (Church Missionary from Abyssinia), William Marsh, and Asaad El Kehaya, a native of Syria. Mr. Marsh handed in £230 which had been subscribed at a meeting, got up by a lady at Norwich. The Rev. JOSEPH WOLFF, gave the following interesting account of his recent travels:—

Mr. WOLFF commenced by stating that he had just arrived from Ireland, and now, coming upon the platform, the first person I meet with is the Rev. Mr. Gobat, the missionary of the Church Missionary Society, whom I met with two years ago in Abyssinia, when he was very ill in bed; and I thought it to be my duty to accompany him as far as Jiddah, whence I wanted to return to Abyssinia, after I had visited Sanaa, but became so ill, that I was reported by Mr. Gobat to be dead; and when I arrived in America, I learnt that Mr. Gobat had died in Switzerland, and now we meet each other quite well in Exeter Hall; and, immediately after, when I found I met here also Asaad Yakoob, from Beyrout, who was of essential assistance to myself and family when upon Mount Lebanon; all these circumstances agitate my mind, and make me hesitate to address you. When here, in the year 1835, I gave to you an account of my missionary operations in Palestine, Egypt, Cyprus, Turkey, Greece, Armenia, Persia, Toorkestaun, Bokhara, Balkh, Cabool, Lahore, Cashmeer, Hindoostaun, and Malta, which I had made from the year 1831-34. Now, this time I intend to bring you in less than half an hour from Malta to Egypt, Mount Sinai, Hajaaz country—that is, the country around Mecca—Masowah, in Africa; Hamazien and Tigre, in Abyssinia; Hodeydah, Loheyah, Mocha, Zabeed, Sanaa, capital of Yemen, or Arabia Felix; Bombay, St. Helena, America, and England. I had established, with the kindness and support of my most excellent friend and brother Schlienz, divine service, according to the Church of England, in the Church Missionary Society-house at Malta, which he (Mr. Schlienz) continued after my departure from Malta for England, in 1835. I assisted him again in 1836, and, beside this, lectured in his house on week-days; and then set out for Egypt, where I arrived for the tenth time. Rabbi Mercado, the Jewish rabbi at Cairo, called on me, and said that he was delighted to observe that I not only believed that the Messiah appeared in humiliation, but that he will come again in glory; and that he and his congregation wish to see that doctrine verified by passages of the New Testament. I therefore showed to him Acts i. 2; Acts ii. 30, xv. 4; Luke i. 32, 33; Rev. xi. 15, xix. to xx. 6, &c. On my arrival upon Mount Sinai, I found that the Hebrew New Testament, which I left there in 1821, was the means of the conversion of a Jew from Smyrna, who came there and read it, and was baptized by the Greek Archimandrite; and the Arabic Bible which I left there was read by the descendants of the Bulgarians, sent there by the emperor Justinian in the year 500, A. C., and who had, in the course of time, become Mahomedans; but by the reading of the New Testament, several of them were induced to return to the religion of their forefathers. I returned from Mount Sinai to Egypt, where the Church Missionary Society had several missionaries, who are the only persons in Egypt who promote education combined with

religious instruction. If one wishes to see the evil consequences of education without religion, one must go to Egypt. Education without religion is the art of knowing to practise and treat iniquity with hypocritical gentleness and politeness, and the art of dissolving the ties, not only between sovereign and subjects, but also between father and son. I then embarked for Jiddah, and proceeded to Abyssinia, where I have already mentioned I met my friend Mr. Gobat in such an awful state, that I went back with him to Jiddah; and after Gobat had embarked for Europe, I went, previous to my return into Abyssinia, to Sanaa, which is the Uzal mentioned in Gen. x. 27, and which is still called Uzal by the Jews of Palestine and Yemen. I had taken with me on that journey a servant, who was a German by birth, and whom I met with in the house of Gobat, in Abyssinia. When we arrived at Zaheed, and were informed that the road to Sanaa was dangerous, my servant forsook me; and I not having any assistant, and the Arabs of the mountain of Borro towards Sanaa being very bigotted, I received nothing to eat, and lived three days on grass, till I came first among the Nazraan—formerly Christians—then among the children of Hobab, the descendants of Hobab, the father-in-law of Moses. These children of Hobab observe outwardly the Mahomedan religion, but are, like the Rechabites, whom they consider as a branch of their tribe, Jews in religion. Arriving near Sanaa, the city was besieged by the Rechabites. I desired the caravan to stop in a village near it, until I had had an interview with them. I went to them; they were encamped upon a mountain near Sanaa. I took my Bible with me, which I always found to be the best passport among all classes of people. I told them that I was a descendant of Moses, and that I had met twelve years ago one of their nation in Mesopotamia. They immediately remembered that I was Joseph Wolff, who encountered one of their tribe, Moosa by name, in Mesopotamia. They, like their brother in Mesopotamia, pointed out to me Jer. xxxv. 5, to the end. I stopped among them several days, and then entered Sanaa with the whole caravan. The Imam, i. e., prince of Sanaa, gave me a fine shawl and robe of honour, as a reward for having effected the entrance of the caravan. I saw then the Jews, who have lived there from the time of the Babylonian captivity, and declined to accept the invitation of Ezra to return to Palestine; for they said that they knew from the prophets that the Messiah will be killed, and that their temple will be destroyed again, and that then the Messiah will come again and triumph, and then they shall return. They explain the prophecies regarding the Messiah exactly as the Christians do, without knowing any thing about Jesus of Nazareth. I circulated the word of God there, baptized several of them, and then the Jews sent one Jew with me back to Mocha, to assist me on the road. On my return to the mountain, the Wahabites came down and horsewhipped me for having given them books in which the name of Mahomed was not found. I then returned to Abyssinia; but, arriving at Hodeyda, and again at Jiddah, I was so ill, that I was compelled to give up my journey to Abyssinia; I therefore went to Bombay to recover my health, and intended then to enter Africa, *via* Zanzibar, but the physicians advised me to give up Africa for that year. I therefore set out for St. Helena, where I experienced the kindness of Major-General Middlemore, and then proceeded to New York, Philadelphia, Baltimore, and Washington. Bishop Doane ordained me, and a Jew of great talent was converted to Christ. At Washington I had the privilege of addressing the members of both Houses of Congress in the Congress Hall, and am now again in the circle of my family at Richmond.

NAVAL AND MILITARY BIBLE SOCIETY.

THE Report of the proceedings of the Society during the past year, read at the Forty-eighth anniversary, stated,

“First, as to the *naval branch*. There was an increasing anxiety on the part of officers commanding Her Majesty's ships, to have copies of the Scriptures placed on board for the use of their

respective crews, as well as an increased desire on the part of the men to possess the Word of God. The agent at Portsmouth, in the course of the last twelve months, had put on board twenty-four of Her Majesty's ships, 1,381 Bibles and Testaments, besides a supply to merchant-seamen, making a total of 1,472 copies. At Plymouth, fifteen vessels of war had received 756 Bibles and Testaments, which, with the number distributed to merchant-seamen, made a total at that port of 1,187 copies, during the past year. It appeared that forty of Her Majesty's ships had been supplied with 2,135 copies of the Holy Scripture; being 483 more than were furnished to men-of-war last year. Fifty Bibles for Loan Libraries had been granted to the British and Foreign Sailors' Society, and twelve had been sent to Hastings for the same purpose. A supply had been afforded to the Naval Hospital at Chatham, for the use of the sick and invalids. Twenty-five Bibles had been granted to the Seamen and Mariners' Orphan School at Portsea, and twenty-five in order to present a copy to any boy entering the naval or military service.. Secondly, as to *soldiers*. Bibles had been forwarded to twenty-two regiments on foreign stations, which was regarded as of importance. Some interesting extracts were read from letters from Major Walsh, late of the 54th regiment, and from another Major, in the same regiment, descriptive of the awful condition of the army during the period they were destitute of Bibles, and the improved state of morals since they had been furnished with them. 4,071 copies of the Scriptures had been furnished to various regiments during the past year; and 360 to a battalion of Guards lately embarked for Canada. The Society had supplied to forty-five regiments and corps 3,675 Bibles, and 350 to the East India Company's recruits at Chatham; making a total of 4,025 Bibles issued to the army during the year, and a general total, under existing regulations, of 63,805 copies. In the several channels enumerated, the number of Bibles and Testaments circulated during the past year amounted to 12,510, making a general total of 331,633 copies issued by the Society since its formation. The general receipts amounted to £3,365 19s. 10d., and the disbursements to

£3,344 14s. 11d.; leaving a sum in hand of £46 15s. 10d."

The following gentlemen took part in the proceedings—Admiral Oliver, Major Armstrong (45th Regiment), Sir Edward Parry, R. N., Admiral Hawker (Capt. Jenkyn Jones, R. N., Capt. Forbes, late of the 45th Regiment), Admiral Hillyar, Capt. H. Hope, R. N., Lord Mountsandford, the Hon. Capt. Maude, R. N., and the Marquis of Cholmondeley (Chairman).

LONDON ITINERANT SOCIETY.

THE Report read at the Forty-first Annual Meeting states, that the great object of this Society is the propagation of the Gospel in the vicinity of the metropolis. At Bromley, in Kent, the number of hearers at the chapel amounted to nearly one hundred, the number of members to twenty-six. At Bromley Common, the chapel is usually filled every Lord's-day afternoon. The Sunday-school is in a prosperous state. At Welling, in Kent, the station is supplied by students from Highbury. At Sydenham, in Kent, about forty adults attend the preaching. The Sunday-school contains thirty-five children. At Melton, in Surrey, a new chapel is erecting. At Mortlake, the church and congregation is under the pastoral care of Mr. Riggs. At Strand on the Green, Middlesex, there has been an accession of members. The Sunday-school contains one hundred children, and the day-school, on the British system, one hundred and fifty. Providence Room, at the east end of Brentford, is well filled with hearers. A branch Sunday-school has been formed with about forty children. At Chiswick, the British school is going on prosperously, and the Sunday-schools are well attended. At Finchley, the chapel is supplied by students from Highbury. At Stratford Marsh, Essex, about forty persons attend the preaching; the Sunday-school contains more than one hundred children. A city missionary, who is located in the neighbourhood, has formed an adult school in his chapel. The Rev. E. Parsons and other ministers have instituted a lecture on Wednesday evening. At Hornchurch-lane, Romford, Essex, there is a small church and congregation, with a Sunday-school, and Christian Instruction Society. At Dagenham,

in Essex, a room has been opened which is well attended. Tracts are distributed, and there is every prospect of success. According to the Treasurer's account, the receipts had amounted to £366 10s. 10d.

PASTORAL AID SOCIETY.

THE Report detailed the proceedings of the Society for the first year, from which it appeared that the grants of the Society now aid 132 incumbents of parishes and districts, having an aggregate population of 1,086,000 souls, in whose spiritual care, before the aid of the Society, only 147 members were employed. The grants of the Society provide for an addition of 123 clergymen and 22 lay assistants. In reference to the Society's finances, it was gratifying to find a progressive increase of the funds during the past year—the amount received being £8,001 1s. 10d.

LONDON CITY MISSION.

THE Third Annual Report stated that during the year the Society had been steadily pursuing its object: it had been more efficiently sustained by the people of God than at any former period of its labours, and promised, by the Divine blessing, to be permanently beneficial to the metropolis. Great care had been taken in compiling statistical details of the church and chapel accommodation of the metropolis. The total number of places of worship of all denominations in 137 parishes, within and without the walls of the City of London, and in the City and Liberties of Westminster, amounted to 422. The total provision of sittings was 273,613 for a population of 909,417. The average attendance did not occupy more than about five-eighths of the seat-room provided. At the last meeting, 63 missionaries were announced as engaged in the service of the Society. At no period up to that time was there support for more than twenty. The Committee, therefore, felt themselves under the necessity of reducing the number. The vacancies which occurred were not filled up; in addition to which nine missionaries received notice that their services could not be continued beyond November last; so that the present number was 42. Two of the missionaries had died in the course of the

year, and others had been seriously ill, occasioned by contagious diseases which they had imbibed while attending to the sick and necessitous poor. Domiciliary visitation had been steadily and successfully pursued during the year. The visits paid had been 205,987, of which 23,771 had been to the sick and dying, making a total since the formation of the Society of 471,718, of which 58,203 had been to the sick and dying. There were 50,000 families in the metropolis destitute of even a page of Scripture; 959 copies had been either lent or given by the missionaries; making a total of 2,074 from the formation of the Institution to the present time. The fact that five-eighths of the church and chapel accommodation was unoccupied, proved that no amount of accommodation would avail till the people were taught to sanctify the Sabbath, to recognise the claims of God, the value of their souls, and the excellency of the Gospel of Christ. The number of meetings held during the year had been 5,475, making a total of 10,999. In nearly every instance the poor furnished their rooms gratuitously, the Committee only paying for candles. The religious tracts distributed during the last twelve months were 229,809; making a total of 596,154. The tracts entitled, "The Dying Thief," "A Dying Saviour," "The Sin of Drunkenness," and especially "The false Hope," had been very useful. Craven Chapel had engaged to support three missionaries, whose spheres of labour were Broad-street, Seven Dials, and St. Giles's, many of the inhabitants of which were as ignorant as the heathen. Petitions had been prepared against the Hippodrome, which the Bishop of London had engaged to present on the second reading of the bill. The Committee were thankful to state that God had raised them up an unexpected supply of funds. They were as follows:—

Years.	Receipts.	Expenditure.
1	.... £2,714 9 8	£835 6 5½
2	.... 3,107 11 11	4,527 1 1½
3	.... 3,887 16 4½	4,297 1 1½

being an increase of income over the last year of 780*l.* 4*s.* 5½*d.* Such was the state of the metropolis, that instead of 42 missionaries, 400 were required, and instead of 3,000*l.*, at least 30,000*l.* per annum. The Report concluded by an eloquent and cogent appeal for increased efforts.

DISTRICT VISITING SOCIETY.

The Report commenced by stating, that although the expectations of some of the too sanguine friends of District Visiting might not have been realized, yet the Committee could rejoice that many individual instances of usefulness had been recorded, and that in many parishes, both in the metropolis and the country, the whole machinery which was calculated to meet the wants of our extended and increasing population, had been put into operation. They could refer to several parishes and districts where the establishment of District Visiting Societies had preceded and been the means of the formation of Sunday-schools, Week-day and Infant-schools, a Clothing and Provident Fund, and Lending Libraries, where whole neighbourhoods had been supplied with Bibles, Prayer-books, Tracts, and other useful publications. Of the general advantages resulting from district visiting, the Committee could produce many testimonies. And with regard to that very important point,—the encouragement of saving habits among the poor,—the amount annually deposited in the hands of the visitors, proved that the Society had not been without its utility in that respect. The Report then went on to state, that during the past year new Societies had been formed in Oakhampton, Walsall, Woodbridge, and Kenilworth, and that fifty-eight Societies which had been some time in operation, had been supplied from time to time, with books, plans, reports, cards, &c., in addition to thirty-five Societies which subscribed to the *District Visitors' Record*, a paper which the Committee had endeavoured to make subservient to the cause, the name of which it bore, and which they considered in every way calculated to promote the objects of the Society. The Committee referred with satisfaction to the sound views entertained by many of the local Societies on the advantage of encouraging provident habits among the poor, and alluded particularly to the Leeds Society on this part of the subject; to that of Kennington and to the Society at St. Peter le Port, Guernsey, where the number of depositors exceeded that of the preceding year by 172, and the amount of the deposits by 162*l.*—the number of the depositors being at present 894, and

the amount of deposits 878*l*. The Report then made some further satisfactory statements on the Provident Societies in different places, showing that they continued to work well. With respect to the metropolis, those in St. Giles's, St. George's, St. Botolph's, Aldersgate, Wheler Chapel, and others, were progressing; and several others had been formed, which were succeeding even beyond the expectations of their most sanguine friends. One had been established in St Andrew's, Holborn, which in the two most populous parts of that extensive parish, including Gray's-inn-lane and Saffron-hill, had already enrolled above three hundred contributors, and bade fair to be extremely useful. The receipts of the Society for the past year were 323*l*. 17*s*. 8*d*., and the disbursements amounted to 345*l*. 16*s*. 4*d*. Resolutions were moved and seconded by the Bishop of Chichester, the Rev. W. Short, Lord Teignmouth, the Bishop of Chester, the Rev. R. Dallas, the Rev. H. Hughes, the Rev. W. A. Evanson, and N. Baxter, Esq.

CHRISTIAN INSTRUCTION SOCIETY.

THE Thirteenth Annual Report, stated, that in various parts of the town, there were 87 Associations, which include 1,898 Visitors and 15 Missionaries; prayer-meetings were held in 124 places, and 50,639 families had been called upon. By those operations upwards of 252,000 individuals were brought under the influence of the Society. More than 3,800 cases of distress were relieved during the past year, either with money, food, clothing, or medicine. By the voluntary agents, 743 copies of the Scriptures had been circulated, 2,927 children were obtained for Sunday and day schools, and there had been lent to the families under visitation not less than 1,800,000 religious tracts. At the commencement of the last summer, the Committee renewed their arrangements for field and street preaching with more than usual energy, having been much encouraged by the truly liberal donation of Sir Culling Eardley Smith, who presented the Society with two elegant and commodious tents, which cost him more than 80*l*. Besides these, the Committee purchased a third, at the expence of the Society, which, with three others, al-

ready in their possession, enabled them to pitch six of these Christian tabernacles in different suburban stations. At the six stations there were during the season 240 religious services, each of which was on an average attended by 230 persons. 240 religious services were held in the open air, at which an average audience of 120 hearers was obtained. Four courses of lectures had been delivered in different parts of the metropolis. The Committee had continued, by correspondence and the grant of tracts, to encourage the formation and to aid the support of similar associations in the towns and villages of the United Kingdom. They had voted supplies of covered tracts, and such other publications of the Society, to 14 associations. In conclusion, the Report alluded to the attempt to establish the Hippodrome, which was afterwards prominently brought before the meeting by the Rev. J. Burnet. The total receipts of the past year amounted to £1,347 10*s*. 2*d*.; the expenditure to £1,525 7*s*. 9*d*. leaving a balance of £172 16*s*. 5*d*.

Motions were moved and seconded by Thomas Challis, Esq., Dr. Cox, the Rev. Messrs. J. Young, J. Leifchild, J. Garwood (of the Established Church), John Burnett, and S. Dobson.

EUROPEAN MISSIONARY SOCIETY.

THE Twentieth Annual Report commenced by expressing regret that the Society had not made as much progress in the course of the past year as had been expected. It then, after noticing some prosecutions carried on in France against some missionaries and agents of the Society, proceeded to notice its foreign operations, which in many places presented most encouraging prospects. This was more particularly the case in the south of France, where the words of the Gospel of truth had been blessed by Almighty God in the conversion of many from Popery. The accounts from Corsica were altogether favourable, but here, as in many other places, there was a want of missionaries. In Lisbon, which was one of the most important spheres of the Society's operations, there were strong evidences of the disposition of many to hear the truth preached to them. The most conclusive of these evidences were the attacks made on the agents of the Society, through the press,

by the defenders of Popery. In these testimony was borne to, and deep regret expressed at, the facts, that some of the priests had attended the lectures of the Society's missionary; and it was added, in a tone of lamentation, that the Bible might now be purchased in every book shop in Lisbon. In Belgium, the progress of Divine truth had been very considerable in the past year, notwithstanding the great opposition made by the priests; but the Report regretted that similar exertions on the part of the Society's agents to impart the truths of the Gospel to the north of Italy had not been attended with similar results.

Several applications had been made for missionary assistance, but the funds of the Society did not enable it to comply with them. On the subject of the Society's funds, the Report said that there had been a falling off in the contributions in England, as compared with the preceding year. In Scotland the contributions had increased. In Ireland, there was a falling off of 50% as compared with the previous year. There had been an increase in the grants to agents of 261% in the past year, but deducting all expenditure, there remained in the hands of the treasurer a balance of 592% 4s., but as great part of this arose from the sale of stock, and as the expenditure of the Society had increased, there was no prospect that such a balance would continue in favour of the Society. Resolutions were moved or seconded by the Rev. S. Robins, Mr. E. De Caligny, the Rev. J. Cumming, Mr. Bahler (from Brussels), the Rev. E. Thelwall, the Rev. J. Murray, and other Gentlemen.

AUSTRALIAN CHURCH MISSIONARY SOCIETY.

THE Second Annual Report stated in detail, the great want of Christian Churches and teachers which prevailed in Upper Canada, where for a population of 296,544, there were fewer than sixty clergymen, not one for every 4,943 of the population, scattered over 1,666 square miles; in Newfoundland, which contained about 36,000 square miles, and about 2,000 miles of coast, there were only eleven missionaries; Cape Breton, with about 30,000 inhabitants, and only two clergymen, one for 1,562 square miles; in New South Wales, eight small churches

for a population of 80,000 persons, of whom at least 60,000 were Protestants; at the Cape of Good Hope, for 60,000 whites, many of them English, not more than two or three churches, with two or three English clergymen. The West Indies, Penang, Malacca, Singapore, Ceylon, and India, were none of them included in the above statement. It was proposed, as the Society obtained funds, to send out clergymen to any place within the colonies, where the settlers might be without public instruction, and asked their help. Wherever they found a faithful minister, though employed by another Society, or belonging to another denomination, they would rejoice in his ministrations; but wherever they learned that there was unregarded destitution, there they would act. The Report concluded with a powerful appeal to Christians of all classes to render assistance to the important objects contemplated by the Institution.

The audience was addressed by Sir Edward Parry, the Hon. and Rev. B. W. Noel, Admiral Hawker, the Rev. H. Vachell, J. Hutt, Esq., the Rev. Mr. Marsden (Rector of Tooting), T. Lewin, Esq., the Rev. Mr. Stock, and the Rev. Mr. Ramsey.

SAILORS' HOME, DESTITUTE SAILORS' ASYLUM, AND FLOATING CHURCH.

THE Marquis of Cholmondeley briefly stated the object of the three Institutions, which, under the Divine blessing, were calculated to confer the most important benefits on a large and very useful class of the community. With respect to the first, *the Sailors' Home*, its object was, to provide sailors with comfortable lodging and accommodation while on shore and waiting to go to sea again, in an establishment where they enjoy the privilege of attendance at Divine worship, and where they were freed from those many temptations to which they would otherwise be exposed. As to *the Destitute Sailors' Asylum*, it was intended for another class of sailors, namely, those who by sickness or want of employment were thrown destitute on the world. Their bodily wants were attended to; they had also the great advantage of religious instruction; and when their health was restored, they were provided with a ship to go to sea

again. As to the *Floating Church*, it spoke for itself. It was fitted up for affording opportunities of attending Divine worship while remaining in port. The Report began by observing, that the Committee were rejoiced to acknowledge that, under the Divine blessing, the completion of the Sailors' Home had been greatly advanced. Seventy-five additional cabins had been finished, and there were now 175 cabins ready for use. As to the Asylum, the sailors are at present more orderly and better regulated than they have been hitherto. Upwards of 2,700 had been received into the Home since its commencement; 1,295 had been in the last year. The fund in the last year had exceeded by four times that of the previous year. Several large donations had been sent to the Society, of one of which £200 they did not know the name of the benevolent donor, who gave only the initials A. B. Y. Z. Of the Destitute Sailors' Asylum the Report said, that the conduct of its inmates was so orderly, and they gave so little trouble, that the managers had scarcely anything to do. The severity of the last winter had rendered the Society an object of the highest importance to destitute Sailors, to many of whom it had proved a rescue from an untimely grave. With respect to the *Floating Church* the Report said, that, with the view of encouraging a greater number of visitors, it was intended to give up that now in use, and to have a church erected on land, in the neighbourhood of the Home, and that it would be commenced as soon as the pending arrangements should be completed. The total receipts of the Institutions, in the last year, had been £4,106. Capt. Sir E. Parry, the Rev. E. Sydney, Admiral Brenton, Capt. J. Jones, Lord Cadogan, the Rev. Messrs. Robins and Woodward, with other Gentlemen, took part in the proceedings.

CHURCH EXTENSION IN SCOTLAND.

A Public Meeting was held on Monday, May 10, at the Freemasons' Tavern, for the purpose of hearing the Scotch Deputation Address to the English supporters of the Church, on the necessity of extending the machinery of the Establishment in Scotland. Dr. Chalmers was voted to the chair, after which Dr. Henderson, of Glasgow, Dr. Glass, from the Isle of Skye, and Dr. Gordon,

of Aberdeen, severally addressed the meeting. The Rev. Mr. Munro, Colonel Grant, Messrs. A. Pownall and J. Labouchere, moved and seconded a series of resolutions in favour of the extension of church accommodation in Scotland. Dr. Chalmers closed the proceedings by alluding to the inefficiency of the dissenting churches in Scotland, proving the necessity for new churches, and by calling on the Government to endow churches, as the only security for religion, and the surest protection against vice and immorality.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THE Thirty-third Anniversary Meeting of the British and Foreign School Society was held on May 7th at Exeter Hall. The chair was occupied by Lord J. Russell, who briefly adverted to the objects of the meeting, and congratulated the Society upon the progress of its principles. The Report detailed the proceedings of the Society for the past year, in which contributions to a very gratifying amount were announced. The total receipts of the Society for the past year had amounted to £5,743 4s. 5d., the expenditure £5,728 14s. 6d.—outstanding debts, £702 3s.

TRINITARIAN BIBLE SOCIETY.

THE Seventh Annual Report of the Society detailed the proceedings of the Society for the past year; the contributions of the present year, were considerably over those of the previous one. The Report represented the affairs of the Society as very prosperous. The number of English Bibles issued was 7,091; New Testaments, 5,044; Hebrew, 8; being an increase of 257 Bibles, 794 New Testaments, and of 8 Old Testaments. There had been, in grants to school children, at reduced prices, 2,059 Bibles, and 1,485 New Testaments, at a charge of £252 18s. 3d. and at a loss to the Society of £210 10s. 5d. There had been other grants to clergymen and to schools, to the amount of 454 Bibles and 763 Testaments, to the value of £143 6s. 3d. With respect to the receipts and expenditure, the whole amount had been, free contributions to the amount of £1,767 13s. 8d. and for Bibles and Testaments, £1,474 17s. 2d.; total, £3,242 10s. 10d., showing an increase of £551 16s. 1d. in free contributions (of which 166l. 6s. had

been expressly for foreign translations), and a diminution of 288*l.* 10*s.* 1*d.* in receipts for books; but, on the whole, an increase of 263*l.* 6*s.*

COLONIAL MISSIONARY SOCIETY.

THE Report read at the Second Anniversary of this Society abounded in deeply interesting facts relative to the moral and spiritual condition of both the Canadas. It detailed the spheres of labour occupied by the respective missionaries, and the privations to which they were frequently subjected in the prosecution of their benevolent plans. Numerous instances of conversion had taken place through their instrumentality. The Society had now 13 labourers and devoted ministers engaged in the Canadas. Three missionaries were also successfully employed in Australia. From the commencement of the Institution in 1836 down to March 1828, the total receipts were 2,574*l.* 10*s.* 8*d.*, the expenditure 2,521*l.* 3*s.* 2*d.*, leaving a balance in hand of 53*l.* 7*s.* 6*d.*; the Society was under engagements, however, to the amount of 383*l.* 3*s.* 0*d.*, and the current expenditure of the year was estimated at 1,500*l.*, in addition to which 1,000*l.* was required to send out the proposed missionaries. There were only 200 annual subscribers to the Society.

IRISH SOCIETY OF LONDON.

THE Sixteenth Annual Report commenced by a grateful acknowledgment of the progress which the Society had made in the past year. In the county of Cork, a branch association had made great progress, but in no place had the operations of the Society been attended with such signal success as in some of the wildest parts of the county of Kerry. The agents and friends of the Society could, at any time, in that district, and at a short notice, assemble a congregation of Roman Catholics who were in the constant habit of reading their Bibles and Testaments. The state of the funds of the Society (in Ireland) had shown an increase of 169*l.* 10*s.* 10*d.*, as compared with the last year, and if the Committee had had the means, it could have doubled its exertions. The Report next proceeded to detail the operations of the Society in England. A clergyman had been appointed to preach in Irish at the chapel in West-street, St. Giles's, where two ser-

vices were now read on each Lord's-day in the Irish language, according to the ritual of the Church of England. The total of the funds in the past year had amounted to 4,869*l.* 9*s.* which was an increase of 532*l.* 12*s.* above the amount of last year. After defraying the expenses of the Society there was left a balance of 179*l.* 17*s.* 6*d.*

LORD'S DAY SOCIETY.

THE Seventh Annual Report commenced by stating, that the Committee desire again to record their full conviction of the deep importance of the object in which the Society was engaged. In whatever point of view the law of the Sabbath was regarded, blessings attached to its right observance presented themselves. On the other hand, its desecration, whether by individuals, families, or nations, was prominently marked with evil. The Committee hoped that through the goodness of God, there was an increased attention to the duties of the Lord's-day; but they were bound also to express their belief that there was an increased violation of it; good and evil were contending for the mastery. The Report, after referring to the want of places of worship, and of a proper spiritual superintendence which a resident clergy alone can give, and which lay at the root of Sabbath desecration, went on to state some of the encouragements which they had met in prosecuting their labours. Quoting from an appeal drawn up by the Clergy of Richmond, in Surrey, the Report stated that there was almost an universal wish among the trades-people to close their shops, but that whenever they agreed to do so, some unprincipled person opened a shop, perhaps for the Lord's-day only, and took their custom from them. The innkeepers urged the necessity for a day of rest—no money could compensate them for unceasing toil; they were earnestly desiring relief, but they could not hope for this unless an end were put to Sunday travelling. A Petition had been presented to Parliament by the Proprietors of coaches and omnibusses belonging to Richmond, Barnes, Kew, Mortlake, &c., praying to have the privilege of enjoying the rest of the Lord's Day for themselves, their servants, and their cattle, according to the commandment of God. There were an increased

number of auxiliaries and associations formed during the past year, which, with those previously formed, co-operated with the Society. The Report, after referring to the increased exertions which had been made among the boatmen employed on the canals and rivers particularly by the Rev. John Davies, of Worcester, among those employed on the River Severn, and the Worcester and Birmingham Canal, stated that the Committee viewed with pleasure the exertion made by parochial authorities to prevent the outward profanation of the Lord's Day; they would also mention the Resolution passed at a Meeting of present no favourable results to report, the Magistrates of Middlesex to represent to the Government the importance of closing public-houses during the early part of the Lord's-day. Of assistance derived from the Legislature the Committee have at still they were willing to believe, from the discussions which took place lately in the House of Commons upon the introduction of a Bill by Mr. Plumptre to prevent trading on the Lord's-day, that the numerous Petitions presented to Parliament for several successive Sessions, have at least produced the effect of gaining the subject a calmer consideration, and an acknowledgment that the claims of the people are entitled to be heard with respect. The number of publications issued during the past year by the Society have been 220,000. The sum of 556*l.* 19*s.* 3*d.* had been received, and the payments have amounted to 526*l.* 13*s.* The Society was under engagements to the amount of 510*l.* 2*s.* 8*d.*; to meet this the Committee expect to raise 300*l.* from the Associations. The Report, after appealing to the friends of the Society for funds, a want of which had much impeded its usefulness, concluded by earnestly pressing on all the deep value of the object which the Society was engaged in promoting; for the more the subject was investigated, the more deeply would the mind be convinced of its importance.

HOME MISSIONARY SOCIETY.

FROM an abstract of the Report read at the Nineteenth Annual Meeting, it appears that during the year, the Society had engaged 30 additional agents, making the total number in its service nearly 100. They had above 50,000 hearers,

and were shedding their influence on a surrounding population of 600,000 immortal souls. There were connected with the stations 90 Sunday-schools, containing above 7,000 children, supplied by 500 gratuitous teachers. It then detailed the counties in which the Society was labouring, and related several interesting anecdotes illustrative of its beneficial influence.

From the Treasurer's accounts it appears, that there was a balance in his hands at the last anniversary of £154 15*s.* 8*d.*; the total receipts for the year amounted to £7,548, 0*s.* 7*d.*; the expenditure, to £7,593 9*s.* 9*d.*; leaving a balance in favour of the Society of £109 6*s.* 6*d.* The receipts of the year amounted to 1,000*l.* more than on any preceding year of the Society's existence.

PROTESTANT ASSOCIATION.

THE Annual Meeting of the Protestant Association was held in Exeter-hall, the Earl of Winchelsea in the chair. The Chairman called attention to the fact that a fearful increase of Popery had taken place in this country within the last 40 years. In respect to the erection of chapels and of seminaries of education, every effort was now being made by the Church of Rome to re-establish its domination within these realms, and that nothing could prevent Popery again spreading through the land except the united efforts of the friends of the Protestant Church and of the revered institutions of the land. In the year 1792 the chapels in this country and Scotland connected with the Church of Rome amounted to 20, now they exceed 500, and during the same period of time the number of Roman Catholic schools and seminaries had increased from two to nearly 100. This was owing to the abandonment of the principles upon which the British constitution was founded by the Protestant legislators of the country. The Association did not contend for the aggrandisement of any political party—its members were influenced by the higher motive of the preservation of the Protestant Church as by law established. . . . The Report alluded to the presentation of Petitions to Parliament by the Association against any further grants to the College of Maynooth, and recommendation of petitions for the Repeal of the Emancipation Act of 1829.

CHRISTIAN KNOWLEDGE SOCIETY.

THE total amount of the Annual Subscriptions received during the past year is . . . £14,169 18 4
 Of Benefactions . . . 3,348 16 5
 Of Legacies . . . 1,300 19 0
 Receipt for the sale of
 Bibles, &c. . . 48,565 19 2
 Interest of Funded Property . . . , 5,528 2 11
 Together with some minor items, the whole receipt of the year, is £74,032 8 3

We draw from this Report the following statement of Bibles, Common Prayer-books, Tracts, &c., issued by the Society since the audit in April, 1837:—

Bibles	95,649
Testaments	87,496
Common Prayer-books.	191,723
Psaltern	10,609
Bound Books	145,479
Tracts	2,222,652
Total	2,753,608

SUNDAY SCHOOL UNION.

THE Thirty-fifth Annual Report commenced by detailing the foreign and colonial operations. Grants had been made to Schools in Denmark, France, Portugal, Corfu, and South Australia. From Van Dieman's Land the accounts were very encouraging. Throughout the West Indies, an ardent desire for education was evinced by the negroes. Great efforts had been made by the American Sunday School Union to establish schools in every part of the United States. The Report then adverted to home proceedings. It stated that through the indisposition of their highly esteemed secretary, Mr. W. F. Lloyd, he had been compelled to tender his resignation of office as Secretary; at the request, however, of the Committee, he continued to hold the office, the other secretaries engaging to undertake his duties. Twelve grants had been made in aid of the expenses of erecting school rooms, amounting to £172. The total number of grants made up to the present time was 1357, amounting to £2,947. Mr. Wilson, the travelling agent, had held his usual meetings, which had been well attended. The number of grants made to Sunday School lending libraries this year was 201, making the total number of grants 365. Application for libraries still continued. The number of

children taught in the schools which had received libraries was 58,139, of whom 29,917 were able to read the Scriptures. Grants of money and other contributions had been made during the year, to the amount of 149*l.* 6*s.* 5*d.* The Sales of the publications at the Depository during the past year had amounted to 10,321*l.* 2*s.* 2*d.*, being an increase of 1,246*l.* 11*s.* 1*d.* over the preceding year. Several new works on education had been published during the year. The attention of the Committee had been directed to the exertions making to enable the blind to read. The first-class book had been printed for them, and a considerable number had been sold. Several donations had been received in the course of the year. The present number of subscribers to the library and reading room was 160. Several books had been added to the library, and lectures had been delivered which were well attended. The total amount of grants made for benevolent purposes during the year ending 31st of March, 1838, was 1,540*l.* 11*s.* 11*d.* The Meeting was addressed by W. B. Gurney, Esq. (Chairman,) Rev. Messrs. Farrar, Stovel, Morison, Archer, S. Nicholson, C. M. Birrell, Peter Jones, Burnet, and W. Jones, Esq.

TOTAL RECEIPTS OF THE VARIOUS SOCIETIES FOR THE YEAR 1837—8.

British and Foreign Bible Society . .	97,237	1	11
Christian Knowledge Society	74,032	8	3
Church Missionary Society	83,447	0	0
Westeyan Missionary Society	73,875	0	0
London Missionary Society	70,235	0	0
Baptist Missionary Society	14,332	0	0
Prayer Book and Homily Society . .	2,466	13	10
Church Pastoral Aid Society	8,001	1	10
British and Foreign Temperance Society	925	9	8
Newfoundland School Society	2,328	8	7
British and Foreign Sailors' Society. .	1,835	19	8
Religious Tract Society	62,054	9	2
Sunday School Union	10,321	2	2
British Reformation Society	2,260	13	11
Society for Promoting Christianity among the Jews	19,054	4	8
London Hibernian Society	9,907	13	10
Irish Society of London	4,869	9	0
Irish Evangelical Society	3,303	19	9
Baptist Irish Society	2,965	0	0
Naval and Military Bible Society . .	3,365	19	10
London Itinerant Society	366	10	10
London City Mission	3,887	16	4
District Visiting Society	323	17	8
Christian Instruction Society	1,347	10	2
Sailors' Home, Destitute Sailors' Asylum, and Floating Church . .	4,106	0	0
Trinitarian Bible Society	3,242	10	10
Colonial Missionary Society	2,574	10	8
British and Foreign School Society . .	5,743	4	5
Home Missionary Society	7,548	0	1
Baptist Home Mission	2,271	3	3
Lord's Day Society	556	10	3

FOREIGN MISSIONS OF THE CHURCH OF SCOTLAND.

THE Fifth Anniversary Meeting of the London Society, in connection with the General Assembly of the Church of Scotland, was held in Exeter Hall. The chair was filled by Sir George Sinclair, Bart, M.P. The Report stated that the Three stations of the Society were Calcutta, Bombay, and Madras. At Calcutta, under the care of Messrs. Mackay and Ewart, the General Assembly's School was in a flourishing condition. On last New Year's Day, a school for the native children also was opened, and 645 children were admitted; the Bishop of Calcutta was prevented from attending by indisposition, but sent a donation of one hundred rupees. Mr. McDonald and his family had arrived in safety. At Bombay, an English Christian seminary was established, under the care of Dr. Wilson, in which were one hundred and seventy pupils. Seven native schools also have been opened, as well as schools for females, which were of vast importance in India. At Madras, where Mr. Anderson was stationed, the mission was in its infancy, but its progress was highly encouraging. The schools were daily increasing, and the character of the instruction imparted in them was such as to induce many young men to seek admission into them, and to pay for their education. It was confidently hoped that by the means of those schools a number of native missionaries would be raised up, whose labours might prove highly efficient. The press was diligently employed in exposing the superstitions of Hindooism. The amount of the funds was 5,560*l.*; the grant from London was 750*l.* 18*s.* 11*d.*, making the various sums which had been transmitted from London since 1835, 1,807*l.* 14*s.* 7*d.*

KING'S COLLEGE.

ON Saturday, April 30, the Annual Meeting of the Proprietors of King's College, was held in the large lecture-room of that Institution; the Archbishop of Canterbury in the chair. Among the distinguished personages present were the Duke of Sutherland; the Bishops of London, Winchester, and Chichester; the Rev. Dr. D'Oyly, Dr. Shepherd, the Ven. Archdeacon Cambridge, the Marquis of Bute, Lord Bexley, Sir R. H.

Inglis, &c. Mr. Smith, the Secretary, read the Report, from which it appears that the number of students in each department at Christmas last were as follows: Senior department, regular students, 116; medical do. do., 60; junior do., pupils, 346. In addition to these, 143 students have attended particular courses of lectures, so that the entire number has amounted to 665. The Bishop of Chichester, in moving that the Report be received and adopted, said there was one part of it relative to which he felt it necessary to make a few observations. He alluded to that part which stated that there had been a trifling diminution in the number of the students. He did not think that ought to form a subject of regret to the proprietors, when he stated that the reason of it was, that Institutions founded on similar principles, and for the same object, as King's College, had recently been formed in different parts of the country—the necessary consequence of which must be, that the number of students applying for admission to King's College would be diminished. The Secretary then read an account of the receipts and disbursements of the Council during the past year, from which it appeared that the receipts were £16,828 16*s.* 10*d.*; and which, after deducting the expenditure, left a balance in the bankers' hands of £1,245 7*s.* 8*d.*, exclusive of £1,000 invested in Exchequer Bills. The Bishop of London then announced, that through the instrumentality of his Grace the Archbishop of Canterbury, the Queen had consented to become the Patroness of the College. This announcement was received with loud cheers. The Meeting then adjourned. The school has increased from 346 at Christmas, to nearly 370.

RETURN OF DISSENTERS' MARRIAGES, CHAPELS' LICENSED, &c.

Mr. Mann, chief clerk in the General Register-office, has presented to the House of Commons, from the Registrar-general, a return, amongst other particulars, of the number and names of places licensed for the solemnization of marriages, under the provisions of the Act for Marriages in England, and the number of marriages celebrated other than according to the rites and ceremonies of the Established Church, under

that act, from the 30th June to the 31st December, 1837. From this return it appears, that not fewer than 1,141 chapels have already been registered for the celebration of marriages; and that during the first six months in which the Marriage Act has been in operation, 1,745 marriages were solemnized under its provisions, exclusive of those celebrated according to the rites and ceremonies of the Established Church, of which number 453 took place in the office of the Superintendent-registrar, and the remaining 1,292 in registered chapels, or between Quakers or Jews.

From official returns it appears that, during the year 1837, the total number of marriages in the town of *Liverpool* and its vicinity, amounted to 2,781. Of these the marriages

In Churches were . . .	2,670
In Roman Catholic chapels . . .	83
In the Scotch kirk . . .	6
In the Register office . . .	9
In all the Dissenting chapels . . .	13

Of the thirteen marriages in Dissenting chapels two were celebrated in a chapel where the forms of the Church of England are observed: thus reducing the number of marriages under the new Act to twenty, in a population of at least 180,000.

PRIZE ESSAY.—The Committee of the Christian Influence Society hereby announce, that the Rev. Dr. Dealtry and the Rev. Professor Scholefield have adjudged the Prize of Two Hundred Guineas to the Rev. HENRY W. WILBERFORCE, of Bransgore Ringwood, as the writer of the best Essay "Upon the duties and responsibilities of Christians in the middle and higher classes of society in this country, in regard to the employment of their time, substance, influence, mental attainments, and all other talents, in forwarding suitable plans for the spiritual instruction and benefit of those large masses of our fellow-subjects who are now practically living in darkness and in the regions of the shadow of death, with reference especially to the instrumentality of the Established Church; and to such measures, of an enlarged and comprehensible character, as shall be pointed out in the Essay, for the attainment of the desired end."

CHESHUNT COLLEGE.—The Rev. JOHN HARRIS, of Epsom, has accepted an unanimous and cordial invitation from the trustees and committee of Cheshunt

College to become its theological tutor, and proposes to enter on his duties at Christmas next.

RECENT DEATH

ZACHARY MACAULEY, Esq.—We regret to announce the demise of one of the oldest advocates of the cause of the enslaved African. On Sunday, May 13th, after a tedious illness, accompanied by extreme and long-protracted suffering, ZACHARY MACAULEY closed his earthly career, at his residence in Clarges-street, in the seventy-first year of his age. Mr. Macauley's whole life, for upwards of forty years, had been devoted to the welfare of the wretched slave. At a very early period in life he went out to the West Indies, and here it was that he imbibed his first impressions, and acquired his extensive information of the dreadful horrors of the slave system. From thence he removed to the newly-established colony of *Sierra Leone*, where he was called to a seat in the council. Having passed some years there, first as member of the council, and afterwards as governor of the colony, he returned to England, and conducted the affairs of the company, in the capacity of their Secretary. On the breaking up of that commercial body, Mr. Macauley established himself as a merchant, trading to *Sierra Leone*; but during this period, and the rest of his more general mercantile career, his own concerns were in a great measure sacrificed to his ardent and unwearied advocacy of the slave. Under these circumstances, it will excite no surprise to learn that he has died without leaving any fortune to his afflicted family. Mr. Macauley was for many years Editor of the *Christian Observer*, which he conducted with great wisdom and discretion. Mr. Macauley's honoured name will descend to posterity in conjunction with those of Wm. Wilberforce, Granville Sharp, Thomas Clarkson, and other distinguished philanthropists of the age. Mr. Macauley has, for a somewhat extended period, been removed from the public eye, and has endured not a little personal suffering and relative affliction. These and all his other sorrows are gone for ever; and as they were endured with a patient and equable mind, so they will only serve to enhance that eternal rest into which he has entered. He "rests from his labours, and his works do follow him."

THE EVANGELICAL REGISTER.



JULY, 1838.

THE WONDERS OF CREATION.—No. III.

METEOROLOGY.

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“Cold and heat.”—Genesis viii. 22.
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TEMPERATURE.—When the sun is above the horizon for a long time, the heat accumulates in the atmosphere, and if the nights are short, but little of this heat is lost, so that even in the arctic circle, the heat is sometimes oppressive in summer. The angle at which the sun's rays strike the ground has a great influence on the heat produced, for if the direction of the rays be very oblique, many of them are absorbed in passing through the dense lower portion of the air. The side of a hill will meet the rays of the sun at a greater angle than a plain, and will therefore become more heated; but on the opposite side of the hill the rays will of course slant very much, and the *temperature* will in consequence be very low. This explains the difference of height at which vegetation will sometimes be found on opposite sides of the same hill.

As we ascend mountains, we find fir-trees of different kinds, according to the temperature, and in lakes, not more than a thousand feet above the level of the sea, pike and perch are found, but not above that height. This region is called the first zone. The second extends to the height of one thousand four hundred feet, and abounds with Scotch fir. Oats will not ripen in this region, but potatoes and turnips are grown, though they do not attain a large size. The third zone reaches to the height of two thousand two hundred feet above the level of the sea. Its most characteristic tree is the birch, which becomes dwarfish, not exceeding the height of a man at the upper limit, and being much distorted. The lakes abound with chard or Alpine trout. The fourth zone reaches to 2,800 feet; the fifth to 3,400, and has a dwarf birch a few inches high, and even creeping; the sixth extends to 4,000 feet; the seventh to 4,200, and is generally covered with snow, as

are all the parts above. A bird, called the snow bird, is sometimes found on the mountains of Lapland, above the snow-line, and therefore higher than any other animal. The Scotch fir may be traced in some of the Pyrenees to 2,400 feet above the level of the sea. In this island we have no mountain which reaches the line of perpetual snow, for in order to do this, it should be 6,400 feet high, which is about eight times the altitude of Arthur's Seat, which overlooks Edinburgh, and which many of our readers are acquainted with.

The sun warms the air by first heating the earth. The surface of the sea cannot be so much heated as that of the land, because it gives the sun's rays a freer passage. Hence the effect of the sea is to equalize temperature; the winds passing over it being brought to an equable temperature; so that a nautical country is not liable to such extremes of heat and cold as an inland one. A country is warmer if it has a tract of land to the south, and the sea to the north; and is colder if these conditions are reversed. Mountains afford protection from wind; and in summer, when their sides reflect strongly the sun's rays, this protection has an injurious effect. Siberia is a great inclined plane, exposed to the north; and high mountains prevent the hot winds of tropical Asia from blowing on it. Europe is indebted for its mild climate to its situation and form. It is the western portion of the old world, and is heated by great currents of air which come from Africa; and the effect of which would have been greater, had not the Mediterranean sea intervened. Then, again, Europe does not extend so far towards the north pole as Asia and America; but, on the contrary, has more sea free from ice towards the north than any other land within the arctic circle. No doubt many parts of Europe have a better climate now than they had in the time of the Romans; for many woods have been cut down, which lessens evaporation, and allows the rays of the sun to reach the earth, and so raise the temperature. Many parts of America have also been improved in this way; but the cutting down of forests may be carried too far. Daniell's "Meteorological Essays" treat well on the subject of radiation of heat from the earth's surface.

The average heat of a country is called its mean temperature; and to ascertain the mean temperature of any place for a day, add the greatest heat to the greatest cold, and divide by two. The temperature of a country reaches only a certain way on each side of the mean; and when it reaches that limit, a reaction may be expected. Within the tropics, heat is prevented from accumulating by the trade-winds. In this country, and in Europe generally, the mean temperature of the latter end of April is the mean temperature of the whole year. The heat increases to the 21st of July, about which time it is greatest; varies till October, when temperature becomes gradually colder, till about the end of January, when it reaches its lowest limit. In very elevated regions, only a few lichens can exist, and no animals. The latter could not sustain the cold of winter, if they were not provided with an internal source of heat. When the cold weather sets in, myriads of them die, and others become torpid. The increase of heat is seen in the increase in the number and magnitude of animals. But man is enabled to live in almost all temperatures; for he is known to exist in every part between seventy-three degrees north latitude and fifty-five degrees south latitude; and from many hundred feet above the level of the sea to three hundred feet below it. It is probable, however, that a temperature below the freezing-point, if long continued, has a pernicious effect on the animal frame.

Cold often produces an inclination to sleep, which is very difficult to be resisted, but if it be yielded to, the body becomes stiff and dead. A body partially frozen, but yet retaining life, has a horrible appearance; being of a pale colour, cold as marble, and with contracted limbs. The most terrific modern example of the effects of cold on a large scale was furnished by the dreadful sufferings endured by the French in the retreat from Moscow. It is said that those who were frozen on horseback still remained sitting in the saddle, with the bridle and their fire-arms firmly clinched in their hands. In Spitzbergen, human bodies have been preserved in the ice for a hundred years, and it is said for even a longer period. There is no reason to doubt the correctness of this; for if the cold be sufficiently intense to freeze all the fluids of the body, the latter might be preserved for a thousand years as easily as for ten. Wood, and various other substances, may be preserved in the same way. Captain Scoresby found, in the arctic regions, a wooden coffin, which had contained the body of an Englishman for thirty-years, and it appeared quite new. The effect of evaporation in lowering temperature was seen in the case of one of his sailors, who put his finger into a spirit bottle, instead of a cork, and was obliged to have the part amputated, to prevent mortification. So great was the cold experienced during this expedition, that bottles of beer, wrapped in tow, and placed near the fire, froze; and casks buried several feet in the ground became solid, and some of them burst. Ice lined the walls to within a yard of the fire; their bed-clothes were covered with hoar frost; and the chimney was lined with ice to the very stove's mouth. The Hudson's Bay Company used to suspend red-hot twenty-four pound shot in their rooms, and kept up immense fires; but if the latter went down, ice soon covered every thing. In Melville Island (which appears in some former state of the globe to have enjoyed a tropical climate) Captain Parry observed the thermometer at fifty-five degrees below zero, which is the lowest temperature of the atmosphere ever observed.

In cold countries, fish often freeze on being taken out of the water, but if gradually thawed, they are restored to animation. Isaac Walton tells us of some bream that were put into a pond which froze into a solid mass, but they recovered in the spring. In Lapland the milk is frozen in autumn, and is quite good when thawed for use in winter. Silk-worm's eggs and hen's eggs may be hatched after having been frozen. A circumstance is related of a frozen mass having been thrown on the fire, and converted by thawing into a cloud of mosquitoes. Torpid snails may be thawed by being put into water, and animalcules have been thawed after a torpidity of twenty-seven years.

In our climate, if the temperature rises above eighty degrees, it becomes oppressive; but it is quite possible to sustain, for a short time, a much higher degree of heat. Sir Charles Blagden, for instance, remained eleven minutes in a room the air of which was heated to two hundred and sixty degrees. It is said that bakers can enter an oven at two hundred and *seventy* degrees, and remain in it for ten minutes; and two philosophers bore two hundred and *ninety* degrees for five minutes. Our readers are no doubt familiar with the circumstance of M. Chabert (called the Fire King) having repeatedly entered an oven, and stayed there till a steak which he took with him was cooked. In Sir Charles Blagden's case, water placed on the table of the room soon boiled; the temperature of the air being much above the boiling point; and the metal buttons on his coat when accidentally touched burnt him. The temperature of the body itself rises very little in these cases, being kept cool

by increased perspiration from the skin and the lungs, and by the body being a bad conductor of heat, which prevents the latter from reaching the internal parts. If kept long in such situations, however, life is destroyed; for the accumulation of heat is equally destructive with its too great abstraction. In the Black Hole at Calcutta death seems to have been caused by the hot air becoming saturated with moisture, which prevented perspiration, and thus kept the body at a high temperature.

In America, at forty degrees north latitude, the mean temperature is nine degrees lower than at the same latitude in Europe; and at seventy degrees north latitude, the difference of temperature is still more remarkable. In the northern hemisphere, the west coasts are milder than the east, because the prevailing winds are west; and these are comparatively warm after blowing over the sea; but after passing over the icy land, they become colder.

N. ROGERS, M.D.

FOSTER'S "ESSAYS ON DECISION OF CHARACTER," &c.

BY DR. CHALMERS.

THOUGH faith be the main and radical principle of our religion, yet there are many of those Christians in whose speculations it bears a most prominent part, who incidentally betray a most glaring deficiency in the feeling and practice of faith. What we have in our eye, is that mingled sentiment of fear and aversion with which they listen even to opinions that are evangelical, and substantially their own, when they come to them couched in a phraseology different from what their ears have been accustomed to. They must have something more than the bare and essential attributes of orthodoxy, even orthodoxy is not welcome, unless she presents herself in that dress in which she is familiar to them; and if there be the slightest innovation in the form of that vehicle which brings her to their doors, she is refused admittance, or at the best treated as a very suspicious visitor.

Now in all this we think we can perceive a want of those two very things which they often insist upon,—and with great justice,—as the leading attributes of a true and decided Christian;—there is a want of *faith*, and a want of *spirituality*. We do not see how any variations in the external *sign* should painfully affect the mind which has taken a firm hold of the *thing signified*. We do not see how the mechanical circumstances of phrase and expression should discompose that spirit which maintains a direct intercourse with the Son of God, by confidence in Him as a real and living Personage. We do not see how a reflecting Christian, with the realities of faith in contemplation before him, can shrink in suspicion and disgust from those realities, when presented to him in language equally expressive and significant, but different from that which the usage of favourite authors has rendered familiar to him. It fills us with the painful suspicion, that there is little of the vitality of the right sentiment in his mind, when he refuses it, though offered to him through the medium of language as clear, as appropriate, and (if he would only exercise his attention) as intelligible, as that to which he has been habituated. We begin to fear that all the charm of orthodoxy to him is a voice falling upon his ear like a plea-

* In a note to an article on "Theological Systems," by Dr. Chalmers (see our number for April) we intimated an intention of making our readers acquainted with a Review of Foster's celebrated "Essays" by the same distinguished author. That intention we now fulfil; with the confident expectation that our readers will derive much pleasure from the combined talents of two such eminent writers.

sant song; that the inner man has no share in it; that the Saviour who, if present to the heart, can support it against the substantial terrors of death and of judgment, is surely not present when this heart, instead of being filled with "the Spirit of power and of a sound mind," resigns itself to the most fearful and squeamish anxieties about words and phrases, and other unessentials, which form no real or necessary part of "the kingdom of God."

This timidity operates upon writers, as well as upon readers; and it has had an undoubted effect in keeping back the style of theological authors. This is one reason why the theological style is so stationary; for others we refer our readers to the "Essays" of Mr. Foster. There can be no doubt as to the fact that, with very few exceptions, the phraseology of our divines,—and in particular of those termed evangelical,—is below the elegant and cultivated phraseology of critics upon other subjects. The effect of this is undeniable. Men of taste and cultivated literature are repelled from theology at the very outset, by the unseemly garb in which she is presented to them. Now, if there be nothing in the subject itself which necessarily leads to any uncouth or slovenly exhibition of it, why should such an exhibition of it be persisted in? If there be room for the display of eloquence, in urgent and pathetic exhortations, in masterly discussions, in elevating greatness of conception, does not theology embrace all these? And will not the language that is clearly and appropriately expressive of them possess many of the constituents and varieties of good writing? If theology, then, can command such an advantage, on what principle should it be kept back from her? Why must she be debarred from the use of an instrument by which she can bring a whole class of men to a hearing, and compel their respectful attention? Is not the principle of "all things to all men" abandoned, when the partialities of men of taste are not adverted to? Is it not right that the "fishers of men" should accommodate their bait to the prize they are aiming at? Is it not right that every man should be addressed in his own language? It was for this very purpose that, in the first age of the Church, God interposed with a miracle, and that the first teachers of the Gospel were endowed with the gift of tongues. It is true that the style of theologians is not absolutely unintelligible to the men I am alluding to. In reference to the tasteful and literary classes of society, the theological style can scarcely be called a different *tongue*. It may, however, be called a different *dialect*; and if that dialect were translated into their own, it would at least be more clearly understood, and more patiently attended to. Is not the principle upon which a miraculous endowment was granted to the first Christians, of speaking to "every man in his own tongue the wonderful works of God,"—is it not the very same with the principle upon which the lessons of theology should be translated into all languages? Is it not just following out this principle, to translate the lessons of theology into the various modifications of the *same* language? Would it not be preposterous to bring the dialect of Yorkshire into the parish churches of Fife or of Caithness? Then it is equally so to address men, habituated to the language of general literature, in a style tainted with all the obsolete peculiarities of a former age, and disfigured by all the uncouthness of a professional dialect.

It will be seen, therefore, that we are far, very far from contending for a *general* abandonment of the present style. The principle of "all things to all men" will provide for its continuance, so long as there is a public in existence to relish and be improved by it. We are convinced that, for many years to come, the great

majority of theological books will, and ought to be, written in it; and, as our Saviour said, "The poor ye have always with you," so His Gospel will ever retain the distinctive attribute, that "to the poor it is preached." The average style of theology will accommodate itself to the general demand; and we should be as loud as any of our readers in protesting against the injustice of starving the majority for the sake of the fastidious or the cultivated few. It does not follow, because we wish one translation more to be made into the dialect of general literature, that all the previous translations of theology into the dialects of plain sense, of homely reflection, of forcible and impressive declamation (even though they should be vulgar, and untasteful, and fitted only to amuse people in the lower circles of society) should therefore be destroyed. We do not want to debar the majority of the species from the province of religious instruction. All that we contend for is, an act of justice to the minority; that their peculiar taste should come in for its share of attention; that books should be written for them also; that proselytes to the good cause should be attempted from every quarter of society; that no department of human life should be left untried; that if a single human soul can be reclaimed by the translation we are now demanding, the translation ought to be made, and that the fearfulness which prevents an author from giving it, or disposes a reader to receive it with resentment or dislike, is a sentiment which bears unfavourably on the interests of the Christian religion.

But where lies the precise efficacy of such a translation? Will it accomplish a victory over the natural enmity of the mind to the things of God? Or will the enticing words of "man's wisdom" be able to effect that which we are taught to believe can only be accomplished by "the demonstration of the Spirit and of power."

We believe that repugnance to the peculiar doctrines of the Gospel lies a great deal deeper than disgust at the common phraseology in which they are rendered; and we therefore do not think that the translation of them into the tasteful and cultivated phraseology of literary men will operate as a specific for carrying these men "out of darkness, into the marvellous light" of the Gospel. We must distinguish here between the Agent and the instrument. The translation of the Bible into a new language is only an instrument; the Spirit of God *may*, and actually *does* refuse His agency to this instrument, in a variety of individual cases; but this is no reason for keeping the instrument back. It does not hinder us from counting every translation into a new language to be a service to the cause. It does not, of itself, carry a saving influence into the minds of all who read it; but it is an established instrument by which the Spirit worketh; and as, in point of fact, it is the means of saving *some*, it is most desirable that such a translation should be made. Now, what is true of a new language, is true of a new dialect. We do not detract from the agency of the Spirit by a translation into either of them; and the merits of the translation proposed by Mr. Foster stand precisely on the same grounds with the merits of the Bible Society, and can be vindicated on the same principles with the beneficent operations of that noble institution. Let theology, therefore, accomplish the translation of its reasonings and its exhortations into the dialect of taste. She may not reclaim to the truth all who make use of this dialect; but she does a great deal if, by means of this translation, she reclaims *any* of them; and we contend, that the worth of a single human soul demands the experiment to be made.

The case may be further illustrated in this way : We do not say that going to church is an infallible specific for conversion ; but we say, that it adds to the *chance* of it ; and if the rich people of the parish are kept back from church by the badness of the road, or the scantiness of the accommodation, then it is desirable that these should be amended, and that more souls should be brought within reach of an established instrument for turning them to the truth. We do believe that the alienation of these people from vital Christianity lies a great deal deeper than their dislike at a miry road, or a clay floor. It is not the removal of these that can remove the alienation ; but they lie in the way of an established instrument ; they prevent the application of the Word, and of hearing. Bring them fairly within reach of this application, and that "Word of God" which "is quick and powerful, and sharper than a two-edged sword," *may* reach the disease, deep as it is, and may eradicate it.

The main obstacle to the reception of Christian truth does not lie in the repugnance we feel to the phraseology in which it is conveyed to us. It is seated far deeper, and lies in an attribute of our fallen nature, which is diffused universally among all the individuals of our species—the tasteful as well as the untasteful. It lies in the enmity of the carnal mind against God ; and to subdue that enmity a mightier element must be brought to bear upon the human soul than all the powers of eloquence or poetry. The mere removal of the present phraseology cannot do it ; neither can the repairing the road to church, or filling it with decorations, convert the soul of a single parishioner. Neither expedient would effect what is the exclusive office of the Spirit of God ; but by putting both expedients into practice, you secure a larger attendance upon the Word ; you give it the benefit of a hearing ; and you bring into operation the instruments by which the Spirit worketh. By pleading then for the translation of theology into a style as cultivated, and as much accommodated to men of general literature as that which is employed on other subjects, we only extend the operation of the instruments. The agency of the Spirit of God, and the great steps of the process by which a human soul is "called out of darkness into the marvellous light" of the Gospel, are left on precisely the same scriptural footing as before ; and we must do the profound and eloquent author of the work before us the justice to say, that no Christian writer whom we have yet met with appears to stand more decidedly on the ground of Christianity, in its most peculiar and evangelical form.

But it is high time to introduce him to the notice of our readers. We confine our attention to his fourth Essay :—"On some of the causes by which evangelical religion has been rendered unacceptable to persons of cultivated taste." But the term *evangelical* requires explanation ; and we give it in the author's own words :—

"Christianity taken in this view contains—a humiliating estimate of the moral condition of man, as a being radically corrupt—the doctrine of redemption from that condition by the merit and sufferings of Christ—the doctrine of a Divine influence being necessary to transform the character of the human mind, in order to prepare it for a higher station in the universe—and a grand moral peculiarity by which it insists on humility, penitence, and a separation from the spirit and habits of the world. I do not see any necessity for a more formal and amplified description of that mode of understanding Christianity which has acquired the distinctive epithet Evangelical ; and which is not, to say the least, more discriminately designated among the scoffing part of the wits, critics, and theologians of the day, by the terms Fanatical, Calvinistical, Methodistical."

A discussion may be so far condensed as to admit of no further condensation ; and it is this which constitutes the difficulty of reviewing the Essay before us. It is too rich in profound, and judicious, and original reflection, for us to attempt a complete outline of it. Under this impression we pass over a great number of Mr. Foster's remarks as to the vulgarity or barbarism of the prevailing theological style, and the causes which may be assigned for it. One of these causes is obvious to all. While other subjects in science and literature are exclusively taken up by the accomplished, and dignified by all their powers of conception and phraseology, it forms the distinction of Christianity, that it is most expressly sent to the class which philosophers have despised. The effect is undeniable, whether you conceive the writers to *belong* to that class, or to *write* for it. There will, in either case, be an accommodation to their taste ; and the prevailing style of theological books will sink down to a humble and illiterate standard. There is another cause, scarcely noticed by the author, which has the effect of perpetuating this style, even in spite of the accessions which evangelical religion may receive from the polished classes of society. When a man of high literary accomplishments is "called out of darkness," he becomes the subject of an influence too strong to be counteracted by the antipathies of taste ; and, in the mighty energy which gives birth to his conversion, all the lesser disgusts of his mind are overborne. It is the truth, and that alone, which rivets him ; and the forms of the existing style in which it is conveyed to him, so far from repelling, may only be endeared to him, by being associated in his mind with what he esteems so valuable. We have reason to believe, that many capable of rendering the truth into a richer and a finer dialect abstain from the enterprise, because they find the truth itself to be enough for them ; and count themselves occupied with better things than the care of embellishing the vehicle in which it is conveyed. Many are thus lost to that cause, which our author, for the sake of those who stand without, is so wisely contending for. Even though they do not give their positive suffrages to the existing style, they may acquiesce in it ; and in spite of the proselytes, which we hope vital Christianity is gaining every year from the ranks of philosophy and elegant literature, the phraseology into which it is rendered many not be the better of them.

We observe, with sincere pleasure, that the author gives the most unqualified reprobation to those who turn in dislike from the truth, from the mere circumstances of meanness and contempt with which it is associated. These circumstances would not make any impression on a mind already devoted to the religion of Jesus Christ.

"No passion that has become predominant is ever cooled by any thing which can be associated with its object, while that object itself continues unaltered. The passion is even willing to verify its power, and the merit of that which interests it, by sometimes letting the unpleasing associations surround and touch the object for an instant, and then chasing them away ; and it welcomes with augmented attachment that object coming forth from them unstained ; as happy spirits at the last day will receive with joy their bodies recovered from the dust in a state of purity that will leave every thing belonging to the dust behind. A zealous Christian exults to feel in contempt of how many counteracting circumstances he can still love his religion ; and that this counteraction by exciting his understanding to make a more defined estimate of its excellence, has resulted in his loving it the more. It has now in some degree even pre-occupied those avenues of taste and imagination by which alone the ungracious effect of associations could have been admitted. The thing itself is close to his mind, and therefore the causes which would have misrepresented it by coming between, have lost their power."

"If any part of evangelical religion—all injurious association being detached—were still of a nature to displease a refined taste, the duty would evidently be to repress its claims and murmurs. We should dread the presumption which would require of the Deity, that His spiritual economy should be, both in reality and evidently to our view, correspondent in all parts to the type of order, grandeur, or beauty presented to us in the constitution of the material world, or to those notions of them which have become conventionally established among cultivated minds. But, at the same time, it is a most unwise policy for religion, that the sacrifice of taste which ought, if required, to be submissively made to any part of either its essence or its form as really displayed from heaven, should be exacted to any thing unnecessarily and ungracefully superinduced by man."

We cannot propose to follow our author through all his observations upon the requisite changes that must be made in the theological style, before it can be accommodated to men of taste and general literature. We fulfil our object, if we awaken the curiosity of our readers, nor shall we regret leaving them with an unquenched appetite, if it shall have the effect of carrying them direct to this masterly composition. We feel it our duty, however, to advert to one circumstance, which, if not attended to, may lead to the sacrifice of substantial sentiments. Mr. Foster allows that theology, like every other science, must have its technicalities; but while he is for sparing these, he thinks that much may be done by substituting one set of words for another. Thus, for "*walk*" and "*conversation*," substitute "*conduct*," "*actions*," and "*deportment*" for "*flesh*," substitute sometimes "*body*," and sometimes "*natural inclination*," and, in addition to these circumstances, we present our readers with the following extract:—

"Though there are few words strictly synonymous, yet there are very many which are so in effect, even by the allowance and sanction of the most rigid laws to which any of the best writers have conformed their composition. Perhaps this is a defect in human thinking, of which the ideal perfection may be, that every conception should be so discriminative and precise, that no two words, which have a definable shade of difference in their meaning, should be equally and indifferently eligible to express that conception. But what writer or speaker will ever even aspire to such perfection of thinking?—not to say that if he did, he would soon find the vocabulary of the most copious language deficient of single direct terms, and indeed if possible, combinations of terms to mark all the sensible modifications of his ideas. If a divine felt he had such extreme discrimination of thought, that he meant something clearly different by the words *carnal*, *godly*, *edifying*, and so of many others, from what he would express by the words *sensual*, *pious*, *religious*, *instructive*, he would certainly do right to adhere to the more peculiar words; but if he does not, he may perhaps improve the vehicle, without hurting the material, of his religious communications, by adopting the general, and what may be called classical mode of expression."

Now we assert that, even in some of these very changes, we can see a reason why at the *outset* of the proposed reformation, the material of the religious communication may be hurt by adapting a general and classical mode of expression. The meaning of any word is collected from the general sense in which it is understood by the authors who make use of it. Now we apprehend that the word "*godly*," as it occurs in the works of evangelical authors, means a great deal more than the word "*pious*," as it occurs in the lucubrations of our tasteful and academical moralists. It is true that if you were to bring each party to their definitions, there might be no perceivable difference in the account which each gave of the signification of the two words. But it is not the formally-announced meaning that we are concerned with. It is what the author himself calls the "*meaning in effect*;" and we contend, that this meaning is only to be sought from the general tone and

sentiment of those who make use of the word in question. We assert, then, that in point of fact the word "godly," in the mind of an evangelical author, denotes, a sentiment far more deeply seated in its principle, and far wider in its operation, than the word "*pious*" in the great bulk of classical and literary authors; and the one carries along with it the idea of a far more entire devotedness to God than the other; that the one brings you up to the high requisition of the New Testament which calls upon you to do all things to God's glory, while the other is satisfied with less thorough and painful renunciations, and may consist with many acts of accommodation to the world, which a Christian, in the full extent and significance of the term would shrink from. We, therefore, assert that the effective meaning of the one word is different from the effective meaning of the other; that the translation would not be a fair one; that it would give us a meaning which came short of the original in energy and extent; and that though you improve the vehicle of the religious communication, by patching upon it the livery of a classical author, you hazard the material of the communication itself, by bringing it down to the standard of his slender and inefficient conceptions.

We are quite aware that with some this may not appear an apposite example. But it is for this very reason that we select it, because the cause why it does not appear apposite to them is a strong confirmation of the truth which we are aiming to illustrate. Let it be recollected, that it is only at the outset of the proposed change, that we conceive danger to exist: and accordingly, however inapposite the above remark may appear to some, we think it will appear apposite enough to those whose reading has been confined to the Bible, and the older theologians. We are quite sure, that to their minds, "*piety*" is a more meagre and unsubstantial word than "*godliness*," and that in the substitution, therefore, of the one for the other, the sentiment appears enfeebled, and duty seems to sink downward from the high standard of its old requisitions. Before there is felt to be a perfect equivalency between the two terms, the word "*piety*" must be used for some time by authors whose sentiments are as evangelical, and as deeply infused with the vitality of Christian sentiment, as the excellent compositions of the puritanical age. Now we know, that for some time, there have been such authors, and accordingly there are some readers who feel the equivalency, and may therefore conceive the above example to be ill selected. We have no doubt that, in the progress of time, the great majority of readers will come to feel the perfect equivalency of the two terms; that when such critics as Foster, and Hall, and Gregory, and Hannah More, multiply among us, the word "*piety*" will be restored from that humble pitch of sentiment to which it has been sunk by our slender divines and unchristian moralists; that as it gets into better hands, all the associations of feebleness and inadequacy, which it derived from the tone of its old patrons, will be chased away from it, and that after a temporary inconvenience, the religious communication will not only come out in an improved vehicle, but the material will pass to us in all its force, and in all its entireness.

While we are upon the influence of new words, it may not be foreign to our subject, but rather give additional illustration to it, if we apply the above remark to an amended translation of Dr. Campbell. It is true that *μετανοια* and *μεταμελομαι* are words of different signification, and should be rendered by different words in the English translation. We fear, however, that the "meaning in effect," of Dr. Campbell's "*reformation*," is not equivalent to the *μετανοια* of the New Tes-

lament. It is true, that if for the meaning of the word "*reformation*," you were to annex it with its derivatives, it might be made to express that full change, which we so often read of in the New Testament; and to be "formed again," conveys as strong an idea of reformation, as to be "born again," and to be "transformed by the renewing of the mind." But no man knows better than Dr. Campbell did, that in the choice of words we must be regulated by the *actual*, and not by the *etymological* sense. Now, were the actual sense of the word "*reformation*" to be taken from the average use of those who employ it, it would convey, I am afraid, an idea far short of "repentance unto salvation." We conceive that the word is correctly employed to denote a change of external habit, without any reference to the operation of the inner principle which gave rise to it, and that the man who prunes his conduct of its notorious and visible deficiencies from propriety, is termed "a reformed man." To make use of a phrase which, we fear may be provincial, and therefore not understood by all our readers, the "reformed man" is equivalent to the man who has "turned over a new leaf;" and as this may be done, and *has* been done, without the operation of a true Christian principle, the term "*reformation*" does not, in effect, come up to that vital change of soul, and spirit, and body, which is implied in the *μετανοια* of the evangelists. In a word "*reformation*" so far from being *μετανοια*, is only a fruit worthy of it. It is a stream flowing out of that "well of water" which "springeth up unto everlasting life." Other streams may bear a deceitful semblance to it, and may wear its name; and we regret that a word should have been here employed which in its effective meaning, stops short at the outward conduct, and carries us not up to that "renewal in the spirit of our minds," by which we "die unto sin, and live unto righteousness."

But, to return to Mr. Foster. If two churches lay at an equal distance from our dwelling-house, the one furnished with a good road, and the other with a bad one, the inducement to attend, in as far as this circumstance had weight, would be on the side of the former. But if, in point of fact, a lax and feeble Christianity were taught in the former, while in the latter Christianity was taught in a pure and evangelical form, the repair of the last road would, on that very account, become an object more dear than ever to benevolence and true piety. In the same manner, if general literature be rendered attractive by the embellishments of taste and of good expression, while the evangelical doctrines of the Gospel are set forward in that slovenly and vulgar style, which is calculated to repel attention at the very outset, it becomes of importance to inquire what is the kind of lessons which general literature affords, and in how far they are congenial with the lessons of our Saviour. If we find that there is a total want of congeniality, the reformation proposed by the enlightened author before us becomes, on that very account, an object of higher necessity and importance. Now we think that Mr. Foster has completely established this want of congeniality; and that, in contrasting the spirit, both of ancient and modern literature, with the spirit of the New Testament, he has proved the influence of the one to be in direct hostility to the influence of the other. On this very account it becomes our bounden duty to give the one every attraction which the other is in possession of, provided that the material of the communication shall not be hurt or impaired by it. Let us, if possible, equalize the inducements; and give that which is salutary an air as inviting as that which, we think, our author proves incontestably to be most poisonous and destruc-

tive. Hear him upon the tendency of Homer's poetry,—the most powerful in the world for seducing a young and ardent imagination, and for imparting an unchristian tone of sentiment to its devoted admirers :

" I therefore ask again, how it would be possible for a man whose mind was first completely assimilated to the spirit of Jesus Christ, to read such a work without a most vivid antipathy to what he perceived to be the moral spirit of the poet ? And if it were not too strange a supposition, that the most characteristic parts of the Iliad had been read in the presence and hearing of our Lord, and by a person animated by a fervid sympathy with the work—do you not instantly imagine him expressing the most emphatical condemnation ? Would not the reader have been made to know, that in the spirit of that book he could never become a disciple and a friend of the Messiah ? would he not have deemed himself extremely unfortunate to have been seduced, through the pleasures of taste and imagination, into habits of feeling which rendered it impossible, till their predominance should be destroyed, for him to receive the only true religion, and the only Redeemer of the world ? To show *how* impossible it would be, I wish I may be pardoned for making another strange, and indeed a most monstrous supposition, namely, that Achilles, Diomedes, Ulysses, and Ajax, had been real persons, living in the time of our Lord, and had become His disciples, and yet (excepting the mere exchange of the notions of mythology for Christian opinions), had retained entire the state of mind with which their poet has exhibited them. It is instantly perceived that Satan, Beelzebub, and Moloch, might as consistently have been retained in heaven. But here the question comes to point : if these great examples of glorious character pretending to coalesce with the transcendent Sovereign of virtues, would have been probably the most enormous incongruity existing, or that ever had existed, in the creation, what harmony can there be between a man who has acquired a considerable degree of congeniality with the spirit of these heroes, and that paramount Teacher and Pattern of excellence ? And who will assure me that the enthusiast for heroic poetry does *not* acquire a degree of this congeniality ? But unless I can be so assured, I necessarily persist in asserting the noxiousness of such poetry.

" Yet the work of Homer is, notwithstanding, the book which Christian poets have translated, which Christian divines have edited and commented on with pride, and which Christian ladies have been delighted to see their sons kindle into rapture, and which forms an essential part of the course of a liberal education, over all those countries on which the Gospel shines. And who can tell how much that passion for war which, from the universality of its prevalence, might seem inseparable from the nature of man, may have been, in the civilized world, reinforced by the enthusiastic admiration with which young men have read Homer, and similar poets, whose genius transforms what is, and ought always to appear, purely horrid, to an aspect of grandeur ?"

We cannot follow him through his masterly exposition of modern writers, nor can we offer more than a passing tribute to those fine discriminating powers which Mr. Foster has exhibited, in his observations on the Christianity of Samuel Johnson. We concur with him in his general condemnation of the British classics ; for both in their speculations on the basis of duty, upon the prospects of man, upon the place which he occupies, and upon the relation in which he stands to his God, and in the consolations which they address to suffering and dying humanity, we recognize the features of a school at entire antipodes to the school of Christ.

There is one point in which we are happy *not* to concur with the estimable author of the Essays before us. He speaks as if the authors, whose unchristian tendencies he has so successfully exposed, had such decided possession of the public taste that it is impossible to dislodge them.

"Under what restrictions, then, ought the study of polite literature to be conducted? I cannot but have foreseen that this question must return at the end of these observations; and I am sorry to have no better answer to give than before, when the question came in the way, inconveniently enough, to perplex the conclusion to be drawn from the considerations on the tendency of the classical literature. Polite literature will necessarily continue to be a large department of the grand school of intellectual and moral cultivation. The evils, therefore, which it may contain will as certainly affect in some degree the minds of the successive pupils, and teachers also, as the hurtful influence of the climate, or of the seasons, will affect their bodies. To be thus affected, is a part of the destiny under which they are born, in a civilized country. It is indispensable to acquire the advantages; it is inevitable to incur the evil. The means of counteraction will amount, it is to be feared, to no more than palliatives. Nor can these be proposed in any specific method. All that I can do, is, to urge on the reader of taste the very serious duty of continually recalling his mind, and, if he be a parent or preceptor, of cogently representing to those he instructs, the real character of religion, as exhibited in the Christian revelation, and the reasons which command an inviolable adherence to it."

In another place he says,—he "really does not see what a serious observer of the character of mankind can offer." When a man contemplates a mischief, in all its inveteracy and extent, he is not to sink into helpless despondency, because he finds he cannot sweep it away by the power of his own individual arm. What no single individual can effect, may be done by the operation of time, and the strength of numbers. We know of no single writer who has contributed more to the good cause than Mr. Foster himself. He has alarmed many a Christian for the safety of his principles. He has thrown a new element into our estimation of the classics. The element is a disquieting one, and will unsettle the complacency with which we were wont to read and admire them. He has himself given some very powerful specimens of the reformed dialect he contends for; and, in the *Essays* before us, we meet with paragraphs that can bear comparison with the happiest paragraphs of Johnson. He cordially allows that, in the subject itself, there is a grandeur which it would be vain to look for in any of the ordinary themes of eloquence or poetry. Let writers arise, then, to do it justice. Let them be "all things to all men," that they may "gain some;" and if a single individual can thereby be withdrawn from the ranks of literature, let all the embellishments of genius and fancy be thrown around the subject. One man has already done much. Others are rising around; and, with the advantage of a higher subject, they will in time rival the unchristian moralists of the day, and overmatch them. We look upon taste as too frail and fluctuating an element in the human character to found any despair upon. It is not in this quarter that the stubbornness of the resistance lies. It is in the natural enmity of the human heart to Divine things; and we rejoice to think that this is a principle which is destined to receive its death-blow from a higher stand. The experience of a few years may well convince us, that there is nothing irreversible in human affairs; and that even minds and opinions are subject to as great and sudden revolutions as the fortunes and politics of the species. Let us not be appalled, then, by the existence of error, however deeply rooted or widely spread among mankind. Let us not acquiesce in it, as some hopeless calamity which no resistance can overpower, and which can only be qualified by half-measures and paltry mitigations; but let us lift an intrepid voice for the entire removal of *all* that offendeth!

AN AFFECTING NARRATIVE OF THE CONVERSION AND DEATH OF A YOUNG LADY.

A young lady in attending on Divine service had her mind arrested by these words. "The heart is deceitful above all things and desperately wicked." She pondered many days upon their meaning; she could not understand how her heart could be wicked, when she did not remember to have indulged a sinful thought, but she was of an unsuspecting temper, and too innocent to disbelieve the words of the preacher. She said, 'I cannot conceive that my heart is wicked, but perhaps, it is deceitful, and hides its wickedness from me: how shall I detect it?' She attended again and again at the same church, in hopes that she might be able to discover the true state of her heart, but the preacher knew not her peculiar case, and gave no clue to the discovery of the wickedness she desired to be made sensible of. She had a brother, kind and affectionate, but gay and thoughtless. He had ever been her confident and companion. Left to his care in her childhood, she loved him more than all the world besides; and she herself possessed the warmest affections of his heart, accompanied by that jealous watchfulness which a virtuous brother exercises over a beloved and unprotected sister.

This brother noticed her sadness, and on learning that her mind was oppressed with the fear of Divine wrath, he first tried the force of ridicule, but her tears checked him. He then attempted to reason with her, and asked her if her heart would accuse her of any wrong? 'No' said she, 'my heart does not accuse me, because it is deceitful and desperately wicked.' 'How know you,' inquired the brother, 'that it is wicked, if it does not accuse you.' 'Because,' said she, 'it is deceitful, and deceit implies wickedness.' 'Well,' said the brother, 'what evidence have you of its deceit?' She reflected for a moment, and then said, 'your question awakened in my mind an evidence before unthought of; my heart has revelled in the delights of this world; it has lulled me to repose without hinting that eternity might be near! Why has it not said "Prepare to meet your God!" Is that heart to be trusted which only cares for a life—uncertain even of to-morrow—a life where joys last but for a moment, and afflictions themselves are not long.'

The brother used every argument; brought gay companions to converse with her, but all was in vain. Her health, which had always been delicate, and for some time past unusually so, suffered severely from her own troubled conscience, and from the importunities of her brother, who had an avowed hatred to religious women. This young man was at one time absent for a few days, and his sister spent that interval in reading her Bible. On his return he was shocked at her appearance; he endeavoured to wrest the Bible from her hands, but she clasped it still closer. 'Never,' said she, 'never will I part with this precious Book, for it has shown me the wickedness, the deep sin of my heart.' 'And what sin,' said the brother, 'has that wonderful Book made known to you?' 'It has shown to me,' she replied, 'that I was born in sin, born under condemnation; not an heir of glory, but an heir of Divine wrath. That Christ, the Son of God, seeing my helpless and lost condition, came into the world and suffered the penalty due for my sins, that I through His righteousness might be saved.' 'Then why not be saved,' asked the brother, 'if He has suffered the penalty for you?' 'Because,' said she, 'my heart is at enmity against God, and I am not reconciled to Him.' 'How do you know,' said he, 'that you are not reconciled to Him?' She calmly replied,

‘for once my heart speaks the truth; it tells me it is full of enmity against the holy One. My Saviour demands a broken and a contrite spirit; but alas! I have no such offering to a pure and righteous God. Oh! my dear, dear brother, my Saviour is always in view! but no smile from His countenance beams on me; a cloud intervenes to hide His face; I can do nothing acceptable in His sight; I am only capable of sinning.’

The brother was exasperated; ‘and all this has come,’ said he, of ‘hearing a vile parson. Sister, give me the Bible; return again to your proper senses; for be assured, you have done nothing for which God will cast you off.’ ‘He will cast me off,’ said she, ‘for my total unworthiness; but the Bible I must read, although in it I find only my condemnation.’ She then opened the Book, and read, “To-day if ye will hear His voice, harden not your heart.” ‘O my brother,’ said she, ‘leave me alone to mourn over my already hardened heart!’ The brother withdrew, deeply afflicted for his sister; but the unrighteous know not how to comfort each other. For several days, whenever he visited her, he found her in tears. ‘The Almighty,’ said she, ‘hides Himself from me. Oh! that I knew how to come into His presence.’ She was at last confined to her bed. The complaints, which had for some time been lingering about her, were rapidly terminating in a consumption. The brother was inexpressibly grieved; but still believed, that could her mind be withdrawn from religious impressions, she would recover. He called in a physician, who had been the friend of his father, and who was an elderly and godly man, to whom he confided the care of her body, while he took upon himself to arrange the concerns of her mind.

One day he was setting before her, her pure and spotless life, her undeviating morality, and the estimation in which she was held by all who knew her. ‘Alas!’ said she, ‘my morality cannot save me; the estimation of the world cannot save me; eternity is opening before me, and where, oh! where shall I fly, to hide me from the frown of the everlasting God?’—‘Fly to the arms of the Saviour,’ said the aged physician (who had entered the room unperceived, and heard the exclamation) ‘fly to the Saviour, His grace is sufficient for you.’ The poor girl raised her tearful eyes to heaven, as if she would seek the face of that Saviour, who was able and willing to save her. ‘Will He take me as I am?’ said she. ‘He will,’ said the physician, ‘not by your own righteousness, but by His blood are ye saved!’ ‘Sir,’ said the brother, ‘from this moment, I dismiss you from your attentions on my sister: had I known you were a preacher, I should have kept you at a distance.’ The good old man went to the bed-side of the patient, took her hand, and said, ‘look unto Jesus, and you shall live; and though your sins be as scarlet, He shall make them white as wool.’ Then, raising his eyes to heaven, he prayed, ‘Saviour, receive this lamb into Thine own bosom,’ and bursting into tears he left the room. The shades of night had now gathered round the bed of sickness—a few embers glimmered on the hearth; and a pale lamp on the floor shone with that peculiarly uncertain and melancholy light which gives an air of pious solemnity to the chamber of the invalid, which checks in its sound, and sinks the voice to a whisper. The brother took his seat by the bedside of his beloved sister; and desiring the nurse to lie down, said he would watch during the first part of the night. Fearing he had been too abrupt with the physician, he began to speak in a soothing tone. The sister, with an affectionate smile, took his hand, placed it upon her pillow, and laying her cheek upon it, appeared quietly to listen. Seeing her Bible lie by her,

he said, 'I believe that Book contains an excellent code of moral laws, and I am sure my dear sister has never transgressed one of them. I hope that hereafter we shall have pleasure in reading it together, especially such parts of it as may be useful in guiding us through life, without being terrified by such passages as are mysterious and incomprehensible. And now that I agree with you, and am willing to read it with you, and to become a Christian as far as is necessary, I hope we shall again see you cheerful and happy!' After adding that he had resolved to attend regularly upon Divine worship and assuring her that she had nothing to fear from God, he remained for some time in silence; then bending over her, and seeing her in a sweet and tranquil slumber, he retired to his own room, highly satisfied with the part he had acted. The earliest light of the next morning found him again by her bedside. The lily of death was on her cheek, but a celestial brightness sat on her eye: he marked the change, but ignorant of the cause, said, 'You are happier, my sister, you have risen above your fears.' 'I am truly happy,' said the dying girl, 'I have risen above my fears, for I can now trust in my Redeemer.' The brother stooped to re-assure her, but started back, exclaiming, 'Oh! my sister—my sister is dead!' The sweet and gentle spirit had indeed passed the bounds of mortality: and that brother, when in the seventieth year of his age, after having, for nearly forty years, been a faithful minister of the Gospel of Christ—related these circumstances to the writer.

THE UNPROFITABLE HEARER.

You are positively in the wrong, if you look for delicacies on every step in the way of instruction. It bespeaks you to be children, and not men—the possessors of a superficial, rather than of a strong and hardy understanding—if ever on the edge after such luxuries as regale your taste for poetry, or your taste for pathos, you sink down into disappointed listlessness, when truth offers herself to your notice with no other recommendation than her own worth, and in no other garb than her own sober and unwrought livery. For the minister to lend himself to such an appetite as this, is, in the first place, to prostitute the pulpit into a stage; and for the people to be under its dominion, is, not merely to indicate how low is the place they occupy in the scale of intellect, but how utterly destitute and degrading is their place in the scale of Christianity. There is no practical conviction of sin, when the taste to which we have now referred, is the clamorous and predominant one. There is no earnest seeking after salvation, if he who is its messenger, must, to be heard with patience, shed a frivolous and a passing splendour over the way everlasting. We know not if you have ever tried to compute the guilt which may be incurred by each of the parties in such a worthless and wretched ministration. Let us flee from it, as we would from that coming wrath, which must be in reserve for those who could thus trifle with eternity, and spoil the doctrine of the cross of all that effect, which, in its own accompanied simplicity, belongs to it. Put the dangerous propensity in question under the severest castigation. Let the weight and the value of truth ever predominate in your esteem over those attractions, which, while they fascinate, may also most wofully mislead their tasteful and impassioned admirer. You never will reach the solid attainments of an intelligent and well founded Christianity, if truth, and truth alone, have not power, though stript of all the embellishments and all the graces, to compel you around her, and bend your willing ear to her plain, and grave, and weighty announcement.—*Chalmers.*

SYSTEMATIC THEOLOGY.

BY DR. CHALMERS.*

SYSTEMATIC THEOLOGY is a strictly experimental process. It does not excogitate, but explores. It does not invent, but discovers. The system of Newton, though discovered by him, is the work of God; and so is the system of Theology the work of God. If we say that we do not draw our system from Calvin, but from the Bible, it is the same as saying that we do not draw our astronomy from Newton, but from the visible heavens. Both are strictly experimental; being founded on facts in nature, and texts in revelation. In the difference between the system of Newton and that of Descartes, we see the difference between what God hath made, and what man *would* have made. And a difference, equal to this in science, will there be in Theology, if man, dismissing imagination, betake himself to the humble examination of the Bible. The glory *discovered* will be greatly beyond all the glory that could have been imagined.

You now understand that hypothesis is to be our guide only at first; and that afterwards there is to be a submission to observation in the one case, and to interpretation in the other. It may be asked, whether one refractory fact, or one refractory text, is to prevent our belief. The general doctrines of Theology rest on the concurrent testimony of texts. One unlike phenomenon in nature does not contradict another, but one unlike text may; and if it appear to do so, we must call in criticism to our aid; and it is a delightful fact, that as our labours extend, these apparently contradictory passages are lessened in number. On this subject there are certain canons for our guide. 1. No doctrine is to be considered as belonging to "the analogy of faith," which is not supported by more than one passage. 2. Every doctrine is to be founded on plain passages, and not on obscure ones. 3. In the case of every doctrine, all the plain passages which relate to it are to be compared; and the doctrine is to be deduced from the whole. Playfair says, that in physical inquiries, theory and observation go hand in hand; and so must system and criticism in Theology.

We can be at no loss to perceive, that in our common translation of the Bible all the lessons of Systematic Theology are contained; and are therefore within reach of the peasant. He is not able to *defend*, but he *learns* them. They are gathered, not from the obscurer, but from the plainer passages of the Bible; and hence the humblest find throughout, confirmations of what the learned have put into creeds and catechisms. They take the *passages* on trust, but not the *doctrines*. Hence we have sound theologians even in humble life. To say that the Bible does not contain a system, is to say that a museum, with all the genera and species it possesses, has not enough to form a system, because many varieties, and *lusus naturæ*, are not to be found in it. We mistake their capacities, if we think that among unlettered workmen there may not be the understanding of a system, and a relish for all its proofs. Many a ploughman in Scotland is a better theologian than many a Scripture critic and profound philologist in Germany.

Michaelis would have us believe, that a knowledge of several languages is necessary for a clergyman. But it is practically untrue that the Syriac or Rabbinical is necessary for a country clergyman. If it were held a *sine qua non*, we fear it would be passing a sentence of excision on many whole presbyteries; while the students who attend to it, would be eager to enter on so glorious a harvest of vacancies. And yet, although it might not make any perceptible addition to your

* Concluded from page 178.

efficiency as ministers, I wish you all to be versed in the original languages of the Bible, and some few in the cognate languages; although on different grounds from those which Michaelis assumes.

I trust you perceive the importance of Scripture criticism, and the unimportance of an extreme and elaborate philology. To deny the first, would be like denying the facts of philosophy. But some things are momentous, while others are minute; and the mistake lies in not making a distinction between what is highest in point of *accomplishment*, and what is highest in point of *importance*. The declarations of Michaelis would make people think that there are impenetrable mysteries in philology; and thus a profound Scripture critic, being higher in pretence than in performance, becomes the object of superstitious awe to the vulgar; and is looked to as though, by the wand (as it were) of a magician, he could bring forth a new Theology, or cast dishonour on the old one. But it is important to remember, that the common translation of the Bible gives a firm ground of support, which all the refinements of criticism cannot shake.

But though we cannot bid you look for much in the way of *discovery* from Scripture criticism, I would have you prosecute it to the uttermost. There is no reason why, though you may not be a *master* of the science, you should not become an accomplished *scholar*. It is much easier to *discern* truths that are *known*, than to *discover* truths that are *not* known. I could not promise much to the few labourers in the latter; but I would have you all to embark in the former. I do not despair of seeing Scripture critics springing up from the bosom of your own societies, endowed with taste and intelligence hitherto unknown. Others may take it upon trust; but it is your office, as "masters in Israel," to "read the book," and "give the sense to the people." You are reservoirs; and as they should be in communication with the Fountain Head, so should you be with the original Scriptures. Else, what are you to do, when eminent critics differ from each other? It is not necessary for you to have a degree of knowledge equal to theirs, in order to enable you to comprehend their arguments, and to decide between them. Though you may never *discover*, you should at all times be able to *discern*; and I should like to see a busy play of thought and intelligence among you, on the appearance of a new work on the subject.

But my ambition and my hopes go farther than this. In the thorniest walks of literary labour there are flowers, and flowers over which some will luxuriate. We believe there is room for a Michaelis in every path, for those who have resolution enough to brave its difficulties. We think we could imagine, though we could not sympathise with the gusto, with which a few would sit down to a parchment of other days, and though we do not share it as we ought, yet calculating on the arithmetic of chances, we believe that a few among you, at any rate, will become its ardent and devoted followers. If we could get "the many" to engage in the study, a few of them would become fascinated with it. We could not afford that a mania should carry all in one direction, but a few in every department are necessary for the church; and this is the walk which is most unoccupied.

It will be inexcusable for you not to have your information at first hand; and not to observe the light which falls from the *ipsissima verba* of revelation. You will then be on a proper vantage ground for controversy. With respect to the Divinity of Christ, for instance, you should be masters of all the interpretative and emendatory criticism which bears upon the subject, and many walks would be

struck out by yourselves in the course of your studies, and you would rise to the height of many a pleasing contemplation, produced by the investigation of words and phrases, and by the collation of all the passages in which they occur. Out of the immense accumulation of criticisms on Scripture, you will be able to discriminate between what is important and what is not, and you will see how all the plain passages are on the side of orthodoxy. But it is better you should *see* this, than be *told* of it, for you will then be able to meet Arians and heretics on any arena they may choose, and to contend intelligently as well as earnestly for “the faith once delivered to the saints.”

But this brings us to one main reason why criticism is of very great importance. It is important not as an instrument of *discovery*, but as an instrument of *defence*. What a schoolboy might translate it might require a *savant* to defend. It might require him to travel over the whole compass of Hebrew and Greek literature, and to defend his arguments by references to the cognate languages. Thus you see what is the use of philology, and where its usefulness lies. As an instrument of discovery it may be overrated, but not as an instrument of defence. It has its amateurs and its enamoured followers, and we know how distressing it must be to them if told of its insignificance in the way of discovery; but they receive a full compensation on the other grounds. If its pretensions are pushed too far, it disquiets the mind of an unlettered Christian, and it is false and unfeeling pedantry to rejoice in the disturbance it may give to a mind of deep seriousness. How much more beautiful is it when the scholar tells such people, that all that is important is fully within their reach, and when, instead of wrapping himself in hieroglyphic mystery, like the Egyptians of old, he rejoices in the possession of a common faith with the people.

In the peaceful seasons of the church, Scripture criticism may not be wanted; but when disturbed, the church does with them, what the State does with her ships, she puts them in commission, and assigns them the task of warding off heresies. And here I am reminded of one of the most splendid passages in all the recorded eloquence of Canning, where, addressing the Corporation of Liverpool, and comparing England to one of the ships laid up there in store, he says—“You well know how soon one of those stupendous masses now reposing on its shadow in perfect stillness—how soon upon any call of patriotism or necessity it would assume the likeness of an animated thing, instinct with life and motion—how soon it would ruffle (as it were) its swelling plumage—how soon it would put forth all its beauty and its bravery, collect its scattered elements of strength, and awake its dormant thunders!” Such are the churches and colleges of England, in which are accumulated the great mass of our country’s learning. There, if not a force in *action*, is at least a force in reserve. This is an age of hostility to Establishments, the wealth of which is looked at with an evil eye; but when meagre Socinianism sends forth a mere supply of flippancy and error, an armed champion comes forth in full equipment; nor do we grudge them all their wealth, when her sons and her scholars face the threatened mischief, and by the might of their learning overthrow it!

I hold it a mistake to suppose, that the unskilled in Scripture criticism must be unskilled in Systematic Theology. The latter might proceed on what the proffered labours of the other put into his hand. The walks are different and require different talents. The two vocations are as distinct from each other as observation and systemization are in science; and to blend and confound the two is not the way to advance

science, but is throwing away the advantage which flows from division of labour. This consideration would disarm of their authority those who on the strength of their acquaintance with vocables, sport away in wild theories. It is on that account I wish ministers to be sufficiently accomplished to meet them. Michaelis holds forth the opinion that an acquaintance with many languages is necessary for a minister of the Gospel; yet he says of another person, that he was a bad critic though a good commentator. Whole volumes have been written on one word—that which relates to the manner of Judas's death. Another question which has excited great controversy, relates to the ointment poured on the head of our Saviour, whether the bottle which contained it was *broken* or *drawn*. A man may be unable to determine the truth for himself, and yet may be well able to treat scientifically the truth set before him; and on the other hand, a good critic may be a bad commentator. Hence we dispute the correctness of the aphorism, "A good Scripture critic is a good Theologian."

THE PASTOR'S REMEMBRANCER.

"The Lord sitteth upon the flood."—Psalm xxix. 10.

Various figures are employed in the Word of God to describe the nature of affliction: for example, they are compared to clouds—to a fire—to a rod—to a furnace—to darkness—to arrows—to a storm—to winter—and in the words before us, to a flood. Let us notice this passage in relation to affliction—to God—and to the Christian.

First, in relation to affliction. Afflictions are compared to a flood—this denotes,

First, multiplicity. A flood is the gathering together of many waters. When many waters unite together, a flood is the consequence. The figure, therefore, holds out to us the idea of number. "*Many* are the afflictions of the righteous." One trial, it has been remarked, seldom comes alone. Various kinds of affliction often meet together. Sometimes there is such a conjunction of them, that the poor Christian seems almost overwhelmed. The flood seems ready to drown him. Thus it was with poor Job:—he had trouble upon trouble—trouble in his family, and trouble in his estate, and trouble in his soul. "Deep calleth unto deep, &c."—Psalm xlii. 7. The figure denotes,

Secondly, Suddenness. How suddenly Job's afflictions came upon him. Multitudes of them came upon him in one day. When Job heard of his afflictions, all was as fair in the morning as usual, yet before night all was in darkness. Job, in the morning of that day, was in the possession of an abundance of earthly comforts, but before its close, all his children were dead, his cattle destroyed, and all his property plundered. Hence, you see, that the fairest day of our outward comforts may be clouded and overcast before the evening. "Boast thyself not of to-morrow," &c.—Prov. xxvii. 1.

Thirdly, this figure denotes violence. Floods come violently; there is no stopping them. Afflictions in like manner will sometimes roll in, one after another, threatening to carry all before them. The waters of affliction are like the waters of the sanctuary, of which we read in the prophecy of Ezekiel, they are different in degree. These bitter waters rise to the ankle, then to the knees, then to the loins, and then almost immerse the whole body. "Save

me, O God," was the prayer of the Psalmist, "for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, *where the floods overflow me.*" Let us consider these words,

Secondly, *in relation to God.* "The Lord sitteth upon the flood"—this He does as a king upon His throne, or in a chair of state, and gives the waters a command, according to His own pleasure. The posture in which God is here represented lead us to consider,

1. The notice which God takes of us. "The eyes of the Lord are upon the righteous;" upon their trials. He notices the depth of the bitter waters in which His Providence has placed us—how we behave while His chastening is upon us, and all the fruits which this trial of our faith yields. "I know their sorrows."

2. The Great King sits upon the flood to *direct* its waters. These floods do not roll in upon us by what is called chance; no, they never come until they receive permission from above, and they never recede, until the Lord bids them go. When these floods rolled in upon Job, the consideration that God was the *director*, comforted him. "The Lord gave," &c.—Job i. 21.

3. The Lord *sustains* the Christian in these floods. Unless the Omnipotent hand of God was under them to bear up their spirits they would sink into despair. But the Lord never leaves them to themselves—this is His promise on which their faith rests. "When thou passest through the waters, I will be with thee," &c.—Isaiah xliii. 2. These words should be considered, thirdly, in relation to the Christian. "The Lord sitteth upon the flood;" then the duties which devolve upon us, as the servants of this Great King, should be well weighed. These duties are the following,

1. *Submission.* The King, who sits on the flood is a Sovereign, whose will is law. Then, submit to all His dealings with thee. Love to a Sovereign so wise, so holy, so good, will make this submission pleasant. "He doeth," &c.—Daniel iv. 35.

2. *Prayer.* These floods will never roll back until He, who sitteth upon them, gives them the command—then acknowledge thy dependance upon him by prayer. Hezekiah did this, and the Lord heard his cry, raised him out of the deep waters, and placed his feet upon a rock.

3. *Rejoicing.* The apostle tells us to rejoice in the Lord *always*. The season of affliction, therefore, is not an exception. What the apostle exhorted others to do, he did himself. "And not only so, but we glory in tribulations also." But what is our ground of rejoicing? This—"The Lord sitteth upon the flood." From the preceding remarks we learn,

1. The importance of diligently improving the time of health. Afflictions are like floods—how soon they may roll in upon us, and unfit us for the exercises of devotion. Whilst, therefore you are in health, prepare for the unknown future.

2. Events that appear fortuitous are under Divine controul. These floods roll in upon us as though no one noticed them but ourselves: this, however, is not the fact—the eye of faith sees the Lord sitting upon them. May the Holy Spirit enable us to exercise this precious faith!

3. The invaluable mercy enjoyed by all Christians. The Christian's privilege it is to look upon Him who sits upon the flood as his Friend, "This God is *our* God for ever and ever, and He will be our guide even unto death."

THE OPPRESSED SOUL.

"Unto thee, O Lord, do I lift up my soul."—Psalm. xxv. 7.

THESE words imply that David's soul was bowed down, and thus it is oftentimes with us. There are many things which bow down the soul—of these we would mention three.

1. *Manifold defects.* The Christian, though the Holy Spirit dwells in him, though he is united to Christ, though he is an heir of glory—yet he has not already attained, neither is already perfect. Sin still exists in his inner man; hence he finds defects in his graces—in his obedience, and in his views. These defects are seen in his reluctance to pray—in the frivolity of his conversation—in his misimprovement of opportunities of usefulness.—Psalm xl. 12, 13.

2. *Numerous fears.* The soul which has been led to see its sinfulness—its value—its danger; oh, how it dreads damnation! Now, when the Christian thinks of eternity in its solemnities—of heaven in its glories—of hell in its horrors—of time in its shortness—of the final account in its certainty, and cannot realize his interest in the only Saviour—his soul is bowed down.

3. *Heavy trials.* When fond hopes are disappointed—fair prospects blighted—ingenious plans frustrated—then the soul is bowed down. Now let us look at the duty of these oppressed souls—it is this, to lift up the soul to God.

1. They ought to lift up their souls to God in *humble confidence*. Amidst all their manifold defects, numerous fears, and heavy trials, there is much in God's character, promises, and invitations, to raise their expectations, nourish their faith, and sustain their hope. "The Lord is a refuge for the oppressed," &c.—Psalm ix. 9.

2. *Patient hope.* Deliverance may seem hopeless, yet it is good for us quietly to wait for the salvation of the Lord.—Psalm xxvii. 13. 14.

3. *Fervent prayer.* Prayer is the lifting up of the soul to God. But perhaps you feel unable to do so—well then ask the Spirit to help you. "Likewise the Spirit," &c.—Romans viii. 26.

UNPUBLISHED LETTERS OF THE REV. JOHN NEWTON.

(Addressed to the Rev. Thomas Robinson, late Vicar of St. Mary's, Leicester.)

IX.

MY DEAR FRIEND,—Should I apologize now, it must be for troubling you so often, but I will use the privilege of a friend and write when I please, hoping you will write when you can. I shall be glad to hear that it is well with you in heart, house, and congregation. May the Lord bless you abundantly, and all His ministers in Leicestershire, in the occasional and additional services of this season.

The precise and immediate design of this letter is to inform you, that *Cardiphonia* in two volumes is upon the eve of publication. I do not know the author so well, as might be expected from the long acquaintance I have had with him, but I am sure he loves you. He means to trouble you with a bundle of his books, out of which he begs your acceptance of a set—and that you will present a set to the Mr. Ludloms and Dr. Ford. The rest, if they meet with purchasers, he would entreat you to dispose of for him. He has other good ends in Leicester to whom he should properly tender a couple

of volumes as a mark of his gratitude. But the truth is, the kind friends the Lord has given him in town and country are so numerous, that a whole impression would little more than suffice, to make such an acknowledgment to them all. He is therefore obliged to treat them in general all alike, and almost entirely to confine his presents to his dear friends and brethren in the ministry.

The sun has almost travelled through the Zodiac since I took leave of Olney, and have been resident in London. It has been a year of mercy. The mountains of difficulty and trials, which my imagination started at in the prospect of entering upon a sphere of service so very different from what I had been accustomed to, proved but mountains of snow, which the Lord's power melted down before me. Though my message has not been so generally acceptable and interesting to the parishioners as I could wish, I have met with no trouble, nor even with any unkindness among them. I have attempted no needless innovations, such as I deemed necessary were easily carried. Our auditories are numerous, respectable, and attentive. My health has been uninterrupted, my strength (for public services) seems not at all impaired; and, so far as I can judge, the Lord affords me here upon the whole, as much liberty and acceptance as in any former time of my ministry. I have not the same opportunity of knowing in what instances he is pleased to make me useful, as when I lived at Olney, but I have reason to hope I do not labour in vain. Mrs. Newton has likewise been favoured with better health, but still she is indisposed. In a word (for sheets would not contain particulars) God has been very gracious to us. Help me to praise Him.

If, after so many delays, the printers, &c. have made, I may still place any dependance on what they say, I may suppose the books will set off by the end of next week. When you have received them, and want a letter from your old friend, you may turn to the shelf and read one. Suppose it addressed to yourself *mutatis mutandis*, and possibly it may be much to the purpose as anything I could write *de novo*.

I have a pulpit in which I should be glad to see and hear you. *Mem.* You need not trouble yourself to bring any written sermons. We join in love to Mrs. Robinson. I must extend my love and best wishes to all who love the Lord in Leicester. Grace and peace be with you, and with your affectionate friend and servant,

JOHN NEWTON.

Charles Square, Hoxton, London.

December 27 1780.

X.

DEAR SIR,—You now have *Cardiphonia*; and, consequently, as I can write little new, I am not bound to write at all; yet, because I love you, I will send a line of thanks for your two last. I believe you will not hereafter complain of my devoting too much time to letter-writing; for it is but seldom I can get two hours, or even one hour, to myself. I had more leisure at Olney in one week than I have now in six. This series of engagements I hope is providential, and not of my own seeking. I know not that I either make visits or receive visitants, but in what appears to me a way of duty; but I am indeed very much abroad, and when at home, seldom alone, so that writing, and even reading, is much abridged. I am continually upon the expence, preaching and prating, and so little time for seeking supplies in

the methods usually included in the term *study*, that I may seem in danger of bankruptcy. I compare my change of life to the case of Israel. I ploughed and sowed while it was practicable. But in this situation, if the Lord did not feed and supply me as with manna, immediately from Himself, I must starve. He is so gracious, that though my present course is so very different from what I was long accustomed to (for in Olney I had six or eight hours in a day quite to myself), yet I seem not under any disadvantage as to public service. As London, from end to end, is my parish—for I have some friends or connections in all the opposite corners—so London is my study and closet likewise. I am often searching for a text, or trying to ruminate upon one, when I am squeezing through the crowds in the streets. How finely Mr. Self has slipped in for a subject! But he shall retire. I only chiefly mean to bear witness for your encouragement, to the Lord's faithfulness and goodness, in suiting His help to our situation.

I should have supposed, if you had not told me, that you have trials at Leicester likewise. But the Lord, like His emblem the sun, is equally near in all places; and He is equally mindful of those whom He has taught to look to Him. Your child (like a green-house plant) is safely housed out of the reach of storms. Your leg (I hope) is better. The hurt you received led you to acknowledge the Lord's goodness, that it was no worse, and that it was so soon healed. It reminded you of your need of His help, and furnished you with a proof of His mercy in answering prayer. The inconvenience, I trust, is quite removed. The benefit, I hope, will remain, when not even the scar can be perceived. I sent you a few fast sermons, which I hope you received. You may please to distribute them as love tokens, amongst my friends and yours, at your discretion. A few single sermons are hardly worth the trouble of a sale.

I sent one (or rather two) to the Bishop of London, and received a short handsome letter expressing thanks and approbation. May the Bishop of Souls make them useful; then I shall be glad they were printed.

More answers to Thelypthera! If one or two persons are not able to dispatch it, perhaps it may fall like Cæsar by three-and-twenty wounds. I wish it was dead and buried. Sometimes in my zeal I almost long to give one thrust at it myself. Many projects fail for want of money, and some for want of time. I could wish Mr. Riland cured of his Thelypthera-mania. I hope the disorder will not be infectious to the ministers who meet at Birmingham. But were I one of the society, I should be inclined either for that, or for some other reasons, to keep at home, till the violence of the symptoms were abated. It appears to me a prevalent error. The good Lord keep us from error, and teach us by the examples before our eyes, how little we are able to keep ourselves.

A cold has brought a rheumatism into my arm that was dislocated. The pain is seldom off, and seldom violent, not worth mentioning, especially when I can add (sin excepted) Cætera lætus. When Mrs. Newton is ill I feel something worse than the rheumatism; but she is pretty well, and I have nothing at present to complain of but an evil heart. We join in love to all our good friends. I wish to peep at you this summer; but whether I shall, or when, is in the Lord's hands, and He has not cleared the way yet. If I come, I trust it shall be at the night-time, and come I must, if He pleases to send me. Pray for us.—I am most affectionately your's,

Hoxton, March 27, 1781.

JOHN NEWTON.

Review of Books.

PERRANZABULOE, THE LOST CHURCH, FOUND; or the Church of England not a new Church, but Ancient, Apostolical, and Independent, and a Protesting Church Nine Hundred Years before the Reformation. By the Rev. C. T. COLLINS, M.A. Post 8vo. p.p. 296.

J. G. and F. Rivington.

THERE is no part of English history more interesting, or more worthy the attention of the theological student, than that which relates to the introduction and progress of Christianity in our own land. Most of the popular historians of our country, if they refer at all to the ancient British Church, dismiss it with a cursory notice, and commence its ecclesiastical history with the conversion of the Anglo-Saxons by Augustine, the missionary,* sent by Gregory I. towards the close of the sixth century. Hence the popular notion, among persons not conversant with this part of British history, is, that we are indebted to the Church of Rome for first making known to us the Gospel of Christ. Not that we would charge upon the Roman Church of this period the adoption of those peculiar erroneous doctrines which were subsequently engrafted on its creed—such as the primacy of the Roman See, transubstantiation, the worship of images and saints, celibacy, indulgences, &c.—doctrines of comparatively modern origin,† and which were never held by the catholic, or universal church. We think that there are few things more capable of proof, than that these dogmas formed no part of the faith either of the primitive British or the Anglo-Saxon Church.

Happily, however, we have sufficient records extant, which shew, that for nearly four hundred years before the arrival of Augustine, the pure Word of Life was diffused throughout the greater part of this country. The late learned Bishop of Salisbury, Dr. Burgess, in one of his admirable tracts, distributes this evidence into a selection of seven epochs of Christianity in Britain, from

the first introduction of the Gospel to the beginning of the seventh century—namely, the preaching of the Gospel by St. Paul in the first century; the public protection of Christianity by king Lucius in the second; the Dioclesian persecution in the third and fourth; the suppression of the Pelagian heresy in the fifth; the synod of Llandewi Brefi in the sixth; and the rejection of the jurisdiction of Rome by the British bishops in the seventh.

With these preliminary observations we proceed to the notice of the work before us, intending at a future period to furnish in our pages a few papers to substantiate the above remarks; and which we think peculiarly important at this time, when the Romish party in this kingdom is continually thrusting forward its pretensions for having laid the foundation of the Church in this land, and thereby claiming for the Roman bishop an indefeasible claim to be for ever lord and master over this part of God's heritage.

Mr. Collins's work is obviously the result of great research, and displays an intimate acquaintance with the early Church history of his country; and to those who do not possess the larger works of Usher, Stillingfleet, Spelman, and Collier, it will be found particularly useful and instructive. The Introductory Chapter is devoted to an interesting account of the recent discovery and restoration of the very ancient Church of Perranzabuloe, Cornwall, and from which the following extract is taken:

"The stranger, who, in that joyous season, when all nature is bursting into life, traverses the lovely scenes of southern Devon, and with thoughts still glowing with the recollection of her soft and verdant vallies, her deeply-embowered lanes, her meadows enamelled with a thousand flowers, crosses the dark waters of the Tamar, and from its wooded and high-towering banks, bears with him the further remembrance of her more romantic and sterner beauties—Oh! let him say, in the warmth of his recollections, as he approaches the north-eastern coast of Cornwall, how wild and cheerless is that long, bleak, barren belt of sand that girds the shore of Perran's Bay. The intervening moors through which he has reached that desolate district, are of themselves sufficiently uninviting to any admirer of

* Augustine, be it remembered, came here in the capacity of a missionary; he was afterwards consecrated by Etherius, Archbishop of Arles, in Gaul.

† See Evangelical Register for January 1938, page 23.

nature's more attractive scenery—and yet are they not altogether destitute of interest—the purple heather, and the gorse's saffron blossoms, and the busy hum of bees, as they collect their golden treasure from the fragrant thyme, give life and animation to the scene,—and many a relic of olden times, which still tells of Cornish prowess, or Cornish superstition, employs the thoughts, and serves to invest with a peculiar interest those uncultivated moorlands which on every side terminate the prospect, and almost without the aid of poetic fiction.

“—immeasurably spread,
Seem lengthening as you go.”

Yet these moors, wild and interminable as they appear, stand out in striking relief to the sea-girt tract that now bounds the way. What is there here to gladden the heart of the passing stranger? Not a tuft of verdure refreshes his wearied sight—not a tree lifts up its branches to offer him its friendly shade—even the gorse and the heather, those children of the desert, refuse any longer to bear him company; he pursues his solitary way—waste after waste of undulating sand meets him at every step—and the hollow moan of the Atlantic waves, as they lash the distant Cligga,* or sullenly retire from the adjacent shore, falls upon his ear in sounds responsive to the wildness of the place. All nature is here in a garment of sadness. The very birds of heaven avoid the spot, and the sea-mews, soaring on high, scream piteously over this region of desolation, and with hasty wing betake themselves to the rocks and the waves, as less wild, and less unfriendly. The stranger passes on—he quickens his step—and with anxious gaze looks forward to the termination of this tedious way. But a tract if possible still more forbidding, rises before him with increasing barrenness. A succession of sand hills, varying in their elevation, inclose him in on every side, and by intercepting his view of the sea in some parts, casting their dark shadows on it in others, stamp on every quarter the character of more than ordinary loneliness and melancholy. Yet, it is a spot full of the deepest interest—a solitude of the most heart-stirring recollections! Oh, stranger, whoever thou art, ‘put of thy shoes from thy feet—thou treadest on holy ground!’—thou standest over the sacred memorial of by-gone days! Dear to every faithful son of England's Church are the very stones that moulder here—surely they would lift up their voices though history's pages were silent—they would cry out of the dust, though their story had not been embalmed

in the memories of Cornishmen, who have handed down from generation to generation the imperishable record of their ancient glory. But history is not silent, and popular tradition, confirmed by antiquarian research, has long pointed to Perranzabuloe, as the site and sepulchre of an ancient British Church, founded at a very remote period, flourishing for a succession of ages in the midst of a very fertile district, and dispensing to a rude, but religious people the blessings of Christianity, in its simplest form of primitive purity. At that distant day, the northern boundary of the extensive Hundred of Pydar, yielded to none other in Cornwall, either in the fertility of its soil, or the abundance of its produce. Alas! how has ‘the fruitful place become a wilderness,’ and ‘the pleasant portion a desolation!’

“At what moment Christianity was first planted in Cornwall, historians are by no means agreed. It is, however, probable, that it was introduced early in the third century, for we find that soon after the Saxons landed in Britain, and spread their conquests from east to west, ‘the Cornish purchased, by an annual tribute, from Cerdocius, permission still to exercise the rites of the Christian religion.’ We also know that, about the middle of the fourth century, Solomon, Duke of Cornwall, openly professed Christianity; and there is little doubt but that the true faith must have made great progress there, even at that early day, inasmuch as the nobles, clergy, and people, were, at the end of this century, ‘living happily together in the bonds of Christian unity.’

“The first Cornish apostle, of any note, was Corantinus (now called Cury), born in Brittany, who first preached to his own countrymen, and then to the Irish, till being violently expelled from that island, he passed over into Cornwall, and settled at last at the foot of a mountain, called Menehont, was consecrated bishop by St. Martin, Bishop of Tours, and had the satisfaction of converting almost the whole of Cornwall before his death, A.D. 401. Scarcely was Corantinus gathered to his fathers, when a more celebrated man than himself landed in Cornwall, and from his extraordinary sanctity, acquired the highest reputation amongst the people.

“This illustrious man was Piranus, born of noble parents, in the county of Ossory, in Ireland, A.D. 352, where he passed the first thirty years of his age, leading a life of strict morality, though not yet converted to the Christian faith. About the year 382, his conversion having been effected by the conversation of a Christian laic, he determined to visit Rome, where he heard that that faith into which he had

* A rocky point in Perran's Bay.

long desired to be baptized, was sincerely taught, and faithfully practised. He accordingly went to the imperial city, was further instructed in the Christian religion, and then baptised. He devoted some years afterwards to the diligent study of the Scriptures, the collecting of books, and the practice of Christian virtues, when, according to the Irish historians, he was ordained bishop, and sent back to Ireland, in company with five other holy priests, who were all afterwards bishops; viz. Lugacius, Columban, Meldanus, Lugad, and Cassan.

"His first residence was in the heart of Ireland, in a place encompassed with woods and morasses, close to a lake called Fuaran; here he built himself a cell for his habitation, to which his sanctity attracted such multitudes, that a town was at last built there, called Saiger, 'now, from the name of the saint, commonly called Sierkeran. Here he showed all concord and subjection, and discipleship to St. Patric, present or absent,' and was very successful in converting that savage people; and, among others, his mother, called, according to Usher, Liadan; or, with greater probability, according to Leland, Wingela, and all his family, who constituted the clan of the Osraigi. So great was his renown, that his cell was daily thronged with visitors from all parts of Ireland, whose numbers and officiousness became at last so intolerable to the saint, that giving out that he had received a Divine call, and was desirous of preparing himself for his latter end by a more perfect retirement from all worldly distractions, he passed over into Cornwall, taking with him his mother, and Breaca, Sinninus, Germochus, Iä, and many others, who, landing at St. Ives, dispersed themselves over the country, and acquired such veneration among the people, on account of their piety, that the Cornish have consecrated almost all their towns to the memory of Irish saints: 'witness,' says Camden, 'St. Burian, St. Ives, St. Columb, St. Mewan, St. Erben, St. Eval, St. Wen, and St. Enedor.'

"These holy missionaries, who accompanied Piranus, took different directions; some went to the north, and others to the south, "while Iä remained at Pendinas on the west, and Piranus went to the east, and settled himself in a district near the sea, that is now known by the name of Perranzabuloe,* or St. Pieran in the Sand.* Here the holy man fixed his abode close to a spring of water, that still bears his

name, but which was anciently called Fenton Berran. While 'from this well he drew his beverage,' he daily refreshed the multitudes who thronged around him with the living waters of eternal life,—instructed the ignorant, confirmed the weak, and earnestly exhorted them to turn from their dumb idols, and worship their spiritual God in spirit and in truth. But it was not only *that* 'knowledge which maketh wise unto salvation,' that Piranus imparted to them from the pure Word of God—from the abundant stores of a highly cultivated mind he instructed them in many of those elements of knowledge that are adapted to the purposes of common life—more especially communicating to them the art and mystery of working and reducing from their oxides the metals which abound in that neighbourhood. So that, with good reason, the Cornish miners have always regarded with peculiar veneration the name of Piranus, as their tutelary saint and benefactor. Even at this day his memory is cherished throughout Cornwall, where, on the 5th of March, the 'tinnerns keep his feast, and hold a fair on the same day near his Church,'† 'being allowed money to make merry withall, in honour of St. Piranus,'‡ their benefactor.

"On a spot so dear to memory, as enshrining the mortal remains of the beloved bishop and pastor of their souls, his affectionate flock immediately erected with their own hands a church inscribed with his name, and dedicated to the service of that pure religion which he so faithfully taught;—there the unadulterated Word of God was intelligibly read and faithfully expounded;—there the two sacraments, ordained by Christ Himself as generally necessary [to salvation, were rightly and duly administered;—there 'the incense' of prayer, and 'the pure offering' of praise, were daily lifted to that name which already was great among the heathen;—and there the flame which Piran had kindled in the hearts of Cornishmen, burnt brightly and steadily for many successive generations.

"The church of St. Piran, thus erected over the body of so good and great a man, became the resort of Christian worshippers from all parts of the world, and took a conspicuous lead in diffusing the light of pure religion throughout the country. The Britons had already become as highly

In the ancient Cornish language it is "Pieran in Treth." In the Lib. Val. of Hen. VIII. it is called Piran in Zabulo; while in Tanner's Not. Mon. it is called Piran Sanz.

† Tonkins M.S.

‡ Dr. Borlase.

* Perranzabuloe takes its name "from Piranus in sabulo," Piran in the fine sand (sabulum)

distinguished for the purity and simplicity of their faith, as they had been before for their blind superstition and barbarous idolatry. 'How often in Britain,' says Chrysostom, who lived in the fourth century, 'did men eat the flesh of their own kind! Now they refresh their souls with fastings.'* And St. Jerome, writing about the same time, says, with a more direct reference to Cornwall, 'the Britons who live apart from our world, if they go in pilgrimage, will leave the *western parts*, and seek Jerusalem, known to them by fame only, and by the *Scriptures*†.' The Scriptures, therefore, were, without doubt, freely circulated, and as freely read at this early period; and proved in after times, when the national Church of Britain became overwhelmed with the corruptions of an antichristian and foreign domination, the two-edged sword with which they repelled the sorceries of the 'beast.' Armed with this weapon of heavenly temper, long did the Cornish people resist the repeated encroachments of Rome, and refused to surrender their independence, or even to hold any communion whatever with so corrupt and apostate a church.

That a church so celebrated in Cornish annals should have disappeared at the very moment when a flood of corruption and superstition was rolling into England from Papal Rome—that the very aspect of the adjoining country should have totally changed—that over the face of nature herself should have passed the withering hand of some mighty catastrophe—these are facts so evident, yet so perplexing, that who shall declare them? Happily for posterity, history is not entirely silent; and seven centuries have not sufficed to blot out the record of events which *religious* tradition ('at no time,' as it has been well remarked, 'so easily lost as that which is purely *historical*') has carefully preserved among the inhabitants of Perranzabuloe. While it points with undoubted certainty to the past distinction of the ancient Church—its purity—its stability—its independence—it tells moreover of aggression—repeated, insidious, long-resisted aggression. It speaks of the ruinous effects of natural causes—of the overwhelming weight of the great Western Sea—advancing, invading, year after year, this once fruitful district, and gradually breaking down all the ancient barriers that had for many ages successfully resisted the inroads of the restless Atlantic. It tells of the strenuous exertions of the inhabitants in stemming the invading waters—of the gradual submersion of this devoted portion of Cornwall—it points to

the hillocks of sand, as the collected off-scouring of the turbulent ocean, which the north-west wind, 'the tyrant of this coast,' as Camden calls it, sweeping along with unceasing and accumulating rapidity, has spread over to a great depth, the once verdant meadows of this ill-fated parish. Vesuvius has not more effectually thrown its sable mantle of volcanic dust over the city and gardens of Pompeii. Like that unhappy city, the Church of St. Piran was buried, but not overthrown,—its foundations being on a rock, and its walls compactly cemented, it yielded not to the outward pressure,—the fine sand insinuating itself through every aperture, like drifting snow, rapidly accumulated around its passive victim,—deeper and deeper yet it thickened on every side, and rising at last above its highest pinnacle, accomplished the total enshrinement of the sacred edifice. The sandy submersion was complete—the overflowing scourge had so effectually done its work, that not a trace remained to mark the place of entombment, save a swelling mound that lifted itself unaccountably high in this waste of sand, and seemed to throw an air of probability on those strange tales of the neighbourhood, which though rife on every Cornish tongue, savoured only of legendary fiction. Yet the neighbouring tinner, as he passed the spot, with reverence trod the holy ground,—and seemed to feel, he knew not wherefore, a religious awe as he hastened by. The very children bowed their uncovered heads, and with quickened pace, and suspicious look, ran past on the other side!

Centuries have rolled away, and the sands have deepened, and the winds and the waves have further encroached; so that this persecuted 'parish but too well brooketh his surname 'in Sabulo,'—for the light sand, carried up by the north wind from the sea shore, daily continueth his covering and marring the lands adjointant, so as the distresse of this deluge drave the inhabitants to remove their church.' And we find from another ancient historian, that more than 300 years ago, the parish was 'almost drowned with the sea sande that the N.W. winde whirleth and driveth to the lande in such force as the inhabitantes have been once already forced to remove their church, and yet they are so annoyde, as they dayly loose their lande.'

"Such has been the melancholy condition of Perranzabuloe, nearly from the time of the Norman invasion,—though there is reason to believe that the church itself was not entirely buried till the twelfth century,—simultaneously, be it remarked, with that far deeper and darker

* Serm. on Pentecost. † Epist. ad Marcellam.

entombment of the more ancient Church of England in the silt and sand of Popish corruption.

"Many have been the attempts made, from time to time, by enterprising individuals, to clear away the superincumbent mass, and to restore to the light of day so interesting a relic of the piety of their forefathers. At times the work seemed to prosper in their hands, and, at the moment when success had almost crowned their labour, their old enemies, the waves and the winds, would mar the enterprise—and the Church slept on in her sandy bed.

"At length approached the year 1835—the glorious Tercentenary of the unlocking of the Bible from the tongue in which it had been hidden from the people. It is a curious and memorable coincidence, that, in this same year, another treasure, precious to every Cornish Protestant, has also been unlocked, by the single efforts of a spirited individual—Perranzabuloe—the lost has been found—the bound has been set free. A gentleman* of singular enterprise and perseverance, neither deterred by difficulties, nor intimidated by former failures, resolutely put his hand to the work; and, though the waves foamed on the neighbouring shore, and the winds, with more than accustomed fury 'drave and wirled' around him the densest clouds of suffocating sand, yet, nothing dismayed, the work advanced—every obstacle was overcome—till at last he had the unspeakable honour and happiness of laying open to admiring crowds the ancient British Church, and of presenting it, in all its unpretending simplicity, its rude but solid workmanship, to the wonder of antiquarians, and the gratitude of Cornish men.

"The sand that centuries had been accumulating was carefully removed, and every part of the sacred building, though deeply incrustated with the penetrating dust, was easily restored to its original state; so that, with the exception of its roof and doors, it was found to be as perfect as when first erected. The masonry of the walls is remarkably rude, but as remarkably solid and compact; and, without doubt, is one of the earliest specimens of stone building that superseded the mud-wattled walls of the first British Churches.† It appears never to have contained more than one small window, and probably never possessed a roof, or otherwise the service of that early time might have been

performed by tapers; for we learn, from an early historian, that in Achaia, in Thessaly, and Jerusalem, it was the custom to go to prayers when the candles were lighted; and likewise that in Cappadocia, Cyprus, and Cæsarea, the bishops and presbyters did not expound the Scriptures till after the candles were lighted.

"This early practice was afterwards converted into two distinct offices in the Greek and Latin Churches: in the former it was called "*λυχνικον*," in the latter "*lucernarium*." It is possible, therefore, that this custom of some of the Eastern Churches might have been introduced at Perranzabuloe, and may thus account for the absence of windows.

"The door-way is in high preservation, neatly ornamented with the Egyptian zig-zag, or arrow, having on the keystone of its round headed arch a tiger's head sculptured, and two human heads on the corbels of the arch. On entering the interior, it was found to contain none of the modern accompaniments of a Roman Catholic place of worship. Here was no rood-loft for the hanging up of the host, nor the vain display of fabricated relics—no latticed confessional—no sa'cring bell, no daubed and decorated images of the Virgin Mary, or of saints, to sanction the idolatrous transgression of the second commandment. Here was found nothing that indicated the unscriptural adoration of the wafer, or the no less unscriptural masses for the dead. The most diligent search was made for beads and rosaries, pyxes and agnus dei's, censers and crucifixes—not one—not the remnant of one, could be discovered. Strange, that this ancient Church should so belie the Papists' constant appeal to *antiquity*,—to the *faith of their forefathers*—to the *old religion*! Strange that it should, on the contrary, so closely harmonise with that *novelty* which Cranmer and the Reformers introduced into the doctrine and ritual of the Church of England! For, in the absence of all these inventions and wonder-workings of popery, what does this little church contain? At the eastern end, in a plain unornamented chancel, stands a very neat, but simple stone altar; and in the knave of the Church are stone seats, of the like simple construction, attached to the western, northern, and southern walls; with such humble accommodations were our fathers content, who worshipped God in spirit and in truth! The Church originally, contained also a very curious stone font, which fortunately has been preserved; having been removed before the building was irretrievably buried in the sand. This font was transferred to the

* William Mitchell, Esq. of Compregney, near Truro, to whom the author is largely indebted for many of the particulars here related, and also for the drawings which accompany the volume.

† "*Ecclesia Virgea*," Spelman Conc. I. p. 17.

second church, mentioned by Carew and Norden, and now stands in the third or present Church at Lambourne. On removing the altar, three skeletons were discovered; one of gigantic dimensions, the second of moderate size, and the third apparently of a female. No doubt the former is that of the old saint Piranus himself, and the latter his aged mother Wingela. They were carefully replaced in their narrow cell, there, let us hope, to remain undisturbed till that day when 'the trumpet shall sound, and the dead shall be raised incorruptible.'

"Such are the particulars attending the discovery and restoration of Perranzabuloe—a discovery most interesting to the lover of antiquarian lore—a restoration invaluable to those who are happily within the pale of the established Church. Legibly can we read in its history, now that it is scoured and cleared of what so long had defaced its ancient characters, the image and superscription of our pure and reformed Church—it illustrates, in a manner most literally and strikingly true, the actual condition of the long lost Church of England at the time of the Reformation—when it was not *rebuilt*, but *restored*, *purged* and *cleansed*, from those monstrous errors and incrustations which the Church of Rome, the great western tyrant, had spread over the walls of our Zion, and by her repeated encroachments had at last entombed in the very dust and depth of her own abominations.

"To our Protestant and Roman Catholic brethren, we would say, in the spirit of congratulation to the one, and of solemn warning to the other—'Behold here the pattern of the altar of the Lord, which our fathers made, not for *burnt offerings*, nor for *sacrifices*; but it is a witness between us and you. God forbid that we should rebel against the Lord.' Joshua xiii. 29, 28."

The work is neatly printed, and contains a lithographic plate of the ancient church of Perranzabuloe; also wood engravings of its door-way, and the curious stone font. We think it a valuable addition to the historical literature of our country, and accordingly wish it a wide circulation.

THE DOCTRINE OF THE PERSON AND WORK OF CHRIST. In a Course of Popular Lectures. By ERNEST SARTORIUS, Professor of Theology in the University of Dorpat. Translated from the German. 18mo. pp. 138.

Religious Tract Society.

THESE lectures were preceded by a

Course on Popular Astronomy, delivered by Professor Struve in the University of Dorpat—the latter laid open to the view of his hearers the beauties and treasures of the natural heavens, and our Author followed up the subject by a course on the Contemplation of the Spiritual Heavens, thereby placing in close connection the theology of the stars and the theology of the cross, and showing their points of harmony, as well as of contrast, as he beautifully remarks in his opening lecture:

"It is the same God here, as there—above the stars, or under the cross: the same Lord, to whom belongs all power in heaven and earth, with only this difference, that here, for the sake of the poor and debased, He threw over His garment of celestial light, the mean raiment of poverty, through which nevertheless, to prove that its splendour was not extinguished, but only concealed, the rays of Divinity beamed forth from time to time in His miracles, and in the transfiguration on Tabor. Therefore, in proportion as we admire the greatness of God's might and majesty in the starry heavens, must we praise the greatness of His goodness and mercy, which prompted Him to humble Himself for us creatures of the dust, and to take upon Himself our poverty."

Our Author then proceeds to exhibit throughout his work a connected view of that testimony which Scripture furnishes to the dignity of the Lord Jesus Christ in His person and character—that fundamental article of the Christian faith, and the leading theme of the whole Bible. His work consists of ten Lectures on the following topics, conveyed in an earnest and impressive style.—I. The Scripture discoveries of "God manifest in the flesh," shown to be more glorious than the wonders of Astronomy.—II. On the Union of the Divinity and Humanity of Christ.—III. On the True Humanity of Christ, and its personal union with the Godhead.—IV. On the Community of Properties and Condition between the Divine and Human Natures in Christ.—V. On Christ's state of Humiliation and of Exaltation.—VI. On the Love of God as the Source of all Happiness; and of Sin which deprives us of happiness.—VII. On the difference between the Law and the Gospel, and the impossibility of obtaining salvation by the former.—VIII. On the satisfaction of Christ.—IX. On the method of salvation.—X. On the three offices of

the Saviour, as Prophet, Priest, and King. We trust that the perusal of these subjects may be the means of leading many more devotedly to honour and obey the Divine Saviour, and to correct scriptural views of His true and proper Divinity.

THE MISSIONARY'S FAREWELL; VALEDICTORY SERVICES of the Rev. JOHN WILLIAMS, *Previous to his departure for the South Seas; with his parting Dedicatory Address to the British Churches, and the Friends of Missions.* 18mo. pp. 130.

J. Snow, Paternoster Row.

THIS little work is evidently destined to a wide circulation—and that too on account of the interest which Mr. Williams excited in Missionary operations during his late visit to this country. By means of the pulpit and personal effort, but more especially by the publication of his "Narrative of Missionary Enterprises in the South Sea Islands," he succeeded in diffusing among all classes information of the greatest value to the sacred cause of missions. The present publication, though small in appearance, contains a fund of interesting matter. The greater part of it consists of the Valedictory Services at the Tabernacle—the Prayers, Hymns, and Addresses; to which is prefixed a Parting Dedicatory Address. The volume concludes with a Narrative of the Excursion to the Missionary Ship, and the subsequent events, by the Rev. J. Campbell, and a Report of the Committee of the Common Council of the City of London, on the Petition of the Rev. J. Williams. Every friend of Missions ought to possess a copy of this work as a token of remembrance of this truly devoted and pious Minister.

HEAVEN TAKEN BY STORM: or the *Holy violence the Christian is to put forth in the pursuit after Glory. To which is added. The Saint's Desire to be with Christ.* By THOMAS WATSON. A.D. 1699. 18mo. pp. 138.

Religious Tract Society.

Mr. WATSON was a non-conformist divine of the seventeenth century, and graduated at Emanuel College, Cambridge. He became minister of St. Stephen's Walbrook during the Republic, but was ejected in 1663. He died in 1673. He wrote a body of Divinity

and a Course of Sermons on the Assembly's Catechism, His style is remarkably sententious and weighty, and abounds with striking remarks. From the advertisement prefixed to this work, we find it was the means of first drawing the attention of Colonel Gardiner to serious subjects, as related in his life by Dr. Doddridge.

"But it very accidentally happened, that he took up a religious book, which his mother or aunt had, without his knowledge, slipped into his portmanteau. It was called, if I remember the title exactly, 'The Christian Soldier, or Heaven taken by Storm,' and was written by Mr. Thomas Watson. Guessing by the title of it, that he should find some phrases of his own profession spiritualised, in a manner which he thought might afford him some diversion, he resolved to dip into it; but he took no serious notice of any thing he read in it: and yet, while this book was in his hand, an impression was made upon his mind (perhaps God only knows how), which drew after it a train of the most important and happy consequences."

May a similar blessing in many cases accompany the circulation of the present edition!

A COMPANION TO THE MEDICINE CHEST; consisting of Plain Directions for the easy, safe, and successful application of various Remedies, in the different Diseases of all Climates; including a Concise Description of the more Common Diseases, with their Appropriate Modes of Treatment; together with Rules for restoring Suspended Animation. By Henry H. GREGORY, M.D., Member of Caius College, Cambridge, &c. 24mo. pp. 94.

Butler, 4, St. Thomas's Street, Southwark.

WE are decided enemies to quackery, of which the worst species is that which a man practices on himself; for if it be true that the lawyer who pleads his own cause "has a fool for his client," most assuredly is it true, that a man who doctors himself is the most foolish of quacks. We should look with great suspicion, therefore,—nay, with positive dislike, on any work which professed, within the compass of a few pages, to supersede the study of years; and to make "every man his own doctor," without the necessity of that lengthened course of observation and research, without which the varied disorders of that complicated machine, the human frame,

cannot conscientiously or satisfactorily be meddled with. Still it is not meant, by these observations, to advocate a profound ignorance of medicine, on the part of all but professional men. On the contrary, there is one department of it, (that which relates to the means of *preserving* health) of which a competent knowledge is essential, to the safety and comfort of every one; and an insight into its other departments will, in many cases, be highly useful, and in some absolutely necessary. Medical assistance is not always at hand. In the country, for instance, the doctor often lives at the distance of miles; while some diseases are so sudden in their attack, that if he lived in the next street, he would be too far off. Every head of a family, therefore, should be acquainted with common remedies for common complaints; provided they are only resorted to "in the meantime," or in slight cases; and are not allowed to supersede an application for regular professional assistance.

In other situations, again, medical advice cannot be had at all. This is the case with travellers in eastern and other countries; and still more frequently in sea-voyages. Ships are now better provided in this respect; but many lamentable cases have occurred, in which (from a principle of economy carried to a culpable length) large bodies of men have been launched on the deep, without any adequate provision for meeting disease or casualties.

What is wanted, in all these instances, is a case of medicines, with a clear and concise account of the manner in which they are to be employed. Diseases should be described by their more prominent features; the appropriate remedies pointed out, and the doses of medicines accurately stated; so that when an emergency arises, valuable time may not be lost, and presence of mind may not give way. Now this is just the service performed by the little manual, which comes to us with the modest title of "Companion." Its design is "to enable those who possess that invaluable domestic, or travelling companion, a medicine-chest, to avail themselves of the resources it offers, in the diseases of different climates, with facility, safety, and success." "Conciseness and condensation," it further states, "have been kept in view through-

out;" and very properly so, or the object contemplated would have been, in a great measure, defeated; and this "conciseness and condensation," we are bound to say, has been accomplished; without any approach to the obscure or the meagre.

The work sets out with an explanation of weights and measures, to assist in the accurate compounding of the contents of the Chest. Then follow some general remarks as to doses—the time proper for repeating them—and the necessity of varying them according to the strength and constitution of the patient. These points are not dwelt on, at any great length, in this place, on account of a table constructed on an admirable plan, and prefixed to the work. This table shows us at a glance, and arranged in distinct columns, the names of the medicines—the proper doses—the vehicle in which they should be administered—their effects and the diseases for which they are proper. Thus, if we look for Elixir of Vitriol for instance, in the first column, we find (in the corresponding situation of the other compartments) that it is given to adults, in doses of from twelve to twenty drops; that it is best taken in plain water—that its effects are stomachic—and that it is prescribed in indigestion. Some useful hints are dropped as to the proper quantities indicated by "drops—spoonfuls—wine glassfuls—cupfuls," &c.

Leaving these preliminary matters, we come to—"Directions for using the Contents of the Chest;" under which head, the different medicines are detailed in order, and are dwelt upon at greater or less length, according to their importance. On an average, something less than a page is devoted to each. Directions are given for the preparation of arrow-root, and other things of a similar kind, and for the management of blisters, &c., all which will be found very useful in domestic medicine. As a specimen of the style of the work, we extract the following remarks on Fryar's Balsam:—

"This is a composition which has been a great deal too much employed, in cases of cut-finger, &c. When introduced between the lips of such a wound, like all extraneous substances, it does more harm than good. It acts as a foreign body, produces irritation, and retards, instead of promoting, the healing process. Meddlesome

surgery is bad surgery. Simple incised wounds do best, when least is done for them. They only require to be accurately closed, and maintained in that position by stripes of adhesive plaster; and the more the wounded part is kept at rest, and sheltered from further injury, the better. When the wound is extensive however, and attended with much laceration, the application of this balsam may be useful, to act as a styptic, and prevent the access of air. It should be applied on lint, which is to be maintained in its place by plaster, or a bandage."

The different medicines having been all gone through, we next come to a few "Useful Compounds;" plain directions being given for their preparation, they are divided into internal and external remedies; the first of which includes Mixtures, Gargles, Lavements, Decoctions, and Infusions. The Mixtures are respectively aperient, soothing, absorbent, and tonic; the Infusions are those of Rhubarb and Senna; and the Decoctions include those of Peruvian Bark, and Iceland Moss, not forgetting our old friend barley-water. The External Remedies includes Lotions, Liniments, and Poultices.

A small, but very important division of this work, is devoted to the means of restoring Suspended Animation, and the proper treatment of Poisoning, whether by mineral or vegetable substances. The utility of these decoctions will not be questioned, if we remember the frequency of accidents in bathing and skating; and likewise with poisons, swallowed either by mistake or with design; and often the difficulty of procuring prompt medical assistance, even in cases where every moment is of value.

The printing of this little work is excellent; the type bold and clear; and the getting up of it altogether, is such as to reflect great credit on the spirited young publisher.

Brief Notices.

The Penitent's Prayer, or Brief Remarks on the Fifty-first Psalm. 32mo. pp. 182. (Tract Society).—This little work is peculiarly adapted for any who are labouring under distress of mind on account of sin: the remarks are serious, concise, comprehensive, and evangelical.

The Churches of London, Part XVIII. (C. Tilt).—This number contains Views of St. Dionis, Backchurch, Fenchurch Street, erected under the supervision of Sir Christopher Wren. Another of Christ Church, Newgate Street, where lie the remains of the well known Richard Baxter. We

are happy to state that this number is in no way inferior to its predecessors.

The Ministering Workman, and a Description of his Work. A Charge. By CEPHAS. (J. Bennett, Newgate Street).—We could have wished that this Charge had been more Scriptural. Take the following, "The Author's aim is, to bring before the minister ordained, the Lord's orders to his prophet, concerning keeping himself from the hateful practice of calling on the reprobated, and twice dead of mankind, to repent and believe the Gospel, or to make them overtures of grace!"

Thoughts on the Special Leadings of God in Grace and Providence in the Experience of his People. By H. NICOL. (J. Bennett).—Not quite to our taste.

The Book of the Revelation, Analysed and Explained by the Contemporaneous History of Romans, Jews, and Christians in the First Century.—Ingenious, and will be found useful by Students and Bible classes.

Literary Intelligence.

Memoir of the Rev. W. Steadman, D.D. By his Son, William Steadman.

Further Considerations for the Ministers of Scotland; occasioned by the Rev. Mr. Menzies Apology for Dr. Tholuck's Perversions of the Word of God, and his attack on some of the most important Scriptural doctrines. By Robert Haldane, Esq.

Parochial Sermons. By the Rev. William Harness, A.M. Second Edition.

The Pilgrim's Progress. By John Bunyan. Most carefully collated with the Edition containing the Author's last Additions and Corrections. With a life of the Author by Josiah Conder. Twenty-five Engravings.

Familiar Sketch of the late William Wilberforce. By Joseph John Gurney. 18mo. 1s.

Lives of the Archbishops of Canterbury, from the Earliest to the Present Time. In one volume 8vo. Price £1 1s. By the Rev. Stephen Hyde Cassan, M.A., F.S.A. The Impression will be limited to 500 copies. To be published by Subscription. None for sale.

The Brief Record of Meditative Hours. By a Young Disciple. Fiscp. 8vo. 3s. 6d.

An Illustration of the Method of Explaining the New Testament by the Early Opinions of Jews and Christians concerning Christ. By W. Turton, D.D. 8vo. 8s.

Sermons, by the Rev. John Miller, M.A., Lincoln College, Oxford, and Curate of Bexley, Kent. 8vo. 10s. 6d.

The True Strength of Missions: a Sermon preached before the London Association, in aid of the Missions of the United Brethren. By Rev. E. Bickersteth. 1s.

Spiritual Life Delineated; with the Detection and Exposure of some of the Popular Errors of the Day. By the Rev. Thomas Watson, B.A. Minister of St. Philip's, Pentonville. 12mo. 6s.

The Prayers of the Church: a Connected Series of Reflections on the Liturgy. Fiscp. 8vo. 4s. 6d.

Help to the Reading of the Bible. By Benjamin Elliot Nicholls, M.A., of Queen's College, Cambridge. 12mo. 3s.

The Elements of Christian Knowledge; or, a Compendium of the Christian Religion, in the form of a Catechism: designed for the use of schools and religious instructors. By the Rev. R. Boys, M.A., late Senior Chaplain, and General Superintendant of Schools, at St. Helena. 12mo.

The Power, Wisdom, and Goodness of God, as displayed in the Animal Creation; showing the remarkable Agreement between this Department

of Nature and Revelation. With remarks on the Modern Theory of a Succession of Creations anterior to that recorded by Moses; in a Series of Letters. By C. M. Burnett, Esq., Member of the Royal College of Surgeons. 8vo. 15s.

The Christian Church considered in relation to Unity and Schism. 12mo. 5s.

A Vindication of the Book of Genesis, in Defence of the Holy Bible. Truth, in Defence of the Word of God, Vanquishing Infidelity. Addressed to the Rev. William Buckland, Professor of Geology, &c., Christ Church, Oxford. Wherein his objections to the first chapter of Genesis are met, the stumbling-stone removed, and the texts in the three first chapters fully explained, in the spirit of the word, from the beginning of the Book of Genesis to the end of the Revelation of St. John the Divine. By the Rev. Fowler De Johnstone, Writer on Divinity. Part I. To be completed in Seven Parts, price 1s. 6d., each.

The Christian Visitor: or Select Portions of the Four Gospels, with Epositions and Prayers. Designed to assist the friends of the poor and afflicted. By the Rev. William Jowett, M.A., Late Fellow of St. John's College, Cambridge. Post 8vo. 3s. 6d., cloth.

Smiles and Tears. By M. A. Neale. 32mo. 3s. 6d.

Tunes for Country Churches; more especially adapted to the Selection of Psalms and Hymns. Compiled by the Rev. Thomas Webster, B.D. Together with some approved Chants, and Hints on Chanting. 6s.

Spiritual Fragments, selected from the Works of the Rev. W. Law, M.A. With a Memoir of his Life. By Mary Ann Ketly. Fscp. 8vo. 3s.

Colonization and Christianity: a Popular History of the Treatment of the Natives in all their Colonies by the Europeans. By W. Howitt. Post 8vo. 10s. 6d.

An Apology for Millenarianism. 8vo. 6s. 6d. The design of this Publication is to place before the Christian, by a connected review of prophecy, from Moses to St. John, what appears to be the revealed mind of the Holy Spirit on the restoration of the Jews—the Millennial Reign—the Millennial Earth—and several other subjects connected with these.

The Stage: its Character and Influence. By Dr. Styles. 18mo. 2s. 6d.

In the Press.

The Rev. Charles Gutzlaff (now and for many years a resident in China) has in the press, in 2 vols. post 8vo., a work, under the Title of "China Opened," or a display of the Topography, History, Customs, Manners, Arts, Manufactures, Commerce, Literature, Religion, Jurisprudence, &c., of the Chinese.

The Loveliness and Union of Christ, Personal and Mystical, in Life and Death. By Rev. Thomas Hare, B.A., Curate of Charles, Plymouth. Price 6d.

Also, by the same Author, Golgotha, or the Last Sayings of the Lord Jesus Christ after his Crucifixion and before His Death. Considered in the Supposed Order in which they were uttered.

Obituary.

THE PASTOR'S MEMORIAL OF THREE CHRISTIAN SISTERS.

MISS WGIHTMAN.

AN OUTLINE OF HER FUNERAL SERMON,
PREACHED ON THE 31ST DEC. 1837.

"And cast their crowns before the throne."—Rev. iv. 10.

I. THE first object which arrests my attention in the upper temple is—the King. The character of this King was seen by John in his apocalyptic vision.

First—He saw His *spotless holiness*. This is figuratively represented in the third verse of this chapter: "And He that was to look upon like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." See also the eighth verse: "And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Secondly—His inflexible justice. The jasper is employed as a symbol of God's purity—the sardine stone as a symbol of His justice.

Thirdly—His absolute eternity — (tenth verse): "The four-and-twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne."

II. The second object which arrests my attention in the upper temple is—the throne.

The throne of God in the heavens denotes the glory of His dominion, the vastness of His empire, and the peculiarity of His authority—(second verse) "And immediately I was in the spirit: and behold, a throne was set in heaven, and One sat on the throne.. Around this throne John saw three objected The first was a rainbow—(third verse): "And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." The rainbow is a symbol of God's faithfulness in keeping His covenant—"And God said, This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between Me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between Me and

all flesh that is upon the earth." The second was seven lamps—(fifth verse): "And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God." Perhaps these are emblems of the Holy Spirit's gifts. The third object was a sea of glass—(sixth verse): "And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind." This may be considered as an emblem of the blood of Christ, in which all must be washed before they can approach the throne of God. "In that day there shall be a Fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

III. The third object which arrests my attention in the upper temple is—the worshippers. Observe,

1. The victories which they have won. Once they were racers, warriors, benefactors, now their journey is ended—their warfare accomplished—their work done. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—See also the sixth chapter of the Ephesians. Observe,

2. The situation they occur. They are before the throne, which shows that their state is one of purity, favour, and dignity. Observe,

3. The principles developed. These worshippers do not wear their crowns, but cast them before the throne. This denotes,

1. Their submission.
2. Their humility.
3. Their gratitude. Learn,

1. The faithfulness of God to His promises. God promised these worshippers,

when on earth, a crown—these crowns they have received.

2. The persons who may hope to join the ransomed throng above—those who possess the same principles as these heavenly worshippers—namely, submission, humility, and gratitude.

3. The desirableness of death to all true Christians.

Our departed friend, when here below, had many doubts as to whether she should win a crown—when death removed her from this vale of tears she received her crown. "Be thou faithful unto death, and I will give thee a crown of life."

Our departed sister, when in the field of conflict, had many fears within as to the final issue, but a few hours before her death, she saw the bow in the cloud, and exclaimed,

"Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven."

MRS. C. BUTCHER.

AN OUTLINE OF HER FUNERAL SERMON.
PREACHED ON THE 26TH OF APRIL, 1838.

"As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work: so am I made to possess months of vanity, and wearisome nights are appointed to me. When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings too and fro unto the dawning of the day. My flesh is clothed with worms and clods of dust: my skin is broken, and become loathsome. My days are swifter than a weaver's shuttle, and are spent without hope. O remember that my life is wind: mine eye shall no more see good."—Job vii. 2–7.

"Oh that I might have my request; and that God would grant me the thing that I long for! Even that it would please God to destroy me; that He would let loose his hand, and cut me off?" This has been the prayer of some individuals, but this was not the prayer of our departed friend. She had a great desire to live, but this desire was not inconsistent with her Christian character. Allow me to assign three reasons for this opinion.

1st. She was a mother, her family was large—she was poor, consequently her children greatly needed her maternal care. When our departed friend thought of death, she connected with it the loss to her children of her parental instruction; and this thought is enough to wound any heart. Indeed, methinks, this is one of the most painful thoughts that can disturb the mind of a dying mother. When I am gone, she thinks, my children will listen to my instructions no longer—my efforts for their salvation will all be over—they will be left in this world of sin. Such reflections as these may well excite a desire to live. Mothers! learn from the death of our friend the importance of

fidelity in the discharge of your maternal duties whilst in health.

2. The *object* for which she desired to live shows this desire was not inconsistent with her Christian character. Our departed sister did not wish to live that she might have more of the pleasures of this world—no; but that she might enjoy the privileges of the Gospel. This she has told me herself.

3. The will of our sister was in subjection to the will of God. Job, however, wished to die—in my text he states his reasons. Let us notice,

I. *The believer's character.* The believer is God's servant. The wicked are their own servants—Satan's servants—the servants of men. But the believer is God's servant—acknowledges God as his Master—obeys His will—loves His service.

II. *The believer's sufferings.* Observe,

1. The nature of these sufferings. "So am I made to *possess* months of vanity, and wearisome nights are appointed to me." Afflictions belong to us by right—are possessed as an inheritance, which we received from our parents. Then, if our afflictions belong to us by right—if they are an estate which our own sins have purchased—we have no cause for complaint. "Yet man is born unto trouble as the sparks fly upward." What a mercy Christ has purchased for us another inheritance, "which is incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last times."

2. Greatness of them. Job was not only troubled all day, but also all night. When he looked for comfort in the evening this was given him, *more sorrow*—"When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day."

3. Unavoidable. "Am *made* to possess months of vanity, and wearisome nights are appointed me." Some make their own sufferings by a course of sin—they rush headlong into the furnace. But God sent Job's upon him notwithstanding he was an upright man. "Behold He taketh away, who can hinder Him?"

4. The circumstance which increases their weight. "And are spent *without hope*."

5. *Appointed*—(third verse), "So am I made to possess months of vanity, and wearisome night are appointed to me."

III. *The believer's reward*—(second verse): "As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work." The servant is comforted amidst the toils of the day by the anticipation of the evening when he shall rest. This world is the field in which the Christian labourer

works—death is the evening when he retires to rest—heaven the place in which he is paid for his work. Observe,

1. The character of this reward. This reward is something which suits his spiritual nature: he gets in heaven what he desired on earth. What does the Christian desire? Holiness?—This he obtains: "And they are without fault before the throne of God." Knowledge?—This he obtains: "Now we see through a glass darkly, then face to face." Christ's company?—This he obtains: "And where I am there also shall My servant be."

2. The time when this reward is given. When the night of death comes the labourer retires to rest—enjoys a rest from sin, temptation, affliction. This gives us a pleasing view of death. Ought we not to rejoice when the evening comes! The reason it is otherwise is—we are conscious we have not done our work, therefore, dread the reckoning.

3. The desire for the possession of this reward. When the hireling has finished his work he desires his pay—(second verse), "As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work." The Lord has put us into His vineyard, and promised us eternal life if we will do the work assigned us: "Go ye also into the vineyard, and whatsoever is right I will give you; and they went their way." This reward we desire, and believe we shall receive at death: this confidence is grounded on the Divine promise: "Be thou faithful unto death, and I will give thee a crown of life." This reward, however, is viewed as a free favour; and when we speak of it as pay given for work done, we simply mean there is a similar connection between the means and end. That the reward is of grace may be seen from these considerations:

First.—The disproportion between the work done and the reward given: "But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve Me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

Secondly.—The assistance by which this work is done is all derived: "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

Thirdly.—Our work can never exceed our
uty.

IV. *The believer's frailty.* "My days
are swifter than a weaver's shuttle." Every
day, like the shuttle, leaves a thread behind
it. The shortness of time should be con-
sidered by the Christian when in affliction—
the backslider when indolent—the sinner
when neglecting his soul.

V. *The believer's prayer*—(seventh verse),
"O remember that my life is wind: mine
eye shall no more see good." Observe,

1. The *subject* of this prayer. That God
would remember him.

2. *Time* when it was offered. This was
when his friends were unkind to him.

3. The *argument* employed. Job tries
to move God to compassion by reminding
Him of his frailty. Learn,

1. The motives which should induce us
to hate sin. The text is a glass in which
you may see the face of this monster—look
at it in the *cause* of this labour, of this
suffering, and of these complaints.

2. The blessedness of all the redeemed
in glory. Once they were toiling in the
field of labour, now, having finished their
work, they are at ease in the paradise of
God.

3. The means by which you may be
ready for death. The work which God has
given you to do must be done. Our Master
is God—our directory the Scriptures—our
work obedience to all the Divine com-
mands: "Work out your own salvation
with fear and trembling, for it is God which
worketh in you both to will and to do of His
good pleasure."

Our departed sister was born at Rendham,
in Suffolk. Her parents were poor. She was
accustomed to attend the parish church, but
had not the privilege of religious instruction.
Her first serious impressions were received
from the prayer of an aged female, which
she heard at Swefling. She married in the
year 1824: her husband, whom she often
reproved for his wickedness, was devoted to
the god of this world. But it pleased God
to call this rebel out of darkness into mar-
vellous light. From this time our departed
sister became his persecutor: thus making it
evident that she was a stranger to the new
birth. However, under the ministry of Mr.
Galloway, her former impressions were
revived, deepened, and made lasting. About
two years ago she united herself to the
Christian church in this place. She was
much attached to the public means of grace,
and was very regular in her attendance upon
them, until laid aside by affliction. For
some months she was very ill, which led to
the event her friends so deeply deplore.
She had a great desire to live for the sake of
her family, nevertheless she was resigned to
the appointments of Heaven. About an

hour before her death she called her children
around her—gave them suitable advice—
kissed them—prayed aloud—then called for
some water—washed herself—laid down—
spoke no more—silently committed herself
into the hands of her Saviour, and soon
after expired.

"Jesus can make a dying bed,
Feel soft as downy pillows are;
While on His breast I lean my head,
And breathe my life out sweetly there."

MRS. GALL.

AN OUTLINE OF HER FUNERAL SERMON,
PREACHED ON THE 13th OF MAY, 1838.

"My soul is weary of my life: I will leave
my complaint upon myself; I will speak in
the bitterness of my soul. I will say unto God,
Do not condemn me."—Job x. 1, 2.

THE experience of God's people in its
general outline is the same, but there are
circumstantial differences, for many of
which it is easy to account. These dif-
ferences, for example, will arise from age,
situation, or the state of the physical con-
stitution. This observation has been sug-
gested by the religious experience of our
three departed sisters, all of whom have
been removed to their rest during the last
five months. But it is not my intention
to occupy your time in pointing out these
individual differences—the subject has been
referred to merely to give prominence to
the desire which our aged friend had
to depart hence, in contrast with our
other sister, who preceded her by about
nine days. This difference is easily ac-
counted for—the latter was in the midst
of her days, the former had passed even
the fourscore years—the latter had six
young children, who needed her maternal
care, the former had no such tie to earth—
the latter was but young in her Christian
course, the other like a shock of corn that
is fully ripe. Before we proceed to the
consideration of the text, there are three
things, relative to our three departed sisters,
that we would just notice. First, the meet-
ing which has taken place between them.
On earth they had met together at the
same cross—at the same throne of grace
—at the same table of the Lord, and now
they have met in the same glorious man-
sion, and worshipped together the one
God, sing the one song, and engage in the
one service. Oh, think of the blessedness
of this meeting. Now they are together
as warriors who have finished their war-
fare, or as pilgrims who have ended their
journey, or as labourers who have accom-
plished, as a hireling, their day. Methinks
I see the three ransomed spirits in their
white robes, standing before the throne,
and exclaiming, amidst the assembled
throng—"Thanks be to God which
giveth us the victory through our Lord

Jesus Christ." Think of your departed friends, who have died in the Lord, and this will inspire you with fresh zeal in the spiritual conflict. Think of their home—of their state—of their employment. Suffer me to remind you,

Secondly—Of the happy dismissal out of this world which each of them experienced. Our three departed friends died in hope of that glory which they have now realized. Such was their state of mind in the valley and shadow of death, that each of them could say, "Weep not for me, but for yourselves." This fact shews the value of religion—the folly of *Christians* dreading to meet the last enemy, and under what obligations we are laid to praise God.

Thirdly—There is another thing worthy of notice—that is, our three friends have been taken away within five months. This instance of human frailty speaks loudly to us—this should arouse us to self-examination, to greater watchfulness, and to more active labour in the Lord's vineyard. "The voice said cry: and he said, what shall I cry? All flesh is grass," &c. (Isaiah xl. 6—8.) The words of the text lead me to notice,

I. *The declaration*—"My soul is weary of my life." This is sometimes the case with wicked men. Disappointment, discontent, the stings of a guilty conscience will lead to this. (1 Kings xxi. 1—4.) The Christian also is sometimes weary of life. Let us notice some of the causes of this—

1. *Sin*. The Christian is a new creature in Christ Jesus; hence, it is not strange that he should long to be free from a companion he so much abhors. The unbelief, the sensuality, the rebellion against God, which he finds in his heart—these are as a den of thieves, and oh, how he prays for their extirpation. Never was there such a thief as sin—sin robs us of a thousand blessings, which we should otherwise enjoy. That you may see how odious this thief must be to a Christian, you must well consider the nature of the blessings of which he robs us—the frequent repetition of the offence, in connection with the misery to which this must necessarily lead. Sin is also compared to a wound, and oh, how anxious the patient ought to be for a complete cure. This accursed thing is also a burden; the bearer of it, therefore, may well be concerned to get it rolled off: "O wretched man that I am," &c. (Romans vii. 24.) Our departed sister was weary of life on this account—she felt what an evil sin was, and longed for the period when her sanctification would be consummated.

2 *Temptation*. Perhaps this has occa-

sioned some of you no pain, for you find delight in yielding; but temptations do often distress the souls of the godly. They are tempted to impatience, fretfulness, wordy-mindness, unbelief, sloth, and all manner of abominations. (Eph. vi. 12.)

3. *Afflictions*. Sickness of body, straitened circumstances—the unkindness of friends may induce this loathing of life. (Job vii. 13—16.)

4. *The wickedness of men*. The Christian lives in the midst of God's enemies; when, therefore, he observes their profanity, he may sometimes feel impatient amidst such scenes of moral desolation.

5. *The infirmities of old age*. (Eccles. xii. 3—5.)

6. *When the Christian is unable to do good*. There are some who feel that there is nothing worth living for but to glorify God in doing good, and when they are unable to do this, they may long to be at rest.

7. *The hope of heaven*. The Christian would part with this life because he has an evidence that he shall inherit a better. (2 Cor. v. 1.)—Notice,

II. *The resolution*: "I will leave" my complaint upon myself, I will speak in the bitterness of my soul."—Job x. 1. Some think this means, that if he did complain, this would arise from the sin that was in him. Taking this view of these words, they yield us this instruction—that all the complainings of the people of God must be traced to indwelling sin as the cause. They are sanctified but in part—the old man is still in existence—the flesh lusts against the spirit, hence arise occasionally, complainings. Our departed friend would sometimes make these complaints; and though I would not maintain that they were sinless, yet there are three things that distinguish them from the complainings of the wicked:

1. The Christian cherishes good thoughts of God, even though the weight of his calamities makes him cry out under them. This is his belief, even whilst he is uttering his complaints: "The Lord is righteous in all His ways."

2. The Christian does not indulge these complaints as though they were *sinless*. No; they are viewed as sinful; they humble his spirit, and are confessed as outward expressions of the hidden evil of the heart.

3. The *cause* of these complaints is viewed as a blessing rather than a curse. The cause is affliction. Now affliction is seen by the eye of faith as intended for our good. (Hebrews xii. 10, 11.)—Notice,

III. *The prayer*. "I will say unto God, do not condemn me." Observe,

1. *The evil dreaded*.—Condemnation. This evil involves in it the displeasure of the

Judge, the infliction of the threatened punishment, and everlasting disgrace.

2. The grounds of this condemnation. These are all the sins which exist in the soul.

3. The important prayer. Prayer is not the ground upon which this condemnation is not inflicted—this is the merits of Christ; but believing prayer takes hold of the promise of salvation, which God has made to those who seek it. (Hebrews viii. 12.) From this subject learn,

1. The high value which we ought to set on the Gospel. The Gospel is a remedy for all the evils which have been pointed out. Does sin make you weary of life? "The blood of Jesus Christ His Son cleanseth us from all sin." Does temptation? (Hebrews ii. 18.) Does the wickedness of men? (1 Timothy i. 15.) Does affliction? "In the world ye shall have tribulation, but in Me ye shall have peace." The Gospel furnishes a staff for the weak, cordials for the sorrowful, salvation for the condemned, an asylum for the persecuted, a portion for the destitute. (Hebrews vi. 19, 20.)

2. The satisfaction which heaven must yield to the saints. Once they were weary—wary of sin, temptation, affliction. Now they have no sin—make no complaints—fear no evil: "There the wicked cease from troubling, and the weary be at rest."

3. How anxious we ought to be to escape hell. Saints on earth are sometimes weary of their burdens, what then must the wicked be in hell? This hell will be your home, unless you pray in faith, in sincerity, and in penitence. "Do not condemn me." That you may not be condemned hide thyself in Christ. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."

The following is a brief sketch of the life and death of our departed friend, which may be interesting to those who knew her. She was born at Mulledon, in the year 1756, which place she left when about four years of age, and went to reside with her parents at Melton. When about twelve years of age she lost her mother; after this event she went out to service, but did not live in a religious family until she was about thirty years of age, when she entered the service of a Mr. Taylor of Woodbridge, under whose roof she soon received the grace of God, and was thereby made wise unto salvation. The first sermon that arrested her attention, and fixed the truth in her soul, was preached by Mr. Palmer, of Woodbridge. The subject was—the wheat and the tares. She felt that the tares were an emblem of her character, which fear was so strong and lasting, that she did not join a Christian

church for some years afterwards. The father of our departed friend was a great persecutor, and so great were the trials occasioned by his conduct towards her, that it is thought this laid the foundation of that nervous affection from which she ever afterwards suffered. The providence of God removed her from Woodbridge to Framlingham in the year 1805. After having attended among the Wesleyans for 15 years, she joined the church here on the 30th of August, 1826. About six or seven weeks ago she met with a fall, from the effects of which she never recovered. During her illness she was unusually patient, calm, and peaceful. She had no fear of death—she felt the Saviour's presence—she knew in whom she had believed. No servant ever desired the shades of evening more earnestly than our departed sister desired the night of death, that she might awake amidst the glories of eternal day. On the day of her death her daughter said to her—You will soon be better. Yes, replied the aged pilgrim on the brink of the river, "when I get to heaven." Soon after this, she ceased to speak again in this world, or to take any notice, and, about half-past twelve on Monday night, April the 30th, without any apparent signs of death, the aged pilgrim, in the 83rd year of her age, peacefully crossed Jordan's river, and landed on the shores of the heavenly Canaan.

"There everlasting spring abides
And never with'ring flowers;
Death, like a narrow sea divides,
This heavenly land from ours."

Some of the most interesting traits in her character were the following, which we would just name, and leave you to copy them in your own life.

1. She was generous, grateful, and humble.

2. The jealousy she exercised over her state before God was such, as is commanded in Scripture. (Hebrews iv. 1.) The last time I saw her she said, as she had often done before, "I hope I am not deceiving myself."

3. She felt much concern for the salvation of her neighbours.

4. The kindness of Mr. Taylor, in whose family she found the Pearl of great price, was often mentioned with grateful affection.

5. Her attachment to the people, Gospel, and house of God, was most ardent. After she was more than eighty years of age she frequently attended the seven o'clock prayer meeting. The glorious Gospel of the blessed God was ever uppermost in her thoughts, as was evident from the subject of her conversation. "The people of God," she would say, "I love, and I hope I shall live and die amongst them." (Ruth i. 16, 17.)

CHURCH METROPOLIS SOCIETY.

A highly-respectable meeting was held at the Society's Rooms, Lincoln's-inn-fields, on June 13. The Bishop of London said prayers. His Grace the Archbishop of Canterbury was in the chair. Amongst those present were the Bishops of London and Winchester, the Earl of Harrowby, Lord Bexley, Radstock, and Sandon, Sir R. Inglis, Sir S. Glyn, and Sir C. Hunter, besides many clergymen and gentlemen of the first respectability.

Mr. DODSWORTH, the Secretary, read the Report. It commenced by stating the difficulty the Society had to contend with in procuring sites for building on, and difficulties arising from other circumstances. But the Committee had the satisfaction to announce the pleasing results of their labours. They had already built three churches in the parish of Stepney, where great spiritual destitution prevailed, and which were nearly fit for consecration. There were four others in progress in that neighbourhood, two in Shoreditch, one in Whitechapel, and assistance had been given to others. There were also in progress one in Lambeth, one in St. Bride's, and one in Islington, making in all fourteen, to which the Committee proposed to add twelve, in all amounting to twenty-six. The one proposed to be erected at St. Margaret's, Westminster, was deferred, owing to the intended improvements in that neighbourhood, for which it was hoped, when completed, a better site would be obtained. This was the number of churches which were charged upon this fund. The subscriptions were not so great as might have been anticipated; last year they amounted to 117,423*l.* 1*s.* 6*d.* The present year's subscription, up to the 6th of this month, amounted to 128,775*l.* 9*s.* 9*d.*, the increase being 11,352*l.* 8*s.* 3*d.*, a sum far short of what might have been expected from a great mercantile city. The Report concluded by announcing that her Majesty had graciously been pleased to become Patron, and subscribed 1,000*l.* The Bishop of London requested the Secretary to state to the Meeting that the Draper's Company subscribed 500*l.* The Financial Report was then read, which stated that after all the expenditure of the year a balance of 73,979*l.* 6*s.* 9*d.* remained to the credit of the fund.

The Bishop of WINCHESTER proposed that the Report should be printed and

circulated, which was agreed to unanimously. Several other Resolutions were passed in the same manner, after which the Meeting separated.

THE MYTHOLOGY OF THE ANCIENTS.

A most interesting Lecture was delivered on Thursday evening, June 21, at the Camden Literary and Scientific Institution, by N. Rogers, M.D., of Kentish Town, on the Mythology of the Ancients. The Lecturer took a rapid but clear and concise view, of the rise of the various religious systems of Persia, Arabia, Egypt, Phœnicia, &c.—embracing the peculiarities of worship among these great nations of antiquity, and throwing much light upon various passages of Scripture, where evident allusions are made to the prevailing idolatrous practices, which so fearfully distinguish the Gentile world from the dwellers in the land of Israel. The Lecture was distinguished by great research, and admirable felicity of expression; affording satisfaction and pleasure to a numerous and very respectable audience, who appeared to listen with the deepest attention. We hope Dr. Rogers will be requested to follow up this Lecture by another, on the Mythology of the Greeks and Romans;—an ample theme, associated with which is so much that is glorious in imagination, elevated in sentiment, and sublime in diction.

CONVERSIONS TO CHRISTIANITY.—We understand that six Hindoos, three men and three women, were on Sunday last baptised by the Rev. Dr. Wilson, in the General Assembly's Mission-house, before a large congregation both of Europeans and natives; and that the same number of persons came forward and publicly solicited admission into the church, and were received as catechumens. These converts belonged to the Brahminical, Sonar, Maratha, and Purwari castes. It would appear that during this year considerable success has followed the labours of the missionaries in this place. As the preaching of the Gospel, the circulation of the Scriptures, and the promotion of education advance, it will, there can be no doubt, be more distinguished.—*Bombay Courier.*

MR. WOLFF AND THE UNIVERSITY OF DUBLIN.—Mr. Wolff has been presented with an honorary degree of LL.D., by the University of Dublin.



Prestonville Chapel

THE EVANGELICAL REGISTER.



AUGUST, 1838.

PENTONVILLE CHAPEL.

(*With an Engraving.*)

PENTONVILLE, in the parish of St. James', Clerkenwell, derived its name from the late Henry Penton, Esq., who was the chief proprietor of the land, and who died in Italy in the latter part of the last century. Previous to the erection of Pentonville Chapel, the inhabitants were obliged to resort to the parish church of St. James', Clerkenwell, about a mile from this village. In the year 1788, this chapel was opened under the provisions of the Toleration Act, and continued as a private place of worship till 1791,* when the trustees for re-building St. James' church, were empowered, by Act of Parliament, to purchase the new chapel at the expense of £5,000, and annex it for ever to their own church, as a Chapel of Ease† for the inhabitants of Pentonville. All rents and surplus fees were reserved to the Rector of the parish, together with an annual stipend of £20, subject to certain payments, and who was authorized to appoint the Curate in perpetuity.

Pentonville Chapel is a well-built, and not unhandsome fabric, occupying a pleasant eminence on the north side of the new road leading to Pancras, having capacious vaults for interment beneath, and an extensive burial ground. It is constructed principally with brick, but has a neat stone frontispiece, composed by Ionic pilasters supporting a pediment in an arched fan-light, and at the sides are two plain semi-circular windows. The principal entrance has a niche on each side: two other doorways open to the right and left. A small and prettily designed cupola, with oval apertures, rises above the pediment. The interior is tastefully arranged and ornamented, though the effect is somewhat injured by a flat and plain ceiling.

* The Countess of Huntingdon died at the Chapel House of Spa Fields in this parish, the same year.

† Chapels of Ease are usually built in very large parishes, when all the people cannot come to the mother church: and in these chapels the cure is usually served either at the charge of the Rector, or of such, who by custom or composition are to provide a minister there. In some of them, the two sacraments are not allowed to be administered, but only in the parish church.

The altar-piece, which stands in semi-circular recess, is handsomely embellished, and displays a beautiful picture of Christ raising the damsel Tabitha. It is, however, contrary to ecclesiastical usage, placed at the North end of the chapel instead of the East end. The present Minister is the Rev. D. Ruell, M. A., who succeeded the Rev. Thomas Sheppard, the present Rector of the parish, and who, till very recently, continued to officiate at Evening Lectureship of Pentonville Chapel. A charity school connected with this place of worship was instituted in 1788, and is in union with the National Society: the number of children amounts to 160, of whom 60 are clothed. There are also flourishing Sunday Schools.

The following circumstance, which took place a few years since at Pentonville chapel, shows one of the many advantages a minister has who accustoms himself to deliver his discourses extemporally. It had been previously announced that a popular minister was to preach on the Sunday Evening, on behalf of the charity schools of that parish, on which occasion a numerous congregation assembled. However, after the Rev. T. Sheppard, who officiated on the occasion, had concluded the prayers,—on retiring to the vestry, he found, to his surprise, that the gentleman expected had not arrived. Unwilling, therefore, that the charity should lose the benefit of the sermon, and his flock their usual pious exhortation, Mr. S. selected, while the children sung their hymn, a passage of Scripture, (*Matt. xi., 27—29,*) on which, without note or previous meditation, he commented with great earnestness for a considerable time; and then, with a suitable address on behalf of the Institution, dismissed his congregation, highly gratified with the zeal and affection of their respected pastor.

Two new churches have been recently built in the neighbourhood of Pentonville, and in the same parish. St. Mark's, a district church, in Myddleton Square, containing 1622 sittings, of which 847 are free, was erected in 1826, by a grant from the parliamentary commissioners, at an expence of £16,000. It is a neat edifice, in the later style of architecture, with a handsome western front, and square tower with pierced parapet and pinnacles: the expence of furnishing it, which amounted to £2,000, was defrayed by a rate voted by the vestry. The living is a district incumbency; net income, £535; patron, the Rev. T. Sheppard, after whose decease the right of presentation becomes vested in the Bishop of London. The second is a Chapel of Ease to St. Mark's, in the later style of architecture, with a campanile turret, built in Sharp Square, Spa Fields, at an expence of £4,418, under the Act of 58th of Geo. III: it was consecrated on January 1, 1834, and dedicated to St. Philip, and was furnished by subscriptions among the inhabitants of the districts: net income, £220; patron, present Incumbent of St. James', during his life-time, after which, the advowson passes to the Bishop of London.

THE CLAIMS OF THE RISING MINISTRY UPON THE CHRISTIAN CHURCH.

BY MR. LEWIS.*

IN the Church of Christ we are presented with a most illustrious display of the Divine perfections. You cannot, my brethren, regard any of the various dispensations by which its history has been marked, without acknowledging that they in-

* The above and the following address were delivered at the Forty-Sixth Anniversary of Chesham College.

variably demand the assiduous and prayerful contemplation of all to whom they have been revealed.

The revelations which have been successively made to the church, the grand events which have characterised her progress in the world, the blessings she has received, the converts she has made, the dangers she has escaped, the triumphs she has won, and above all, the glorious and dignified appearance she is destined to present in the grand and final consummation, are all worthy of the highest ascriptions which finite minds can render in astonishment, gratitude and praise. "To the principalities and powers in the heavenly places, is made known by the church the manifold wisdom of God." Fresh subjects of investigation are thus continually presented to these heavenly intelligences; upon its sublime mysteries they delight to ponder; but notwithstanding their exalted capacities, there are heights that they can never reach, depths that they can never fathom, wonders that they can never explore.

The means, too, which have been employed in the establishment and preservation of the church are equally illustrative of the wisdom of their Divine Author.

A separate order of men was consecrated to the great work of extending the knowledge of the Christian name, and although the number selected was limited to twelve in the original institution, yet, as the work increased, a proportionate number of labourers was appointed; and, we are told, that elders were set apart in every church, and that with them the power of ordination was entrusted for the continuance and perpetuity of the Christian ministration.

This was a Divine appointment, and to each of the sacred persons in the Godhead may be traced the source whence its institution is derived. It proceeds from the *Father*, "For all things are of God; who hath given to us the ministry of reconciliation." It proceeds from the *Son*, For when He had accomplished the great work of human redemption, and was exalted to His mediatorial throne: "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It proceeds from the *Holy Spirit*, who has identified His own ineffable name with that dignified employment in which we are engaged, calling it "the dispensation of the Spirit." "There are diversities of gifts, but the same Spirit; and there are differences of administration, but the same Lord; and there are diversities of operations, but the same God which worketh all in all." Thus are the Three Persons in the Godhead severally and distinctly glorified. The ministry of the church is equally dependent upon each, while it promotes the honour of all.

The general uses of the Christian ministry must be sufficiently obvious. It is the appointed medium of communication to all the members of which the church is composed, and is the ordained instrument of imparting spiritual existence, comfort, and fruitfulness.

The various and interesting illustrations which the Scriptures use to represent the employment of a minister of Christ, plainly show the specific uses for which his agency was designed.

He is a *labourer*, in the noblest field in which heart or intellect can be engaged, where he is associated as a fellow-worker with God, and where immortal souls are his husbandry. His office it is to 'plant trees of righteousness,' to water and enrich the soil, anxiously to watch the growth of the plant, and instrumentally to bring

forth the ripened fruit. He is an *ambassador*. He comes on a mission from Heaven with God's message on his lips, with God's authority as his sanction, with the salvation of souls as his object; and if, in the discharge of his high embassy, he is either ignorant or faithless, souls may have to curse him for their final doom, and their blood will be required at his hands. He is a *pastor*, set over the flock of God, and his duty it is to strengthen the weak, to heal the sick, to bind up the wounded, to reclaim the wandering, and to prepare suitable protection and pasture for the whole. He is a *builder*, occupied in the erection of a house, which is to be composed of living stones, to encounter a thousand storms, and to be for endless ages, either a record of his guilt and folly, or a lasting memorial to the glory of his God. He is a *standard-bearer* in God's host. His warfare is with the powers of darkness, foes subtle and strong, and the everlasting happiness or misery of those he leads, is involved in the contest. If his trumpet give an uncertain sound, who shall prepare himself for the battle? If he be ignorant of Satan's devices, or remiss and irresolute in opposing them, if he be disloyal to his colours, or traitorous to his cause, the most tremendous and fearful consequences will result. He is the *father of a family*, and in the welfare and happiness of the members of which it is composed he must feel an acute and tender interest. To him all must naturally turn in sickness, anxiety, and grief: into his bosom all may pour their solitudes and their woes.

We do not, we conceive, limit the extent and power of the Divine operations when we speak of the necessity of the Christian ministry. The uses of this sacred institution, to which we have now referred, are not, and cannot be necessary to God, as if He were unable to do without them. But they are such as He has made necessary in the constituted order of means. It is not our province to prescribe what God might have done, but to admire the consummate wisdom of what He has done, and where we cannot discern the reasons of His dispensations, to exercise the humility of faith.

Had it been consistent with His will, God could have converted and regenerated the world without the employment of human instrumentality; but as He has seen fit to institute and employ it, we can but adore the greatness of His condescension, while we make the language of the apostolic ascription our own: "Oh the depth of the riches both of the wisdom and knowledge of God, how unsearchable are His judgments, and His ways past finding out. For of Him, and through Him, and to Him, are all things; to whom be glory for ever."

The institution, the uses, and the necessity of the Christian ministry having been considered, you will be prepared to allow that the claims which it has upon the church must be great and imperative; and briefly to state these claims is, as you are already aware, the object of the present address.

I. *The first claim which the rising ministry has upon the church is for an efficient course of preparatory instruction.* There is something so fearfully responsible in entering upon this work either wholly or partially unqualified, that the man can scarcely be considered to feel any serious concern for his own soul, for the immortal interests of his fellow sinners, or for the welfare of the Church of God, whose mind has not been more or less severely exercised upon the ground of personal unfitness. Even the most able minister of the New Testament was deeply penetrated, and indeed almost overwhelmed with the sense of the necessity laid upon him; and had he not been assured that the Master in whose cause he had embarked, 'sent no man a

warfare at his own charges,' he would undoubtedly, notwithstanding his miraculous endowments, have resigned his commission and sunk beneath his work.

"A novice" is justly pronounced to be unqualified for this holy employment. The bare existence of religion in its acknowledged sincerity provides but slender materials for this important exigency. A babe in grace and knowledge is palpably incompetent to become a teacher of babes, much more a guide of fathers. The school of discipline, of knowledge, and of experience, can only give the needful qualification of "the tongue of the learned." We readily admit, indeed, the simplicity of the Gospel, consisting only of a few leading ideas, often included in a single verse, and so plainly stated "that the wayfaring man though a fool cannot err therein," yet at the same time, we must not forget the depth and fulness of Divine revelation. Though a simple and experimental acquaintance with a few elementary principles is able to make men wise unto salvation, yet the Scripture is given in its comprehensive extent for a vast variety of important purposes, that the man, and especially the minister of God "may be perfect, thoroughly furnished unto every good work." In ministerial furniture there must be included a store of scriptural knowledge far beyond a bare sufficiency for personal salvation: "*The priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts.*" And yet how can he keep knowledge if he has not first gained it? How can he be "apt to teach" if he has not first learned? How can he learn without study? And how can he study without the provision of suitable advantages? The importance of an accurate and well digested acquaintance with the system of the Gospel, to those who profess to promulgate its truths, is too obvious to be insisted on. Without an intelligent perception of our own principles we can never exhibit them in their true light to those whom we address, nor apply them to the peculiar emergencies to which they are adapted. It is only as we possess knowledge in the mystery of Christ, "*that we can approve ourselves unto God workmen that need not to be ashamed, rightly dividing the word of truth!*"

The beneficial influence of a well improved season of academic preparation will be felt throughout the whole course of a protracted ministry. Opportunities should be afforded of cultivating an acquaintance with the languages in which the Scriptures were originally written, in order that their meaning may be fully understood, and their beauties duly appreciated. Opportunities should be afforded of investigating ancient and modern history, whether sacred or profane, in order to gain an acquaintance with the manners, and customs, and pursuits of men. Opportunities should be afforded, of storing the mind with Scripture doctrine and with Scripture precept, in order to direct it to devotional and practical purposes. Opportunities should be afforded, of gaining aptitude of expression and familiar and appropriate illustration, in order that the future services of the ministry may be enriched, and rendered interesting and effective. And if these opportunities be not afforded, habits of study will never be formed, supplies of knowledge will never be gained; but the mental powers will be feeble and desultory, the public ministrations will be poor and incoherent, and the rising ministry, instead of aiding the church in the acquisition of wisdom and knowledge, will only prove an incumbrance on her best advancements. And where is the rising ministry to look for these means of acquiring suitable preparatory instruction? Where—but to the church? The church, who selected them from her own ranks, and who, under the great Captain of her salvation, sent them forward at the head of her

ransomed troops, to unfurl the banner of the cross, to invade the territories of the destroyer, to subjugate the empire of the world, and to bring every heart into a state of allegiance to Christ. Where should they look for this instruction—but to the church; on whose behalf, they, in the sacrifices they make, the labours they perform, and the trials they endure, are willing to spend and be spent, to suffer and to die—each exclaiming, “*I count not my life dear unto myself, so that I may finish my course with joy.*” Where should they look for this instruction—but to the church, whose past advancement has resulted from their exertions, whose present happiness is involved in their welfare, and whose future glory depends upon their success?

II. *The rising ministry claim from the church a suitable introduction into the ministerial work, and sanction and support when engaged in its arduous duties.* Having enjoyed the advantages of an efficient course of preparatory instruction, the rising ministry naturally turn to the church for an introduction to suitable spheres of labour—spheres adapted to their talents, their attainments, and their general qualifications—spheres in which they shall be most likely to promote the glory of their God, and the salvation of immortal souls. It is, indeed, matter of deep regret that in many instances, their early ministrations have met with great discouragement, where they ought to have been received with affection and respect. How often, for instance, has the youthful preacher left the academic institution at the termination of his week’s studies, and his week’s fatigues, to go to supply some distant congregation for the Sabbath-day, and having toiled, perhaps, many a weary mile through inclement weather—he has at length arrived at the place of his destination, where, instead of receiving a hearty welcome as a messenger of Christ—he has been met with cold formality and distant reserve. How often has he ascended the sacred desk with feelings of indescribable agitation, aware that many of those whom he addressed, instead of giving his carefully-prepared sermons an attentive hearing, would only exercise towards him the severity of criticism: that instead of receiving candour and sympathy, he would only experience harshness and severity; while the sarcastic smile he has seen, the cruel whisper he has heard, and the scanty remuneration he has received—have shown him how little his services were appreciated, by those who ought to have manifested peculiar and attentive regard.

And thus he has returned homeward, his countenance dejected, his spirits half broken, his ministrations discouraged, he has been almost ready to abandon his preparatory efforts, and to resign that responsible work to which he had given his most solemn vows. In this respect the rising ministry have especial claims upon professing Christians, inasmuch as they are to be its future pastors and its future guides. “The fathers, where are they? and the prophets, do they live for ever?” No! The wind passes over them, and they are gone, and the place that once knew them soon knows them no more for ever. Ministerial life is proverbially short; and the burdens of preparation, discouragement, and responsibility, have pressed many a noble spirit to the dust, and caused many a sun to go down while it was yet day. Often has the weeping church been gathered around the sepulchre of a much loved pastor, while she has mourned her loss, exclaiming, “My father, my father, the chariots of Israel and the horsemen thereof!” Tremendous indeed will be the condemnation of that community which stands chargeable with the wasted life and premature death of its youthful pastor.

But we may view the rising minister as having accepted a pastoral charge, he has been introduced to a Christian congregation, and has ultimately received from it a cordial and affectionate invitation. That invitation he accepts. He enters upon his pastoral duties, young and confiding. And how powerful are his claims! He claims the attention of his charge, because the office he sustains is Divine. He claims the affection of his charge, because he is the object of their choice. He claims the sympathy of his charge, because his difficulties and discouragements are great. He claims the efficient co-operation of his charge, because the duties pressing upon him are arduous and important. And we may add, he demands the support of his charge, not from a sentiment of charity and commiseration, but from a sense of what is right and equitable. He bestows "spiritual things," they return, "carnal things." "It is ordained that they who preach the Gospel should live of the Gospel." They require his best services, he requires their best support. They demand that he shall not pursue a worldly calling, nor entangle himself with the affairs of this life; and, by this very demand, they bind themselves to raise him above the necessity of engagements so unfavourable to the station he occupies. Cheerfully and liberally, therefore, should the church provide for the temporal comfort of her ministers; and, esteeming them very highly in love for their works' sake, should embrace every opportunity of testifying towards them her affection and regard.

III. *The rising ministry claim from the church its fervent and persevering prayers.* If apostles felt their need of the supplications of their converts, and in the language of affectionate entreaty, said, "Brethren pray for us," how can it be expected that the ordinary ministers of the Gospel can succeed without the intercessions of their people? How strikingly beautiful are the words of St. Paul to the Corinthians,—“You also helping together by prayer for us.” Apostles, even with miraculous endowments felt themselves feeble and powerless, without the supplications of the church, and the humblest ministers of the Word may be made mighty and wonderfully successful by such aid. The Church of Christ has never yet tried the solemn and sublime experiment, to what a lofty height of personal devotedness and success, it could raise its ministers by the power of general and fervent prayer. But the rising ministry have especial claims on the church, and yet in how many instances are they overlooked? You may listen to the ardent aspirations of many a faithful minister of Christ, in the services of the sanctuary, and yet never hear a single petition offered for the schools of the prophets. You may enter many a family devoted to God, and while you gratefully unite in the praises and petitions that ascend from the family altar, you will not hear a single blessing supplicated to rest upon the rising ministry.

The church requires to be aroused to importunity of prayer. And if you knew the trembling emotions which agitate their bosoms, if you knew the doubts and fears which often oppress them, lest their motives should be impure, their efforts unsuccessful, and their Master dishonoured: if you knew the perils to which they are exposed from the great adversary of souls, and the holy dread they have lest while they have preached to others, they themselves should become cast away—you would see the need they have of your most fervent prayers.

Now, it is natural that the young minister should desire an interest in his people's prayers. If he either loves them, or loves himself, he must do so. If he wishes his own soul to be in health, to be instructed and strengthened for his work,

to occupy a high place in the affections of his flock—he will ask their prayers. If he desires to be the honoured instrument of effecting much good, to gather souls to Jesus, to edify the spiritually-minded, and to give to each their meat in due season—he will ask their prayers. If he wishes to be accepted in that day when ministers and people shall meet before the final tribunal, to give in his account with joy, and not with grief—to be surrounded by a goodly number of ransomed spirits who shall be his joy and crown of rejoicing—to receive the plaudit from his Master's lips, “*Well done, good and faithful servant,*”—he will ask their prayers. And, my brethren, if you really love your minister, you will make both his closet studies, and his public services, subjects of your prayers. And surely there is nothing that gives a flock such an interest in the pulpit ministrations as the consciousness, that it has been the subject of their own petitions, that while the minister has been labouring in his retirement, they in the closet, in the family, and even as they pursue their daily calling, have been working together with him in their prayers. And there is nothing that will so quicken his diligence, inflame his affection, and endear him to his employment, as the conviction that there are kind and pious Christians bearing him on their hearts, and that of the beloved company whom he shall meet in the temple, many are remembering him in their private prayers, and looking to be fed by him in his public ministrations. With such a preparation on the part of the people, and such an animating motive in the breast of the minister, the work of God must prosper among them, and thus their services in the sanctuary will prove a foretaste and seal of heaven. There is, therefore, involved a mutual need, a mutual claim on each other. If it is his office to *preach*, it is their interest to *pray*. If he is the lamp by whose rays they are to walk, they must ask for him those supplies which will feed the flame and make it full of light. It is a beautiful system of reciprocity, and it is intended to link ministers and people to each other, and both to God. The more they pray for him, the better will he preach. They will thus be bound together by a sense of common obligation. They will feel mutually indebted to each other. Every year will knit them closer in the bonds of love. They will be helpmeets in the journey of life. And when they rejoin one another in heaven, it will be to interchange mutual thanks and mutual congratulation.

We have thus endeavoured, my brethren, as briefly as possible to state to you some of those claims which we conceive the rising ministry has upon the church of Christ. And now, as professed members of that church, will you permit us to enquire whether you have responded to those claims? Have you strenuously supported those institutions which are established with a view to facilitate their acquisition of that knowledge which, under a Divine blessing, can make them good ministers of Jesus Christ? Have you anxiously watched their introduction into the more stated labours of the ministry, and afforded them your sanction and support? And above all, have you followed them with your fervent prayers, that God would accompany their efforts with the influence of His Holy Spirit, and bless them and make them a blessing? If you have hitherto been indifferent to their claims, let this day witness a resolution by you, that by contribution, sympathy, and prayer, you will interest yourselves in their welfare; and while you yield to these claims, remember you will ensure the blessing of Him who has said, “*Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.*” May that blessing rest upon you, even life for ever more!

THE CLAIMS WHICH THE CHURCH HAS UPON THE RISING MINISTRY.

BY MR. LEE.

REMEMBERING our obligations and responsibilities, we enter upon this subject with deep and trembling emotions,—emotions created not merely by surrounding circumstances, but also by the consideration, that we are about to state claims which will press with their full weight upon those who consecrate themselves to the ministry as long as they continue in this holy office, and an account of the discharge or neglect of which, they will have to surrender at the last tribunal. Allow me then, your candid attention and fervent prayer while I proceed to state:—

1. *The claims which the church has upon the rising ministry.* We view the church as a privileged and chartered corporation, possessing certain prerogatives and immunities which she ought never to surrender, but which she is bound by every sacred obligation to maintain and exercise. Among these, that of having a standing ministry is the most important. Admitting that an order of men is set apart by God, called to the work of the ministry, and already commenced its preparatory labours, it will be our province to state those claims which the church may afterwards justly and reasonably make upon them.

1. The cultivation of distinguished piety is the first demand. Not only real, but exalted godliness, is necessary to render any minister eminently useful. And if this were invariably made a primary claim, we should not have men preaching an unknown and unappreciated Saviour,—whose lives contradict their public instructions. Without this a minister must be a blind and inefficient guide. As a person who undertakes to conduct travellers through an enemy's country, while he remains ignorant of the track, and of the foes by which it is beset, only endangers their lives: so the unsanctified preacher, while he professedly guides men through this world, leads them forward only to danger and ruin. You have, however, to claim not only its possession, but its cultivation, so as to render it superior. The piety of a minister should not only be sincere, but exalted and habitual; not only genuine, but active, uniformly active. Piety, consisting in deep and heart felt humiliation before God, in much secret communion with the Father of spirits, in watchfulness, and self-denial and faith, and prayer, is necessary to one who guides the devotions of others, to enable him to counteract that spirit of formality and worldliness which so extensively obtains in congregations. As there is a tendency through resistance to quiescence in the material world, so also is there in the world of mind, especially as it regards the tone of piety, and devotion. Although the mind may be enkindled to great spirituality and activity, yet how quickly will the flame burn low and expire. Hence he who has to re-enkindle and re-animate devotion in others should possess great and active piety himself. Prayer should be his favourite element, the atmosphere in which his soul delights to live, the spring which moves and regulates all his private and public duties. To hold intimate and habitual fellowship with the Father and with his Son Jesus Christ, while it keeps alive the sacred flame in his own soul, will also spread its warming and enlightening influence through the whole of his ministrations, and throw a divine halo around those important and responsible duties, which as a servant of the Most High he is called to perform. The Gospel preached by such a minister will be quick and powerful in the highest degree. The force of example will be added to that of precept, the professions of piety will be developed by practical godliness, and thus the primary claim of the church upon its ministry will be most happily realized.

2. Another demand is, the possession and improvement of qualifications adapted to the discharge of its duties. We have no reason to believe that every one who possesses or who cultivates distinguished piety is called to consecrate himself to this work, or is fitted for its discharge. It demands a combination of qualifications peculiar to its duties. Suitable requisites are looked for in the pilot, to whose care is given the charge of a valuable cargo; or in the counsellor, to whom is entrusted the management of a legal cause; or in the physician who prescribes for our health. In these, knowledge, and skill, and ability, are always sought. And if they are necessary in temporal concerns, how much more in spiritual,—when not so much our property and health are involved as our immortal souls!

These qualifications include,—

1. The faculty of obtaining a knowledge of the truth. We refer not to that of a mathematical, or philosophical, or historical, or a merely moral character. It is the truth of revelation, the truth as it is in Jesus, which the minister has to seek and obtain. Without a knowledge of this his preaching will be as cold as the ethics of a Seneca, as inefficient in the great affair of salvation as the laws of Solon or the philosophy of Plato. This qualification only will enable him to enter deeply into the sacred Scriptures, so as to seek for truth as for hidden treasure—these inexhaustible mines must be explored, and the precious material which they contain must be brought to the light of the preachers' own mind, before it can be conveyed by him to the minds of others. No one can zealously advocate a cause which he does not understand, and this knowledge can be obtained only by perspicacity and diligence.

2. There should be also the faculty of clearly stating the truth. A faculty much indebted to an improvement of those talents which may be viewed as natural endowments. Perspicuity, definiteness, and plainness of style, connected with gravity, zeal, and earnestness of manner, are among those features which should mark his labours. In preaching, the truth should be so prominently and clearly stated, as to be perceived and apprehended by the most dull and ignorant. As it is in itself light and enlightening, it should be as evident as the light of nature, and as perceptible to the mind as the objects around are to the senses. This was one distinguishing trait of apostolic preaching. The apostles set forth Jesus Christ as crucified among the people so clearly, that it amounted to what is termed vision. No pictorial representation of Christ crucified could more sensibly affect the worshippers at Rome than the lucid preaching of the apostles did their hearers. And in proportion as He is evidently set forth as crucified in the Gospel will the attractions of His cross be felt, and His own promise realized, "I, if I be lifted up, will draw all men unto Me."

3. There should be also the faculty of enforcing the truth powerfully on the mind. To preach aright is neither to discuss a topic coldly nor to indulge in metaphysical statements, nor to court human applause, nor simply to move the passions by the force of eloquence. It takes higher ground. It is rather to enforce God's truth on the mind, to give a tongue to prophets and apostles, to make the Word intelligible, forcible, triumphant, by animating it with all the energy of a living instructor. The minister of the Gospel is a vital organ and herald of the good news of salvation. His understanding, his affections, his conscience, are employed to operate on the understandings, the affections, and the consciences of others. By him the prophetic, the apostolic—nay, the Saviour's voice, is repeated—the atone-

ment, the resurrection and the intercession of his Lord, the warnings, invitations and promises of the Word of Life are perpetuated, inspired with new life, and exhibited with constant freshness and power.

Such a qualification must be viewed as of the highest importance, and greatest necessity, to render the truth the power of God to the salvation of the soul. The counsellor at the bar, convinced of the justness of his client's claim, raises his voice powerfully, and eloquently to persuade the jury, and to enforce on their minds his own convictions. The legislator in the senate, occupying higher ground, uses still more impassioned and powerful appeals to his audience in order to carry some important measure. And ought not the minister of the everlasting gospel, convinced of the justness of God's claim upon his moral creatures, and the adaptation of that Gospel to render them happy here and happy for ever, to employ every capability of body and soul to carry his point, to enforce his message on the heart, and to beseech men to be reconciled to God? Men are ignorant, and must be instructed; rebellious and must be brought to submit unto the King from whose allegiance they have revolted; dull of hearing, and must be aroused to attention and activity; and to induce them to act against inclination and habit calls for energy, affection, and faithfulness.

3. A third claim is,—an entire consecration to the work of the ministry. This claim will militate against those, who, having obtained the advantages of an institution, and professedly given themselves up to the work of the ministry, without absolute necessity, stoop to engagements merely secular. We envy not that man his feelings, who, after having solemnly consecrated himself to the noble employment of extending the limits of the Redeemer's kingdom, and of saving souls, can willingly entangle himself with the affairs of this life. The minister is the avowed servant of Jesus Christ and His church—a willing bondman for life. There should, therefore, be an unconditional and entire consecration of time, and talents, and energies, to the work in which he is engaged.

1. This will include his private and persevering studies. The ministry is intended to instruct as well as to convert and save. Knowledge is therefore requisite. We never read in the Bible that God sanctifies and blesses ignorance. It is a serious evil. In whatever modified light we may view this in others, in the minister it is in the highest degree reprehensible, and by him should be avoided by private and persevering study. His intellectual and moral advantages should be so improved as to furnish the greatest amount of good to the church. Languages, mathematics, history, natural philosophy, theology, — will all tend to expand his mind and facilitate his sacred and various labours. And happily for the students of the present day, the advantages for mental improvement afforded them in our institutions are unprecedented.

To improve these advantages should then be esteemed by him of the first importance. No variety of feeling, no partial dislike to literary or mental pursuits, should deter him from diligence and perseverance here. He should feel willing to sacrifice health, or ease, or pleasure, rather than remain in ignorance. The rising and setting sun should witness him indefatigable in searching into the mysteries of providence and of grace, and drinking into the spirit of the apostle, who so ardently desired the excellency of the knowledge of Christ Jesus his Lord.

2. This will include also his pulpit exercises. In these he should appear as the ambassador of Christ, as a messenger sent from the eternal world to preach the glad

tidings of salvation. And what devotedness and affection, simplicity and earnestness zeal and faithfulness, do pulpit exercises demand ! To stand between God and man, to bear their varied and united wants to the throne of His grace, and His message of grace to them ; to preach as faithfully to sinners as to saints, to feed the flock of God with all that variety of evangelical food which their diversified necessities require ; to adapt the Word of salvation at once to the taste of the intellectual and to the capacity of the uneducated, that all may learn and all be blessed, call for the highest ministerial ability in the workmen that needeth not to be ashamed.

3. This will include also his pastoral visits. In the family he should imitate the example of Him, who took every opportunity in the domestic circle as well as in public to do good. As an overseer he should endeavour, as far as is prudent, to ascertain those peculiar trials and temptations to which the respective members of his charge may be exposed. Relative and personal afflictions may be improved to mutual and common advantage, and may suggest the proper train of thought for public as well as private addresses. The sick room also will call for his attention. As it is through much tribulation that the righteous are to enter into the kingdom of heaven, this will demand peculiar regard. The soul sympathizing with the afflicted body, will call for that support and guidance in private which it cannot seek to obtain in public. The balm of consolation must therefore be administered in the chamber of affliction, with sympathy and brotherly feeling by the minister's hand. He is a companion in tribulation. Christianity teaches him to weep with those that weep, to wipe away the tear from the cheek of misery, and to strive to lessen the load of human suffering and distress.

4. This entire consecration to the work of the ministry, includes also particular attention to the spiritual welfare of the young. "The generation of the upright shall be blessed." The youthful part of the flock occupy a place nearest to the Saviour's heart. The prophetic announcement respecting Him was, that He should gather the lambs with His arm and carry them in His bosom, which was fully accomplished during His benevolent ministrations on the earth ; and the most particular and impressive charge was given by Him after He had arisen to feed His lambs. The great and distinguishing blessings of Gospel times also, refer especially to the young. "I will pour My Spirit upon thy seed, and My blessing upon thine offspring." "The promise is unto you and to your children." They are the hope of the church. To them we must look to supply those vacancies which are continually occurring in our numbers, as well as to carry on and perfect those benevolent designs which their fathers have devised and commenced. The young, then, in our families and in our Sabbath schools are worthy of most assiduous attention and serious regard. And our hearts rejoice in the success which has attended the holy efforts of those, who, in defiance of a custom which had obtained for thousands of years, began to instruct children in Sabbath schools, thus commencing a series of efforts which, by the good pleasure of God, shall hasten on the latter day glory. How much the Church of Christ, the Christian ministry, and the missionary world, are indebted to these nurseries for souls, we cannot accurately compute. But we know that their influence extends through all the lands of the earth, and while it spreads its beneficial effects over this life, has also a most important bearing on eternity. These facts, so evident to all, show the great importance of inculcating religious principles in the days of youth, and of sowing that good seed in the tender soil which may

spring up and bear fruit unto everlasting life. And we call upon you, my Christian brethren and fathers in the church, when choosing your future pastors, to have an especial regard to the young, and to select those, who, next to the salvation of their own souls, will be anxiously concerned for the souls of your offspring. Soon must your work be done, and other labourers occupy your present position in the church; and if you have adopted those wise and prudent measures which, under God, may secure their spiritual and everlasting welfare, as well as contribute to their usefulness in their present earthly sphere, your children will rise up and call you blessed.

Such then, is a brief and general summary of the claims which we consider the church has upon the rising ministry. There should be the cultivation of distinguished piety, the possession and improvement of qualifications adapted to the proper discharge of its duties, and an entire consecration to the high and awful work. These, however, may all be regarded as general and standard claims, and would pertain to all ages. We must, therefore, proceed to state very briefly.

II. *The especial claims which the church has now upon the rising ministry.* The claims of the church, in some respects, vary with her circumstances. In the first æra of Christianity they differed from those of any previous or subsequent age. Apostles and their immediate successors were then endowed with miraculous gifts, and the church claimed their exercise. But the Christian religion once established in the world, they were discontinued, and thus they are no longer expected. In a time of persecution and massacre, the demands of the church would be different. When a Nero, or Domitian, or Dioclesian, makes it his pleasure to burn the disciples of Jesus Christ, or to slay them with the sword, graces of another order would be requisite. Uncommon prudence, and caution, and firmness, ought then to be exercised. While a time of prevailing ignorance would still cause different claims to be made. The dark ages of the church, when ignorance so extensively abounds, and prejudice and superstition so awfully prevail, would call for unwearied effort on the part of the ministry to diffuse the knowledge of God, and by the combined power of private and public instruction, to dispel the gloom in which the minds of men are beclouded. The church, however, in the present day is placed in neither of these situations. The ages, both of miracles, and of persecution, and of extreme general ignorance, have passed away. Our fathers in the ministry toiled, and suffered, and bled for religious liberty, and it is our happiness to reap the fruits of their exertions. Others have laboured, and we have entered into their labours. We live in a time of profound peace and extensive knowledge. The claims of the church at the present time upon the ministry, are therefore of a character adapted to its distinguished and unprecedented standing. The motives and spirit, and views, peculiar to this position, as far as they are consonant with the glory of God, require and deserve those of a corresponding or superior nature in its ministry.

1. Thus as education and mental cultivation are now universally prevalent in the church, the present claim is, that the rising ministry possess a superiority of intellectual attainments. The mind of man—formerly permitted to remain in its own native ignorance—is in these days trained and cultivated with the greatest possible care, even from infancy. The arts, and sciences, and literature, so calculated to civilize and refine are every where pursued. There is a zest for improvement in the mind of man which determines him not to live as did former generations. What exquisite polish has this already imposed on manners! What keen penetration has it given to its researches! And this when blended with religion throws a glory over

character, and tends to elevate its possessor in the scale of rational and accountable creation.

These attainments should be encouraged, as well as exceeded, by the rising ministry; and this can only be done by their possessing a superiority. Unlike the priests of the Romish church, who have long endeavoured to keep their charge in ignorance, as the very mother of devotion, the good minister of Jesus Christ should seize every opportunity of accelerating the progress of knowledge, and by increasing his own fund, and diffusing it, strive to hasten on the long predicted period, "when the knowledge of the Lord shall cover the earth as the waters cover the sea."

2. As the church is now also particularly active, there should be a corresponding spirit of activity. Much effort was made in the apostolic age to diffuse the Gospel through the cities and villages round about Jerusalem. This was revived at the time of our glorious reformation. But now the church seems more than ever to have arisen to a sense of duty and responsibility, and appears determined to follow up and accomplish its original orders; to send the Gospel to every creature. Plans are now devised, and exertions made to evangelize every town, every village, and every family. Societies are formed, whose benevolent object is to send the good news unto every individual of the human race, in whatever way it can reach him, whether by preaching, or by distributing Bibles and other religious publications, or by catechetical instruction and conversation. The highways and hedges of our counties; the streets and alleys of our towns and cities, are explored, and men are, as it were, morally compelled to come unto the Gospel feast. While at the same time the ample support and co-operation with which these societies meet, show that the church is struggling for the victory, and working together with God for the subjugation of the world unto His authority, and striving to hasten the coming of Messiah's kingdom. And these active exertions are not confined to our own beloved country—Christianity is too expansive to allow of so contracted a sphere. Its vision extends over the whole field of the world; its benevolence would be felt as far as the curse is known. The missionary spirit by which it is actuated is no longer like a secret fire burning within, but has burst out into a flame, and is rapidly consuming all obstructions to the brightness of its glory. Already has the church sent the Gospel from England to the millions of the East, and to the inhabitants of the South Seas. And a more extensive horizon is yet observed. Nations lying in eternal snows, and nations situated under vertical suns, are alike contemplated by the church as suitable spheres for their most active and christian exertions—exertions which being advanced and succeeded by the united and earnest prayers of the righteous, as well as by the blessing of the Most High, appear to increase in almost geometrical progression.

The church, then, so active in its operations, claims a corresponding spirit of activity in the rising ministry. Ministers are spiritual guides. As such they should take the lead in every noble and holy enterprize. The mind, the voice, the pen, should be all in readiness to accelerate and succeed every attempt made to promote the best interests of man. Thus by partaking of that energy which pervades the church, the ministry would be enabled to co-operate with it successfully in all holy efforts. Enemies would find their designs frustrated, wisely adopted plans would be forwarded towards their consummation, the great ends for which the pious are labouring, and all creation groaning, would be realized; and the latter day glory hastened on, when Jesus shall reign over His blood-bought and regenerated subjects

with undisputed empire, and when the number of the elect shall be accomplished, by all being gathered into one fold under one shepherd.

The claims which have just been stated may appear to you great and numerous. In urging them, however, we trust that we are not actuated by motives of selfishness. If we ask of you the means of intellectual and moral improvement, spheres of labour, and support, we do this, not to live in indolence, to acquire useless knowledge, or to gratify an intellectual taste; but to obtain those qualifications which will render us more extensively useful in the service of God, and enable us to repay the kindness of His church.

Such are the claims which we consider you, as the Church of Christ, have at the present time upon the rising ministry. But where—oh, where! shall we find one by whom they shall all be yielded? When we contemplate the field of labour, which has been described, and view its associations, and bearings, and results, we are involuntarily led to say—‘Who is sufficient for these things?’ If we look merely to ourselves, we are disappointed and confounded, and feel inclined to withdraw from a burden which we are incompetent to bear. We, however, recollect Him who has said, ‘Lo I am with you alway, even unto the end of the world;’ and in submission and faith would we fall at His footstool and resign ourselves to His Divine guidance and support, relying upon the fulfilment of His own promise—“My grace is sufficient for thee.”

THE INFLUENCE OF THE SPIRIT.

BY DR. CHALMERS.

WE have elsewhere entered into a lengthened and laborious illustration of the personality of the Holy Spirit. We have now to do with the Holy Spirit's influence. The first respects His *divinity*; the second His *office*. We have not now to do with His derivation, or His divinity—these relate to the *physique* of the question; whereas we have now to consider the *morale*. The former is a subject of great importance; but, during its long investigation, the moral effects which flow from it are likely to be forgotten. The Spirit acts, not *immediately*, but *mediately*, through the Word; and there is, therefore, no contravention of the laws of visible nature. In answer, for instance, to a prayer for health, a touch may be given to the chain of causes, far beyond the limit of our possible reach. The answer is given, not in *opposition* to second causes, but *by means* of them; and if this were understood, it would remove the repugnance of men of science to the doctrine of the Spirit's influence.

If there be a repugnance to the doctrine of the *Holy Spirit's* influence, there is a greater repugnance to the doctrine of the influence of *evil* spirits. But as the Spirit of God does not act, except by the intervention of the *Word*, so evil spirits act by the intervention of the *world*. We may never come into immediate contact with them; but they may act through the medium of influences to which we are subject. There may be no contravention of the established processes of the mind, in the one case; or of appetite in the other. The Holy Spirit wields *His* weapon,—the Word; the evil spirit wields *his*—the world. We may be the subject of controversy to “the powers” of “light,” and “of darkness,” without any actual contact with either. The destiny of our species may be suspended on an actual contest between the Spirit of “light,” and the spirit of “disobedience.” We may

be the subjects of an unseen warfare, between unseen potentates, struggling for the prize of the mastery over us !

The Holy Spirit is made known to us as the Agent of light to the understanding, and of a moral influence on the heart ; but only through the medium of the Word. Even a peasant understands that he must add reading to prayer ; and we believe that on this combination has depended the eternal happiness of thousands, who never cared for the controversy about the Trinity. It is certainly the part of ministers of the Gospel, to be acquainted with every theological question, that they may know how to separate the *polemic* from the *practical* ; but it displays a want of tact, when the polemic is introduced into the pulpit, instead of the *scriptural*. There is a difference between the *polemic*, which is seldom wanted, and the *pastoral*, which is wanted every week.

The following anecdote is an illustration of this remark. A young clergyman, fresh from the schools, was a candidate for a parish in the west of Scotland ; and, being called on for a specimen of his gifts, he preached a sermon (with very bad taste, I think) on the immateriality of the soul. The people did not like him ; and, among other reasons, they urged that he preached very bad doctrine ; for he told them the soul was *not material* ; which, according to their version of it, meant that it was not material whether they had a soul or not !

The Holy Spirit is represented as being influenced by the reception He meets with, whether the subject of His influence be docile or intractable. If this consideration were dwelt upon, it would speed on the business of conversion. If the light given be improved, more will be imparted. We are not sensible of any direct contact with the Spirit himself. All the monitions to which He gives utterance, are whispered through the organ of conscience—that ear of the inner man. Our growing conformity to His will, may seem to be the result only of feelings and faculties ; but we are taught that the Spirit gives more abundant manifestations, where they are duly improved ; so that He makes “the path of the just as the shining light, which shineth more and more unto the perfect day.” Hence we see how faith and morality go hand in hand. The Spirit reveals the truth, though only the truth that is in the Bible ; and we receive the Spirit of obedience, though only obedience to what is in the Bible. But if we resist the one, or the *influencing* power, He may withhold the other, or the *illuminating* power. When a person complains of darkness, or desertion, or spiritual blindness, I would set him to his duties. This will remind you of passages of Scripture which connect the understanding with the heart ; judicial blindness being called, the *hardening of the heart*. These testimonies do away the discrepancy between faith and works ; and a firm connection between them is established. We can thus understand how faith may animate to the performance of works ; and how faith may cast a reflex light on faith. We have to work for our faith ; and the iniquities of our conduct will darken the articles of our creed. If you refuse to obey *Him*, He will refuse to enlighten *you* ; and thus a connection is established between a right faith and right obedience. It establishes another ligament between faith and practice.

The hardening of conscience is a familiar phenomenon, as is the tyranny of habits, when nursed by indulgence ; and as is indifference to the terrors of the law, and the promises of the Gospel. Now this hardening may be the effect of a touch given to the train of causation, at a higher point than we can reach. I see the influence of the Spirit, or the withdrawal of His sanction, at every step of this

progress to apathy. It is of immense importance in the pulpit, to show that he who resists conscience, is resisting the Holy Spirit ; for he resists the admonition addressed through that organ. It is an impressive argument wherewith to back a sermon, that if we suffer such impressions to die away, we resist Him who is knocking at the door ; and who may then go to a greater distance. By every week of delay, we are speeding on this moral and spiritual deterioration ; and this deterioration may become desperate, so as to provoke the Holy Spirit, even before death, to let us alone, since we will have it so ; and He may refuse to mingle His impressive influence with the cries and agonies of the death-bed. " Because I called, and ye refused ; I stretched out My hand, and no man regarded ; therefore I will laugh at your calamity, and mock when your fear cometh."

The use which I formerly made of Natural Theology was, that every man who has the faintest apprehension of the existence of a God, is the fit subject for a reckoning at the bar of a righteous Governor. It is the same with the present doctrine. God, at the great day of account, will be " clear from the blood of all men." Deep, as is the slumber which overspreads the whole face of an alienated world, He has done enough to wake it. Either in the law written in the heart, or in the law written in the Bible, He has made His ample round, through all the accountable tribes of this world's population. He has given to each some suggestion ; which, if acted upon, would have been followed by more light. Each will be tried by the light which he had, and which was only withdrawn because he had not uprightness enough to follow it. Hence every resistance to the Spirit's influence, hastens the approach to that awful state, of being left alone ; and ministers should urge their hearers to follow out every admonition laid upon them by conscience, not only because they may anticipate a greater resistance to conscience in future, but because they may look for a feebleness of effort from a conscience which is expiring. The Holy Spirit may be tempted to leave the dark chamber of the mind, unblessed by any of His visitations.

We are here reminded of the sin against the Holy Ghost. We rejoice when we can bring any argument to bear on a *practical* question, which is far more important than any *speculative* question, as to the nature of this mysterious sin. We think the sin against the Holy Ghost is just such a continued resistance to the influence of the Spirit, as may tempt Him ultimately to abandon us. Persons thus abandoned cannot be saved, not because salvation is ever refused to those who repent and believe the Gospel, but because they have rendered repentance and faith impossible.

Whether this explanation be valid or not, many true and important principles are involved in it. We have made no formal assertion in the course of our present remarks, on the divinity of the Holy Ghost, although that fact enhances indefinitely all His claims. But even in the professor's chair we are glad to get rid of a war of words, and to make our escape from doctrines which present an unsightly appearance, from having come forth out of the thickest of the church's controversies, disfigured by the crudities and barbarisms of the middle ages.

UNPUBLISHED LETTERS BY THE REV. JOHN NEWTON.

(Addressed to the Rev. Thomas Robinson, late Vicar of St. Mary's, Leicester.)

XI.

MY DEAR FRIEND AND BROTHER,—Welcome from Yorkshire, and you may welcome us from Hampshire; let us unite in raising our Ebenezer of praise to our good Lord and Shepherd, who watched over our persons and concerns abroad and at home. I owe thanks for two kind letters, the last came to me at Lymington; I have mislaid it, and therefore cannot answer every particular with certainty.

We were abroad just a calendar month, half near Lymington, half at Southampton. It was a pleasing comfortable excursion, and I hope not without usefulness to myself and others. I made some new and valuable friendships; but methinks I may say of friends, as Solomon of knowledge, "He that increases them increaseth sorrow." The pleasure of meeting is succeeded by the pain of parting—then we must feel for them as often as they are in any pain or trouble. Some or other of them is dying almost daily, dropping off in succession like leaves in autumn—till we are left, if we live long, as naked trunks. Surely they who care for nobody but themselves, avoid many a pinch; but then, poor things, they know but little of pleasure—so that there is a balance. Well, I am pleased with my lot; I prefer friends and feelings to a stoical and solitary selfishness.

I am not sorry that I published *Apologia*, though some of the dissenters have made more bustle about it than I expected. Some—but not all. I do not find that I have lost any friends among them by it, nor is my auditory decreased, though a great part of it consisted of dissenters. An answer has appeared, which has not hurt either me or my cause; the dissenters do not thank the author for it; he is called Dr. Mayo. Another answer I am told is fabricating by your namesake at Cambridge. This will be a formidable affair; but I hope I shall be shot proof. The truth is, I did not mean to provoke any body, but simply to speak for myself; I did not wish them to answer, for I am not fond of being scolded at; but, through mercy, I am tolerably easy as to what they may think or say of me, while my own conscience does not bite me; and in this case it does not.

We have a new epidemical disorder spreading in London, called the Balloomania. On Thursday last, one man infected hundreds, I may say thousands; they only looked at him, and caught the disease. I escaped, though I saw him likewise; for I have no more desire of accompanying a balloon into the middle regions, than I had before. It was indeed a wonderful sight, but my apprehensions for the adventurer, lest he should come headlong through the air like a meteor, or be frozen to the outward edge of the atmosphere; together with my fears of the encouragement his success would give to balloon making, if he came down safe and sound, abated my pleasure. A strange creature man is—what invention, what industry, what resolution! He can find out any thing but the way of salvation. The love of gain and of human praise, will prompt him to more self-denial, and to risk greater dangers, than he would ordinarily be exposed to, if he aimed at the Crown of Life, and the favour of God. Yet, while he is all energy about trifles, he has no taste or spirit for what is truly important. His powers show the greatness of his original, his misapplication of them, the greatness of his depravity. His natural abilities being unconnected with true moral goodness, make him (like Satan, whom he serves and resembles) the more eminent, the more mischievous and detestable. But, behold the love of God, He has visited such creatures and redeemed them; and there are among them those whom He has accepted as His sons and His daughters.

Our good friends, who take my letter, will tell you how it is with us in general. Our personal and domestic affairs are in a comfortable state considering what a world we live in. We have roses, but not without some thorns; but upon the whole, a favoured lot. As a minister, my zeal and aim, though faint and disproportionate, are not fainter, I hope than formerly, nor am I sensible of much abatement of my power, either bodily or mental. I am heard with attention and acceptance. The church is usually full, and I have many excellent characters in our auditories. The vast *to do* at the commemoration of Handel, led my thoughts to begin a course of expository sermons on the several scriptural passages which compose the grand work of his Messiah; the number of sermons I suppose will be nearly forty, and the texts as they are arranged in the Oratorio, which led me through a course of evangelical divinity, if not with the logical precision of a professor in the chair, yet in a tolerable scheme of method, for one who professes to be rather eclectic than systematic. I take notes as I go along, purposing (if the Lord is pleased to afford me light and liberty in the exposition, and to spare me to finish my plan) to publish them, and leave them to posterity as the explicit though feeble testimony of a chief sinner to the power and the grace of Christ Jesus the Lord. Assist me herein with your prayers. To-morrow, I hope to preach my eleventh sermon on Luke ii. 13, 14. Then the Messiah was first performed, and though the audience were only shepherds, yet as the heavenly host were performers, I may venture to suppose, that the entertainment was more truly grand and sublime than that exhibited at Westminster Abbey.

We send our hearty love to you and Mrs. Robinson, and all our friends in Leicester. May the Lord bless you more and more, you and your children.

I am affectionately yours,

Hoxton, Sept. 18, 1784.

JOHN NEWTON.

XII.

MY DEAR FRIEND,—MY hymn-book is at length finished and packed off for London. While this service was in hand, and the nearer it approached to a conclusion, it was some weight upon my mind, and my desire to have quite done with it daily increased. Now I can attend to my correspondents a little. Your letter, though among the last I have received, will be among the first that obtains an answer, because I love you, and feel myself much interested in your affairs, and because I choose to keep you in debt as much as possible, that I may please myself with the expectation of hearing from you again.

The difficulties which attend your entrance upon St. Mary's will be a gentle exercise for your faith and patience. The circumspection, wisdom, and meekness, which you will ask and obtain from the Lord (for they who ask receive), will gradually surmount them. Some of your opponents will be shamed, and some, I trust, converted. Fight on manfully; the weapons which I am persuaded you will choose to employ in your warfare, will infallibly insure you the victory. It is no wonder, if some of your parishioners are offended and mortified at present. Satan, without doubt, is greatly so—his dominion, in Leicester, is shaken; and if he has any influence remaining, either in town or corporation, he will avail himself of it, against you, as much as possible. But though he may rattle the chain in which the Lord holds him, and stretch to the end of it, he cannot break it; and with all his bustle, he shall be forced to do you unwilling service. I wish to help you with my prayers. The advice and directions which you are so humble to ask

for, I am not quite so proud as to offer. Nor is any person capable of advising you, who is not perfectly acquainted with the circumstances in which you move. But I greatly approve of your determination to weary the singers out, rather than come to a close engagement with them. I hope you will soon have a party among them. If the Lord enables you to fix an arrow of conviction in their hearts, it will spoil their singing anthems to your disturbance. As their anthems are usually in words of Scripture, they may now and then, perhaps, help you to a text, and an occasional explanation of what they have often sung without meaning, may make them attend to something more than the tune.

I rejoice that you account St. Mary's, with all its abatements and incumbrances, *a very great living*. If you did not, you would not be worthy of it; but as you do, I have little doubt but that you will find it so. As to temporals, for every shilling that is withdrawn, the Lord can easily give you two; where you gain the heart, the purse will follow so far as is necessary. He will make churls kind, and misers generous, rather than you shall want what He sees convenient and suitable for you. While He helps you to do *His* business, you may confidently depend on Him to take care of yours.

Mrs. Newton has been indeed ill again and again since you were here; and though, at present, tolerably well, her health is very precarious. I bless the Lord, though the flesh rather flinches when touched closely in a tender part, my mind is, upon the whole, composed and resigned to His wise and gracious will, and has shown me the propriety and importance of the truths, kindly suggested in your letter. It would be better that my tongue should cleave to the roof of my mouth, than that I should be left to dishonour my ministry, by impatience or despondence under His dispensations. I dare not promise for myself, for I am unstable as water. I do rely upon *Him* to strengthen me according to my day. I propose Him to others as an all-sufficient good, and as such, I hope, to find Him for myself. After having lived together with much comfort, surrounded with mercies for more than twenty-nine years, we must expect changes, as life verges towards a decline. She joins me in love to you and Mrs. Robinson, and to all my dear Leicester friends, whom I have not left room to enumerate—but they are all upon my mind.

Believe me to be affectionately yours,

Olney, Feb. 17, 1779.

JOHN NEWTON.

CHARACTER OF SIR ISAAC NEWTON.

BY DR. CHALMERS.

AMONG the examples which Voltaire has quoted, of the aberrations of the human understanding, along with the case of Roger Bacon (who wrote upon witchcraft), he brings forward also that of Sir Isaac Newton; who, in his declining years, wrote a commentary on the Book of Revelation. Now, as to our great philosopher, who thus transferred his mighty intellect from the study of the *works* of God, to the study of His *Word*, this may have taken place at the decline of his *years*; but not, most certainly, at the decline of his *understanding*. The truth is, that he felt a kindredness between his old, and his new contemplations; that, after having seen farther than all who went before him, into the godlike harmonies of the *world*, he was tempted to seek, and at length did behold, the traces of a wisdom no less marvellous in the godlike harmonies of the *Word*.

After having looked, and with steadfastness, for years, on the mazy face of heaven, and evolved therefrom the magnificent cycles of astronomy, he then turned him to Scripture, and found, in the midst of its now unravelled obscurities, that its cycles of *prophecy* were equally magnificent; and whether he cast his regards on the Book of Revelation, or on the Book of Daniel, (who, placed on the eminence of a sublime antiquity, looked through the vista of many descending ages, and eyed from afar the structure and the society of modern Europe)—he whose capacious mind had so long been conversant with the orbits and the periods of the *natural* economy, could not but acknowledge the footsteps of the same presiding Divinity, in the still higher orbits of that *spiritual* economy which is unfolded in the Bible. And while we cannot but lament the deadly mischief which the second-rate philosophy of infidels has done to the inferior spirits of our world, we feel it almost a proud thing for Christianity, that all the giants, and the men of might in other days—the Newtons, and the Boyles, and the Lockes, and the Bacons of high England, have worshipped so profoundly at its shrine! But chief of these is our great Sir Isaac; who, throned though he be by universal suffrage, as the very prince of philosophers, is still the most attractive specimen of humanity which the world ever saw; just because the meekness of his Christian worth, so softens, while it irradiates the majesty of his genius! Never was there realized, in the character of man, so rare and so beauteous a harmony; that he who stands forth to a wondering species, as an example of loftiest achievement in science, should nevertheless move so gently and so gracefully among his fellow-men; not more honoured for the glory he won on the field of discovery, than loved by all for the milder glories of his name—his, being the modest, the unpretending graces of a child-like nature; his, being the pious simplicity of a cottage-patriarch!

Original Poetry.

NONE BUT CHRIST.

“ When Lambert the martyr was at the stake, his only cry was, ‘ None but Christ! None but Christ!’ ”

Ah! what avail in Truth's undazzled eyes
The brightest gifts which men so dearly prize!
Wit, Beauty, Science, Wealth's unbounded store,
The pomp of grandeur, or the arm of power?
Can *these alone* of every dread divest
When deadly pangs the parting soul arrest?
Can these alone fit evidence afford
Of peace enjoyed with heaven's offended Lord,
When the loud trumpet sound through every tomb,
And bids the startled dead to judgment come?
Can these alone Heaven's living doors unfold,
And the rapt ear entrance with “ harps of gold?”
Is angel's converse—and an angel's joys
A *just exchange* for these sublunar toys?
Vain, senseless thought! Distinctions of a day,
Which lead mankind (poor sons of earth!) astray.
Delusive snares! gay pamperers of pride—
Too skilled, alas! Truth's sober form to hide.
Ye veil self-knowledge from unconscious man,
Who like a fool struts o'er Life's narrow span;
Where'er blind impulse leads, he takes the road,
Himself his end, his idol, and his God!

Far other gifts be mine to *seek* and *gain*
Than boasts this world of wickedness and pain:
These baubles gay I quit, without a sigh,
To learn to live, that I may learn to die!
Father of Lights! O may this joy be mine—
(Vile as I am)—to know that I am Thine!
To know myself—by life and nature too,
Averse from all that's holy, righteous, true—

To know each power and faculty of mind,
To all that's ill, to only ill, inclined.
This known—the wond'rous knowledge soon extends
And shows a *change*, how needful!—till it blends
Each bright'ning beam in one transcendant ray
That gilds the Cross on which the Saviour lay!
Nor this alone—but, on that painful tree
Whereon He died—shows that He died *for me*!
This, this is knowledge—this a gift indeed
Which, all that earth can boast, doth far exceed.

Lo! “ None but Christ” can o'er the Father's brow
Bid peaceful smiles for frowns of vengeance glow:
From Sin's polluting stains can purge the soul,
And each unbridled lust at once controul.
Lo! “ None but Christ” can save from dark despair,
'Midst want, and woe, and pain, and rankling care:
Dispel the doubts and horrors which assail
When “ heart and flesh” in Death's embraces fail,
Oh, matchless triumph! when the world forsakes
Its cheated slaves—the heavenly Shepherd takes
His trembling lambs within His gentle arms,
To wipe their tears, and quell their fierce alarms!
See how the clouds disperse—the frightful gloom
Rolls back—and light irradiates the tomb!
One short-lived pang—then, Death, thy reign is
o'er—
And grief, dismay, and doubt, can vex no more!
This joy be mine—unceasing, vast, and true,
Thine, Lord, the power—be Thine the kingdom too!
Amen! Amen.

Biographical Sketches.

JAMES KEYS POOLE.

JAMES KEYS POOLE, only child of Rev. James Poole, of Worcester. This interesting youth was born at Swansea, Nov. 18, 1823, and expired April 4, 1838, at Malvern, whither he was taken by his parents for his health a few days previous to his decease. As soon as he came into our sinful world, and many times since that period, his parents dedicated him to the Lord in earnest prayer; little thinking that He who does all things in infinite wisdom and love to His people, would finally require him at their hands at so early and interesting an age as his fifteenth year. When he began to talk, his anxious mother taught him many suitable hymns, prayers, and portions of the Word of God, well knowing the importance of counteracting the first principles of evil, whether innate or communicated. When only four years old, he gave pleasing indications that the Holy Spirit was inclining his mind to the things of God. He was heard in secret earnestly praying the Lord to send the Holy Spirit on himself, on his parents, and on the servant. On several occasions he manifested considerable feeling in reproving others for sin. His father was in the frequent habit of relating to him lively historical sketches of some of the leading characters mentioned in the Word of God; at hearing which his glowing smiles or falling tears proved how deeply his mind was interested. Often he has climbed on his father's knees and said, "now papa, please to tell me about Jesse, David, Goliath, or Samuel, &c." As he grew older, the deeper truths of the Gospel became the subjects of interesting consideration.

During the last eight or nine years of his short life his father always accompanied him when he retired to his bed at night, and both invariably engaged in prayer. Through the last year, he was observed to pray with greater earnestness. He was remarkably fond of singing hymns, and was very lively and cheerful in his disposition, yet a carnal verse never escaped his lips, nor a wish to go to any place of worldly amusement. Hundreds of tracts he has given to persons whom he saw going to the races, and sometimes saw the tracts rejected or torn to pieces, which grieved him.

He for years accompanied his father in giving tracts to country people, and promised, if he survived, to continue that important labour after his father's death. He delighted to go to the house of the Lord, and has been seen to weep when prevented by circumstances from going thither. He loved to read good books, to hear the conversation of pious people, though he was himself reserve; and has complained of some whom he heard converse about trifling things. Yet he confessed "that he was a sinner, and with tears said, he prayed to Jesus Christ for a new heart." Many times he testified that his faith and hope were in Jesus Christ alone for salvation. He was deeply interested in the cause of Christian missions, and cheerfully saved his money to aid at their collections. Some interesting anecdotes might here be related of him, if they were not too long. About a year and a half ago he heartily engaged in the instruction of children in our Sabbath Schools, and doubtless would have been a useful labourer had he not been prevented by illness.

The rapidity of his growth brought on consumption, which, in the short space of a few weeks after its discovery, reduced one of the finest forms of our nature to the dust of the earth. He suffered but little pain; and, as is very common with persons labouring under that complaint, throughout his illness he expected soon to be restored. He sat up and took his meals as usual the day before he expired, and even his medical attendant saw no signs of immediate dissolution. He joined in family devotion in the evening, and retired to rest. At twelve o'clock his parents went to his bedside to take leave of him for the night, not knowing that it was the last time they were to hear his voice in this world. His father laid his hands on his head, and said, "good night, my dear child, may the Lord be with and bless you; may the presence of Jesus Christ be with you, and grant you His salvation." In similar words his sorrowing mother took her leave of him. With a cheerful look and voice he said, "Thank you mamma, good night, I feel quite comfortable." Before five o'clock he was observed to be quite silent. His father hastened to his bed-side and put his face to his; but there was no breath, he was quite gone! A smile was on

his countenance : he lay as if in repose, and evidently expired in his sleep, without a struggle or pain. Oh ! how consoling to his numerous friends, but especially to his bereaved parents, to know that his end indeed was peace ; that " he is not lost, but gone before," to join that innumerable multitude, who " have washed their robes and

made them white in the blood of the Lamb."

The interesting and solemn event was improved by the Rev. T. Dodd, of Worcester, in a sermon to young people, many hundreds of whom assembled on the occasion. "*Be ye therefore ready also, for in such an hour as ye think not the Son of Man cometh.*"

Review of Books.

BRIEF MEMOIRS OF NICHOLAS FERRAR, M. A. : *founder of a Protestant Religious Establishment at Little Gidding, Huntingdonshire.* Chiefly collected from a Narrative by the Right Rev. Dr. TURNER, and now Edited, with Additions, by the Rev. T. M. MACDONOGH Vicar of Bovingdon. 12mo. p.p. 220.

J. Nisbet, & Co., Berners Street.

THOSE of our readers who are acquainted with the lives of Dr. Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Sanderson, from the inimitable pen of Isaak Walton, may remember meeting with a short account of Mr. Ferrar, given by the author towards the close of the Life of George Herbert ; and which we think will greatly promote the circulation of the work which heads this article. Mr. Nicholas Ferrar is just such a character as Walton would delight to sketch, and whose meekness and devotion Herbert would humbly endeavour to imitate.

"Oh, could we copy his mild virtues—then
What joy to live, what happiness to die !"

There cannot be a study more interesting to the Christian, than that which enables him to contemplate the growth of religion in the soul of so bright an example as the one before us—one who was so remarkable for his intense devotional habits, and the complete surrender of himself to the service of his Heavenly Father ; and which led him to establish that primitive discipline and orderly worship, both day and night, which was observed in the family at Little Gidding.

Before we conduct our readers to this hallowed spot, it will be necessary to furnish an outline of the life of this holy man, by which means we shall be able to

trace the gradual development of those principles which led him so unreservedly to devote the closing part of his life to the practice of that regular, self-denying course of piety and devotion. In company with Walton's worthies, we may truly say, "These were honourable men in their generations."

Mr. Nicholas Ferrar was born in London, February 1, 1592, and was the third son of Mr. Nicholas Ferrar, a wealthy merchant, and of his wife Mary, of whom Bishop Lindsell says, "he knew of no woman superior to her in eloquence, true judgment, or wisdom ; and that few were equal to her in charity towards men, and in piety towards God." Young Ferrar's talents, began to develop themselves at as early an age as six, when he became much attached to the study of history, but the Bible especially engaged his affections. Before he was eight years old he was placed under the superintendence of a Mr. Brooks, a man excellent for salutary discipline, from whom it is supposed he received the first impressions which disposed him in after life to that religious course of life which he adopted. In his thirteenth year, Mr. Brooks accompanied his young scholar to Clare Hall, Cambridge, declaring that "he was more than ripe for it." Here his tutor, Dr. Lindsell, used frequently to invite his learned friends to be present at trials of his memory, and other exercises of his extraordinary faculties. His literary acquisitions and personal character were by this time so conspicuous, that Dr. Lindsell was wont to exclaim, "may God keep him in his right mind ! for if he should turn schismatic or heretic, he would make work for all the world ; such a head ! such power of

argument! such a tongue! such a pen! such a memory withal he hath, with indefatigable pains, that all these joined together, I know not who would be able to contend with him!"

While at college his life was remarkable for piety, temperance, and regularity; nothing would keep him from the college chapel at the early hour of five, and his chamber might be known by the last candle put out at night, and the first lighted in the morning. But whilst such were the strength of his mind, and the deserved success of his talents and industry, his constitution was not so happy. After seven years standing in the university, Dr. Butler recommended him to travel on the continent for his recovery, and for a necessary relaxation from his incessant studies. He had already gone over many of the controversial works on the disputed points between the churches of England and Rome, and had read several of the early fathers; so that he might safely venture among those of a different creed, with no other guide than his Heavenly One.

It happened about this time that Elizabeth, eldest daughter of James I., who had been recently married to Frederick, Count Palatine of the Rhine, was to be conveyed to Holland, and so home to the palatinate. Dr. Scott, master of Clare Hall, advised Mr. Ferrar by all means to make one of her highness's retinue; whereupon, being first created Master of Arts, he took his leave of his beloved college, and exchanged the student's gown for the apparel of a young courtier. The royal fleet soon left England, and landed them at Flushing. No sooner had he landed, than he was noticed by all as a close observer of men and things; studying the origin of the cities, the nature of the government, the manners, pursuits, and inclinations of the people in the several provinces. Ferrar attended her Highness to Amsterdam, where he left her, to pursue his travels through Westphalia into the upper parts of Germany. At Leipsic the learned professors and virtuosi courted his acquaintance. But his reputation attracting too many visitors, he retired to a neighbouring village, where he spent his time in reading the choicest German authors.

Many of the German towns were at this time infested with the plague, and at one place he was compelled to perform qua-

rantine. He employed this season of solitude to good purpose, having leisure to revise his notes, and to reduce his observations into method. His manner of life is thus described by his biographer:—

"In the morning he went up into a neighbouring mountain, where there grew an abundance of wild thyme and rosemary; there, with a book or two, and with God, whom he met at every turn in the closest walks of his mind; having spent the day in reading, meditation, and prayer, he came down in the evening to an early supper, his only set meal, of fish. He omitted not his exercises of devotion, morning, evening, and at midnight, during his travels; for to serve and to please God was the delight of his soul. He needed not many books, for he was his own concordance; and as to the New Testament, he had it in a manner without book; and when he had not time and place to kneel in prayer, he made the lowest prostrations of his spirit.

"One remarkable deliverance, among many which the providence of God vouchsafed him in Italy, must not be omitted. He was riding over some dangerous and narrow passes of the Alps; his guide was a little way before him; when, from the side of a hill between him and his guide, an ass appeared, laden with a huge piece of timber across her back, running down the hill towards him: the road was extremely narrow, with perpendicular heights on one side, and a fearful precipitous descent on the other. His guide, not hearing the tread of Ferrar's mule, looked back, and seeing the ass thus laden and approaching him, cried out, 'O Lord God! the man is lost, if he had a hundred lives!' Hearing the guide's voice, he raised his eyes, and beheld his danger. He saw the ass coming down rapidly upon him, so that the timber, lying athwart, must, he thought, of necessity precipitate him and his mule into the valley beneath. To turn, there was not time, even if turning could avert the peril: he therefore fervently called upon God to preserve him, and, by His omnipotent power, to find some means of deliverance. At the moment the ass came upon him, she tripped, and with bowing, the timber, by a sudden and violent motion, so swayed from him, that he, stopping his mule, and the ass passing quietly by, the log only brushed his side. Immediately alighting, and falling flat on his face, he made his most humble and hearty acknowledgments to Almighty God for his preservation; while his guide and the owner of the ass, who by this time had arrived, stood crossing themselves, and exclaiming, 'A miracle! a miracle!'"

We next find our traveller at Padua, where, as at Leipsic, he was (for his own comfort) too well known, and his society too much sought: he, therefore, retired

from the city,—frequently changing his residence, and then returning for a few weeks to Padua, or to Venice. At Padua he was attacked by a violent illness; and as the case approached to a crisis, the physicians had a consultation in his chamber.

“Bleeding was determined upon as the last remedy; to which he was ready to submit, though reasoning the case with them, he concluded it would hasten his end; when a very old physician, who came to him in pure kindness, and had been silent before, protested he was his own best physician, and prevailed upon them to defer the bleeding. Next morning there appeared some favourable symptoms; and within three or four days, they were perfectly of opinion, that had they opened a vein, he had infallibly died. The good old physician, transported with joy to have been, under God, his preserver, came daily, and sat whole hours with him whilst he kept his chamber, admiring the excellency of his parts, as well intellectual as moral.”

Isaak Walton informs us, that during Mr. Ferrar's travels, he met with many persuasions to come into a communion with that church which calls itself *Catholic*—but he returned from his travels, as he went, eminent for his obedience to his mother, the church of England. The following account is given in the work before us of his visit to Rome:—

“Ferrar, as an ardent student in history, had gone deep into the lore of Rome and her antiquities; he had also read with interest the best accounts given in those days of modern Rome: if this study had produced in him the wish that it excited in St. Augustine, to have seen her ancient glory, it gave him also an anxious desire to see her modern policy. But conferring with some persons who were well acquainted with the English college there, and who had recently come from thence, he was assured that the Jesuits were not ignorant of his name or talents; that they were, in the spirit of inquisitorial jealousy, watchful over his movements on the continent; that they had a description of his person, as well as his character; and they concluded he came abroad upon some great design inimical perhaps to the doctrines of their sect, or subversive of the religion of Rome.

“Rome was not, in the early part of the seventeenth century, so safe a place for Protestants as it is now in the nineteenth. Ferrar therefore, bent on visiting the papal city, stole away from Padua, travelled very privately on foot, and so arranged his progress that he arrived at Rome on Monday, in the great holy week before Easter-day. He changed his lodging every night, and stayed there but

ten days, which he husbanded so advantageously, as to be enabled to take a view of every thing remarkable.

“It is to be lamented that little detail of any interest or importance can be afforded of his visit to Rome. It would have been highly interesting to have had a view of the reflections of such a mind as Ferrar's upon a place and on a subject on which modern travellers of much less power of intellect, depth of research, or faculty of observation, delight to expatiate; and we must regret that a Christian, a scholar, and a gentleman,—a man of diligent research, and acute observation, should have visited Rome in the early part of the seventeenth century, without, as far as we are able to discover, gratifying the world by a transcript of his reflections on such a visit.

“His biographer, Dr. Turner, mentions one curious circumstance which happened to our traveller at Rome. He had unadvisedly pressed into a gallery through which the Pope was passing by in state, when all the people fell on their knees to beg his indulgence and blessing before Easter. Though he was too sensible a traveller to have scrupled at such compliments as are usually paid to the Pope as a temporal prince, yet this good Protestant was so surprised by the suddenness of the encounter, that he remained standing. One of the Swiss guards seeing him stand amazed amidst the kneeling throng, and taking him perhaps for a Dutchman, ignorant of the customs of Rome, came up to him, as if to preserve him from the consequences of his unintentional disrespect, and clapping his heavy hand upon his shoulder, whispered softly in his ear in the Dutch language, ‘Down, simpleton, down!’ When the Pope was gone by, the Swiss took off his hand from his neck, got up, and passed away in the throng; but Ferrar, whilst he felt the kind intention of the man, felt also the effects of his roughness for a week after, nor would he thrust himself into such places of danger any more.”

Leaving Italy, Ferrar repaired to Marseilles, when he was again seized by a fever. Soon after his restoration, he embarked in a small English vessel from Marseilles to a port of Spain. By his advice and skill he saved the vessel from being captured by a Turkish pirate.

“They sailed, but had not proceeded far on their voyage before they were chased by a Turkish pirate; and though the wind was not very favourable to the pirate-vessel, yet she gained upon them. The sailors of the English vessel were seized with a panic at the sight of their approaching enemy; they trembled at the sure expectation of speedy captivity or death. The master and the mate alone had the heart to think of resistance; but the crew were inclined to strike sail and yield, without

an attempt at defence. Our traveller stood upon the deck, heard all, and said nothing, until the master of the vessel, approaching him asked his opinion; 'For,' said he, 'this young gentleman has a life to lose as well as we: let us hear what he thinks of it.' Then this young Christian worthy animated them all with such words as David used;—'Let us fall into the hands of God,' he said, 'and not into the hands of men; and especially not into the hands of men who have cast off all humanity.' Then he persuaded them to fight manfully, terrifying the fearful with vehement and appalling representations of the chains and stripes they would endure in slavery; rousing the most phlegmatic among them by stories of our ancestors,—how they lorded it over the sea, and how they were renowned over all for their naval victories. And thus, his words, his energy, and his eloquence, had such an effect upon them, that they all, as one man, prepared for action, and, together with himself, made ready to engage the enemy.

"In the meantime, the Turk, who had been striving to get the weather-gage, approached, and was ready to hail them. The English resolved to use the advantage of the wind whilst they had it, and to give their assailants a broadside. The master was actually giving the command to that effect, when the Turkish vessel suddenly fell off, and steered away with all the sail she could make, to the inexpressible joy and wonder of the English, until they perceived her departure accounted for by the appearance to leeward of a larger vessel, and, probably, a better booty, which the Turk was unwilling to lose; for they saw him gaining apace upon her."

Being landed safely at the port of Spain, he travelled to Madrid; where he received intimation that his family were involved in great difficulties. Affection and sympathy gave wings to duty; and resolving, as Dr. Turner says, "to have gone homeward as straight as an angel could lay a line, had it been in his power," he determined to press forward to St. Sebastian's, and there take shipping for England.

Ferrar at once sold some small jewels to supply his present necessity, and then set off on foot, with a rich rapier in his hand, to St. Sebastian's, a distance of two hundred miles. We must find room for the following incident which occurred on his journey:—

"One day, travelling entirely alone, and meeting nobody, he was obliged to guess at his way by certain landmarks which had been given him where he lodged the preceding night. Toward evening he perceived his way, as he supposed it, led him to the summit of a lofty hill, and ascending it with much pain

and labour, he saw a considerable circuit of ground, flanked and bulwarked on every side with steep rocks, nor could he discern any path leading out of it. At this he was in a sad perplexity, suspecting that he had altogether mistaken the hill that he should ascend, and apprehending that his lodging that night must be on no other couch than the bare earth, and with no other canopy than the starry heavens. But Ferrar was a man of prayer. He had found also, that the God whom he worshipped was a hearer and answerer of prayer. He had experienced this: he had found prayer a channel of grace for conveying and deriving blessings from 'God into our own bosoms, and so a mean of worship, whereby we are to do homage to God, and give him the glory of His power.' Ferrar knew that prayer is an humble appeal from our 'impotency to God's omnipotence;' and in this dilemma, we are told that he besought God to direct and help him. 'Faith uses her wings of prayer to fly to heaven; but she uses also her feet of duty, obedience, and diligence, with which she walks and bestirs herself on earth.'

"Ferrar, therefore, seconded his prayers with his endeavours; and, as it was too late to retrace his steps, he sought and looked in every quarter for some way or means of direction. At length he perceived a large black hog emerging from between two rocks; he resolved at once to make this animal his guide, hoping it might be of the domestic kind, that its course might lead to some habitation. The hog moved on swiftly, and he marked it descend on the farther end of the mountain. Arriving at the spot where it disappeared, he discovered an aperture in a rock, evidently the work of man, with a rude window to admit light. He entered, and found himself in a winding passage cut out in the rock, which grew more and more dark as he advanced. Presently he perceived a glimmering of light again, and soon heard the voices of persons in conversation. On opening a door, with which this gloomy passage terminated, he found himself in a *venta*, as the Spaniards call it, which is one of those wretched inns here and there dispersed throughout Spain for the reception of travellers. He advanced, and saluted his host, who greatly wondered how he had discovered an approach to the house, if not secret, at least unfrequented by travellers, and also expressed astonishment at Ferrar's being alone. He quickly perceived, by some unequivocal tokens, that his lot for the night had fallen into very bad company; but there was now no retreating. Therefore, complaining, as he had reasons to do, of the want of rest and sleep, he laid himself down upon a bench, grasping his rapier in his hand. Hardly had he composed himself, when two ruffians came roaring into the room with an

inmodest woman. One of these men affronted the female, — the other protected her. Thus they feigned a quarrel: they flourished in the air with their swords, and the weaker called upon him on the bench to rise and help him. Ferrar, however, with consummate presence of mind, feigned himself during this scene in a profound sleep: he was aware they only wished to engage him in a brawl, for a pretence to assassinate him with the law on their side; but having to deal with counterfeits, he kept clear of interference. At last the mock duel was at an end, through the host's mediation: and it pleased God to restrain these evil spirits from farther violence, and he heard no more of them. Before daylight he was stirring; and having stolen away from this den of danger, the first ray of the rising sun found him again pursuing his arduous course towards St. Sebastian's."

On Ferrar's arriving in England, he hastened to the house of his father, who was at this time connected with the Virginian Company, then recently established. Young Ferrar was shortly afterwards appointed Secretary to the Company, and in the management of their affairs acquired the highest reputation for prudence, integrity, and ability. During this time two offers, of a very opposite nature did in vain tempt this Christian hero to a little more love of the world. One was the mathematical lectureship in Gresham College: and the other — *a wife*, and a great fortune withal.

"This lady was the only child and heiress of a rich merchant, one of the Virginian Company, who courted and wooed him to take her and ten thousand pounds with her; but Ferrar argued playfully and pleasantly with her father, that he was not worthy to enter into the honourable estate of matrimony with so much wealth. The father still enforced it, professing the great love he had for him, and the happiness he should derive from seeing such a man the husband of his daughter. This excess of kindness then extorted from him a declaration, that his resolution was 'not to marry at all;' for though he knew the world and the church too well to speak or think dishonourably of marriage, yet was he determined to deny himself any thing that might obstruct his future great design of retirement. The good merchant appeared extremely perplexed, and declared that if that were his resolution, he should take his refusal the more patiently, and expressed much affection for him ever after."

In the year 1624, he was elected a member of the House of Commons. But we pass over the varied pursuits of his political life, which was not one that ac-

corded with the tranquil and peaceable bias of his mind; and we do not, therefore wonder that he resolved to avail himself of the first opportunity of retiring from those turbulent scenes of man's excited feelings. Having by his unremitting industry redeemed his family from the ruin of their temporal affairs, the great plague of 1625 began to disclose its horrors, which caused him to remove from London, with his mother and the rest of the family to Little Geidding, near Huntingdon, where we shall now have to exhibit him in a new, but not less interesting character, in the peaceful shades of devotional seclusion. This we hope to do in our next number.

A SERMON PREACHED AT THE CORONATION OF HER MOST EXCELLENT MAJESTY QUEEN VICTORIA, IN THE ABBEY CHURCH OF WESTMINSTER, JUNE 26, 1838, BY CHARLES JAMES LORD BISHOP OF LONDON. Published by Her Majesty's command. 8vo. pp. 20.

B. Fellowes, Ludgate Street.

CORONATION Sermons are, unquestionably, very rare documents; and long may it be ere we are called to notice another. The Sermon before us displays the Bishop's usual style — chaste, perspicuous, and impressive. With the meekness of wisdom he touches on many delicate and important topics which deserve the grave consideration of Her Majesty and the nation at large; and most devoutly do we wish that the principles and duties so admirably inculcated, may be followed by all ranks and orders in the nation.

For the benefit of those of our readers who may not have an opportunity of perusing it, we subjoin a few extracts, which cannot but be acceptable to all who wish to see the throne of these realms established in righteousness; and who also desire to see truth and justice, devotion and piety, concord and unity, so flourish among us, that they may be the stability of our times, and make our beloved land a praise in the earth.

The text is from 2 Chron. xxxiv. 31, "And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep His commandments, and His testimonies, and His statutes, with all his heart, and with all his soul, to perform the words of the

covenant which are written in this book." The Bishop commences with a few remarks on the proceedings connected with his text, in which king Josiah and his people pledge themselves to the performance of their duty, as servants of the Most High God. He then proceeds—

"Such also is the purport and intent of this day's solemnity, which invests, by the hand of God's minister, the sovereign of a mighty empire with the emblems of authority and power; reminds her of her dependence upon Him, who is the ruler of the whole earth; places in her hand the lively oracles of truth; and binds her, by the most sacred pledges of our holy religion, to govern the people aright, and to 'maintain the laws of God, the true profession of the Gospel.'

"On the other hand, the people are called upon to witness this solemn pledge; to accept their lawful Sovereign as given them by God to rule over them; and to promise their obedience, affection, and respect. This august ceremony is an open testification of the Sovereign's right to the chief government of the realm, although that right be independent of it; an ancient and impressive form of inducting her into the possession of that power and dignity, which by the constitution of this country she inherits, and which by the law of God she holds in trust for the good of her people. But it is something more than this. It is also a public and joint acknowledgment, on the part of both Monarch and people, of the common allegiance which they owe to the supreme Governor of the world, who 'removeth and setteth up kings; who increaseth the nations and destroyeth them.' It refers to Him, as the source of all legitimate power, and to His glory, as the proper object of its exercise; for the glory of God is concerned in the well-being of His reasonable creatures; in their fulfilment of the purposes for which they are created; and it is in order to that end that He has given to mankind religion, and government, and law."

"The forms of human polity may differ, according to the circumstances which lead to their institution in different societies of men: but to whatever hands the supreme administration of them is committed, the authority, which makes them available to the ends of government, is

derived from God. 'The powers that be are ordained of Him,' although the persons, who exercise them, be not of His appointment: and so it is, that while the sovereign of a country holds his office in virtue of the laws of man, he may assert his authority, and claim his appropriate honour in virtue of the laws of God. The diadem, which encircles the brow of royalty, may be placed there by human hands, and after the letter of human compacts: but it bespeaks a majesty of a more exalted and transcendent kind than any human agency can confer. As to the person, who is entitled to our allegiance, man's ordinances may be our guides; but the right motive to loyal obedience is this, that the power, which claims it, is of God.

"On the other hand, a recollection of this truth is the only security for a right administration of that power, according to the rules of equity and mercy. Those princes, and those only, who remember from whom it is derived, will bear in mind the purposes for which it is given, and will discharge the duties of their high office, as knowing them to be the duties of a sacred trust. A practical acknowledgment of His supremacy, from whom they hold their honours and prerogatives, is the method, by which princes may best consult their people's good, and ensure their submission and affection in return. By a practical acknowledgment we mean, not merely the solemn promise made to the chief ministers of religion, in the presence of an assembled people, at the foot of God's altar, to 'maintain the laws of God and the true profession of the Gospel,' but a visible and consistent regard to that promise, in directing all their acts of government, as far as in them lies, to the promotion of piety and virtue; the exemplifying, in all its parts, of that summary of kingly duty, to which nothing need be added, and from which nothing may be omitted: 'Do justice; stop the growth of iniquity; protect the holy church of God; help and defend widows and orphans; restore the things that are gone to decay; maintain the things that are restored; punish and reform what is amiss; and confirm what is in good order.'"

"We are commanded in the Word of God, to *submit ourselves* to our rulers, *for the Lord's sake*; as being *His ministers to us for good*. Their claim to

our obedience and respect is built on the deepest and firmest of all foundations : but the degree of readiness and affection, with which that obedience is paid, will be proportioned to the desire which they evince to resemble Him from whom they hold their high commission, as the friends, and guides, and benefactors of mankind. If it be the office of a Christian teacher to inculcate the Divine authority of human governments, and the duty of a conscientious submission to 'the powers that be ;' it is not less incumbent upon him to remind those, who are invested with that authority, that they are set in the high places of the earth for the good of those beneath them ; to diffuse, from their dazzling but fearful eminence, a salutary and purifying light over the whole range of society ; to check the progress of evil, and to promote the growth of all that is good, by the exercise of their power.

" We are bound to tell them, that if God has done more for *them*, as to worldly things, than for the rest of mankind, they are thereby enabled, and will be expected, to do more for *Him*. If He has advanced them to the highest pinnacle of earthly grandeur, they are to advance His honour and glory, by the special means entrusted to them for that purpose. Of no other individual members of the whole family of mankind can it be said, with equal truth, that they live not for themselves alone, but for the weal, or woe of others. Their virtues, or their errors, are not confined within the narrow precincts of a court ; but are felt, through the entire frame of society, in their effects upon the tastes, the morals, and the habits of the people at large.

" Nor is it, in general, so necessary to impress upon subjects the duty of obedience and respect to their rulers, as it is to recommend condescension and kindness on the part of rulers towards their subjects. They are too highly exalted, too completely removed from every thing like competition or rivalry, to excite a feeling of envy in those beneath them ; while the outward circumstances of their state, their power, and privileges, and the visible glory of their regality, will ensure submission and deference from the great bulk of mankind. But those very circumstances, added to an unlimited command over the sources of enjoyment, and the absence of contradiction and control, are but too likely to make

them forget their essential equality, as moral and accountable agents, as servants of Jesus Christ, with those from whom they are so widely separated by the accident of birth. It is therefore the more important that they should be continually reminded of that word of Divine truth, which is not changed, nor weakened in its application, by any worldly distinctions whatsoever ; ' He hath shewed thee, O man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ? ' Justice, mercy, and meekness, as they are the ' weightier matters of the law,' and the fruits of a Christian faith, are the brightest gems in an earthly crown ; and set off, to unspeakable advantage, the factitious ornaments of dignity and splendour."

The Bishop then renders a tribute of deserved respect to the memory of the late King, and closes with the following fervent wish.

" May the bright and almost cloudless sun-rise, which now gilds our horizon, be succeeded by a lengthened day of prosperity and happiness ! May it be long before the Sovereign, who now ascends the throne of her ancestors with every circumstance of gladness and splendour, shall be summoned to enter into that world, where all earthly distinctions of rank and honour are unknown ! But the change must one day be made, and ought ever to be kept in view. Let it be our prayer, that, when it comes, she may have deserved the praise awarded by the inspired historian to the good Josiah. The burthen of that praise was not a ' long reign ; a calm and quiet departure out of life ; the settled establishment of a throne ; the overthrow of foreign enemies ; or the wise prevention of inward danger ;—for all this may be the boast of those who have no part in the joys of heaven ; ' but this simple and comprehensive record, that, ' Like unto him there was no king before him, that turned unto the Lord with all his heart, and with all his soul, and with all his might. ' "

" In that prayer is comprised every wish for the best and most enduring interests of both sovereign and people. The Word of God, and the history of His providential government, warrant the conclusion, that Religion is the true secret of national happiness and honour ;

and the religious state of every country must be greatly influenced by the religion of its rulers. *Them that honour Me, saith the Lord, I will honour.* A steady adherence to the true faith; a determined upholding of that Church which is its depositary and dispenser; a devout use of all its means of grace; a living exemplification of its holy precepts; will bring down upon God's anointed servant an abundant measure of His blessing; will ensure to her (and nothing else can ensure it) a nation's abiding loyalty and love; and will revive, with augmented lustre, under His protection, the ancient, but not forgotten glories of a female reign; the glories, not of outward magnificence, nor of successful war, nor of enlarged dominion: but the peaceful and durable glories of internal improvement and stability,—faction extinguished; dissensions healed; commerce extended; learning and the arts encouraged; the Church reformed and strengthened; the pure Gospel preached to all people of the land; and the consequent growth of every thing that is lovely and of good report."

"Let the united prayers of this assembly, and a whole people, ascend before the mercy-seat of God, beseeching Him to govern the heart of our Queen, and to give her all the graces necessary for so high a trust; that she may place her whole reliance upon Him, and in all things seek His honour and glory, and the advancement of her Saviour's kingdom, and the good of her people, and finally receive the crown of life which the Lord hath promised to them that love Him."

Reader! pray for your beloved young Queen.

SCRIPTURAL KNOWLEDGE THE SOURCE OF NATIONAL STABILITY. *A Sermon preached in St. George's Chapel, Kidderminster: with Notes, by the REV. J. A. BAXTER, M. A.* Published by request. 8vo. pp. 62.

Hamilton, Adams, and Co.

EVERY reflecting mind must have observed in studying the history of the Jewish nation, how invariably public virtue, and public prosperity attend each other. And if this is so, it is of consequence to enquire—wherein public or national virtue consists? The answer is easily discovered—it is the result, the aggregate, of the piety of individuals. If the imagination were allowed to conceive the most perfect state of civil society,

the nation the most distinguished in morals, the people the most flourishing as a body, and the most happy each in themselves—it must present to itself that nation in which religious and civil duties are uniformly respected; in which every individual shall adopt for his rule and principle of his conduct, the revealed will of God, which is "able to make him wise unto salvation, through faith in Christ Jesus;" and which, "teaching him, that, denying ungodliness and worldly lusts, he should live soberly, righteously, and godly in this present world."

Most of our readers are aware, that a new Society, calling itself the *Central Education Society*, has recently been established under the patronage of certain members of the House of Commons, to organize in this country, one colossal and universal system of education, and to effect a complete and fundamental change in the present systems for instructing the poor. The principal features of the proposed plan are briefly these:—1. The adoption of an extended scheme of secular education. 2. The total exclusion of revealed religion.* 3. The entire supercession of voluntary and self-supporting schools for the labouring classes. 4. Compulsory attendance. 5. National organization through a Minister and Council of Public Instruction. And, 6. Appropriation of existing endowments, to form an education fund, combined with local taxes. The amount of the matter appears to be this—the Society wish to introduce into this country the present despotic Prussian system, or one nearly allied to that which is now working, with a mutilated Bible, so much mischief in Ireland. In no part of the scheme is there the slightest recognition of the supreme authority of the Word of God, nor is it founded on a true and just notion of the nature of man as a responsible and immortal being, who ceases not to exist with his body: on the contrary, its sole aim is to give a greater prominence to secular, rather than to Divine knowledge, and to the cultivation of the mind rather than to the reno-

* In this particular, the scheme of Lord Brougham differs from that of the Central Board. Finding that the religious feeling of the country was against him, on the exclusion of the Bible from the schools, the 25th clause of his Bill provides, "that the Holy Scriptures are to be read in all the schools; but the attendance of Jewish and Roman Catholic children on such reading to be dispensed with."

ration of the heart. These modern speculatists set up claims to a certain dignity of human nature which do not belong to it, and deny every mode of religious tuition as indicating prejudice.

We hope our readers will vigorously use their influence in opposing this pernicious scheme, which would seem to be intended to drive religion out of the land, and thus to deprive the children of the poor of the only true foundation of happiness and comfort here and hereafter. For to give a people knowledge, and to keep back from them religion, is the sure way to make them ripe for the overthrow of all that is venerable and glorious in the land. Hence the ministers of religion will perceive the necessity of diffusing correct views on this subject among all classes; and they will do well to follow the example of Mr. Baxter in this well reasoned and ably written pamphlet, and denounce it from the pulpit and the press, decidedly, promptly, and energetically.

In the sermon before us (from Isa. xxxiii. 6.) Mr. Baxter commences by defining the nature of that wisdom and knowledge which alone can ensure national stability, and which is revealed to us in Holy Scripture, the great repository of this knowledge. He then notices in detail a few leading particulars in which scriptural wisdom and knowledge will be found useful to mankind, viz., in making them acquainted with the character of God, and a deep and extensive acquaintance with their own hearts—in the enlightenment of the mind as to the true source of individual and national prosperity—in leading men to form a right estimate of time and eternity;—and lastly, by inculcating proper views of society. The author then proceeds to show, the tendency of such views and sentiments to impart *stability* to the nation where they are extensively embraced; and concludes by clearly and satisfactorily showing, that the only education to which, as Christians, we can lend our countenance, is one that is founded on a Christian basis. Appended to the sermon are some valuable notes, in which Mr. Baxter has examined the principles mentioned in the publications of the Central Society, and embodied in Lord Brougham's bill.

We had intended to furnish our readers with some valuable extracts; but must content ourselves with recommend-

ing it to the perusal of all who wish to see the whole subject treated in a sensible, convincing, and impressive manner.

THE PLEASURES OF RELIGION: by HENRY FORSTER BURDER, D.D.—Third Edition. 18mo. pp. 266.

Religious Tract Society.

We are happy to find, that the Religious Tract Society has been permitted by the respected Author to republish this useful work—a work which displays in every page the spirit of the Gospel, and which has already been made extensively useful to the Church of Christ. In its present convenient shape it will be found excellently adapted to be put into the hands of the upper classes of our Sunday Schools, to allure the youthful mind to the practice of piety, as well as for circulation among the cottages of the poor.

THE MISSIONARY'S WIFE: or, a Brief Account of Mrs. Loveless, of Madras; the First American Missionary to Foreign Lands: by RICHARD KNILL. 18mo. pp. 34.

Religious Tract Society.

AN instructive little work of an interesting and devoted lady, the wife of Mr. Loveless, the first American Missionary to Madras. It is written in Mr. Knill's usual familiar and pleasing style, and may be usefully put into the hands of young persons, as being well calculated to interest the feelings, inform the judgment, and cheer the hearts of all who feel an interest in the spread of the Gospel. The writer has exhibited Mrs. Loveless under the various characters of the pupil—the wife—the mistress—the mother—the promoter of female education—the friend of missionaries—and a pattern to us all. May her bright example, under the Divine blessing, attract many young minds to a love of piety and benevolence!

THE PRINCIPAL (Principle) OF TOTAL ABSTINENCE FROM ALL INTOXICATING DRINKS, CALMLY CONSIDERED. A Sermon preached in the Parish Churches of Bassingham and Thurlby, in the County of Lincoln; on Sunday May 20, 1838. By the Rev. D. S. WAYLAND, M.A.

London: Rivington, St. Paul's Churchyard.

Mr. Wayland is a friend to Total Ab-

stinence, but he disclaims the weak and inefficient props, by which it has sometimes been attempted to support the cause. We join with him in "wishing that they who are so *ardent* in the cause, would be more *judicious*, and lamenting that they will persist in defending untenable outworks, instead of concentrating all their strength upon the impregnable citadel." Accordingly, the first part of his Sermon is devoted to a fair statement of the objections to Total Abstinence, which may be brought forward from Scripture. Of these objections the following is a summary:—1. Our Saviour's example at Cana in Galilee. 'He was at a marriage-feast; that is, at a large party—doubtless of religious and temperate people; but still collected together for the purposes of innocent conviviality. At this banquet, wine was drunk by the guests, as a matter of course. Apparently, the party was larger than the master of the house had expected, and before the feast concluded, the wine failed. Now, that our Saviour did not disapprove of wine being drunk on such occasions, is plain by what followed: He turned into wine, water sufficient to fill six pots of stone; and that wine was of a superior flavour to any that the guests had drunk before.' 2. Our Saviour's habitual practice. "The Son of Man came eating and drinking, and they say—'Behold a gluttonous man, and a wine-bibber.'"—"I will drink *no more* of the fruit of the vine," &c.; "clearly inferring that He had at different times, drunk it before." 3. The employment of wine, by Divine command, in the Lord's Supper. 4. Wine is enumerated in Scripture, among the choicest gifts of Providence. "Even the pleasurable excitement which it produces, when used in moderation, is alluded to without any mark of censure. Hence, along with "bread" and "oil," David praises God for "wine, that maketh glad the heart of man," (Psalm 104). 5. St. Paul's advice to Timothy, to use a little wine; a recommendation, however, which proves that, like John the Baptist and the Rechabites of the Old Testament, Timothy habitually adhered to the practice of Total Abstinence. We shall add to the foregoing, a collateral argument, though being only of an inferential nature, it is stated by our author, in the modest form of a note. 6. The frequent

allusion which our Saviour made to wine and vineyards.

But notwithstanding these large concessions, and the unequivocal admission that, with respect to our Great Teacher, Total Abstinence "was neither enjoined by His precepts, nor recommended by His example," our author still believes that it is the duty of Christians "to abstain from all intoxicating drinks," except "for medicinal purposes, or for religious ordinances." The ground on which he forms this opinion, is stated in the following eloquent passage:—

"If there shall arrive a period (and I think that period *has* arrived), when even the moderate use of a providential blessing shall be to thousands, and to tens of thousands, a curse as dire as any of the plagues of Egypt; if sin and misery, if poverty and degradation, if infidelity and insubordination, if disease and death, shall be the consequence to numbers of that indulgence, which is harmless to a few—surely we may say to those who will not waive, what may even be an undeniable privilege, for the sake of doing a great good; 'if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died!' or, in the words which I have chosen as the text for this discourse. 'It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or offendeth, or is made weak.'"

We think our author here takes the right ground on which the cause of Total Abstinence should rest. The following fact ought to have the weight of fifty arguments:—

"At a certain Temperance Anniversary lately,* the question was put whether any person present had been not only reclaimed from drunkenness, but gained to God, by His blessing, on the faithful efforts of that noble institution. Fifty men responded to the call."

We think Mr. Wayland has selected a very appropriate text (quoted above), and has been equally fortunate in his choice of a motto, the Collect for the first Sunday in Lent. Some notes are added in the form of an Appendix, containing a great variety of interesting matter. In short, in every page of this well-written Pamphlet, we recognize the scholar and the Christian. We are rather surprised, however, that in noticing the mixed wines of the antients, the au-

* The time and place of this interesting occurrence should be specially indicated.

thor did not take into consideration their thickness, as a reason for their being mingled with water. Those interested in this subject, will find much curious information in the volumes on Pompeii, published in the "Library of Entertaining Knowledge;" or, in a still more attractive form, in Bulwer's "Last Days of Pompeii."

In connection with this discourse, we recommend to our readers two Sermons on Temperance, in the thirty-second volume of the "Pulpit." The first (published in No. 809) is by Dr. Cox, who, by his labours in this cause, and his recent Prize Essay, has done much to recover the popularity he lost, by his unworthy conduct in reference to Slavery in America, and by his unbecoming treatment of a man greatly his superior in talents and integrity, George Thompson. The other (which will be found in No. 806,) is by Mr. Medhurst, from China, and is a very learned and elaborate pleading on the side of Temperance, and against that of Abstinence. The positions advanced are supported by the best of all arguments—passages from Scripture; in the collection and examination of which, the author has displayed the greatest research.

THE BEAUTY OF HOLINESS, and OTHER POEMS; by GEORGE B. SCOTT, Author of "Leisure Hours," "Songs for all Seasons;" &c.

London: Darton and Harvey, Gracechurch-St.

THE first and principal poem in this volume, gives us an outline of a Sabbath-day, and Sabbath devotion; and, in a well-written preface, the author beautifully alludes to the delightful harmony of surrounding nature on that day of holy rest. The best delineation we have met with of that sweet and tranquil calm, which pervades a Sabbath in the country, was given (in plain prose) in *Blackwood's Magazine*, some months ago. What young Christian will not sympathize with the feelings expressed by the author in the following note:—

"It has been one of my sweetest delights on a Sabbath morning, to rise with the glorious orb of heaven: and, while commencing the worship of that eternal God, who created all things by the word of His power,—to admire the dawning of a day, which sheds a greater degree of happiness over our highly favoured country, than any other of the seven."

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There is much of a pleasing nature in the "Beauty of Holiness;" but, on the whole, we confess our preference for the minor poems; although we think that, in some of them, more attention has been paid to the sound than to the sense, and that others verge on the region of the *namby-pamby*. The poem on a noble subject, "The Mock Diadem," strikes us as being written in a measure inconsistent with the solemnity of the subject. The rhymes are light and jingling; and the conclusion, in particular, is very weak and faulty:

"But sin can do no greater deed,
Nor hell can wreck again his features;
Heav'n's Sovereign Lord once deigned to bleed,
And wore that wreath for fallen creatures!"

The same may be said of the conclusion to the poem, otherwise a very excellent one, on the Prodigal's Resolve, "I will arise, and go to my father."

"A place to protect me amidst the last day;
Arise then,—why linger?—to Jesus away!"

This piece, we may observe, forms one of six "Sonnets," placed at the close of the volume. Their structure, however, resembles that of sonnets, only in having fourteen lines. A beautiful poem, on "The Redeemer," would read much better without the two additional syllables in the last line of each stanza; as would also that on "The Deluge," without the half line tacked on at the end of every verse. The poem on "Funeral Rites," reminded us of Gray's "Elegy." It is written in the same measure; and is probably an imitation,—and not an unsuccessful one. We were also much pleased with the verses on "Naomi and Ruth,"—that exquisitely touching scene, which indelibly fixes itself in the memory of every reader of the Sacred Narrative. Under the title of "Happiness and Misery," the author has given us a new, and very striking version of that monitory parable—the Rich Man and Lazarus. "The Centurion and his Family," is as graphic as the picture on which it was written. Two pieces on the interment of William the Fourth, (the "Funeral Hymn," and the "Requiem,") will be read with great interest. We copy the latter:—

"By the drum's deep muffled sound;
By the cannon's doleful roar;
By the voices hush'd around;—
Learn—our Sovereign is no more!
By the dread cathedral bell,
Pealing direful accents forth,
Tongues are bid awake, and tell
England's loss!—A prince's worth!"

By the misplaced banner, hung
O'er yon tow'ring rampart-height;
By the anthem which they sung;—
See how glory ends in night!
By the trumpet's shrill command;
By the frightful torches' glare;—
Know—by yonder mournful band—
Him, to Death's dark home they bear!
Oh, my soul, look upward too!
Soon may Death the sceptre sway!
And the bell may toll for you
Ere again thy lips can pray!"

While on the subject of royalty, we may mention that, in the poem entitled "She wept to wear a Crown!" the author has made a very pretty and poetical use of one of those numerous anecdotes, generally apocryphal and always fulsome, of which every royal personage is made the subject, when called by circumstances to a more than usually prominent place in public attention. More particularly do they beset the beginning and end of every reign; and excite the unmitigated disgust of every common-sense reader, who does not happen to be a courtier or a poet. On the subject of "A Poet's Bride," the fate of Lady Byron furnishes, we should think, as good a commentary on his lines, as the author could wish.

Those who have admired our author's "Leisure Hours," will welcome another volume from his pen; and their expectations of enjoyment in its perusal will not be disappointed. Not that we can conscientiously say that his strains are distinguished by first-rate poetical excellence; but he has been well trained in the school of Montgomery, Hemans, and Edmeston; he appears to be thoroughly pervaded with their spirit; and the admirers of those estimable authors will derive much gratification from the labours of their present associate.

COMMERCIAL ADVANTAGES OF THE PRESS.—It was calculated, a few years ago, that in France the annual value created by the industry of the press was 34,000,000 francs. In England the amount at present is much greater; and almost the whole of this is produced by labour, intellectual and physical. When we calculate the value of our cotton manufactures, for instance, we must take into account the cost of the raw material, and the prodigious expense of transport. What is the raw material consumed in the productions of the press? Rags for the paper, that have already answered their purpose, and repaid the price; for the ink, lamp smoke; and for the types, a small

quantity of the cheapest metal. Books, in fact, considered as articles of industry, may be said, with little exaggeration, to be created out of nothing; and nearly the whole gross amount, therefore, of this branch of trade, is a clear profit to the country.

Literary Intelligence.

The Student's Manual of Modern History; containing the Rise and Progress of the principal European Nations, their political History, and the Changes in their Social Condition: together with a History of the Colonies founded by Europeans, and General Progress of Civilization. By W. C. Taylor, LL.D. 8vo. 10s. 6d.

The Student's Manual of Ancient History; containing the Political History, Geographical Position, and Social State of all the principal Nations of Antiquity. By the same Author. 10s. 6d.

Universal Mythology; an Account of the most important Mythological Systems, their Origin and Connexion. By the Rev. Henry Christmas. 7s.

Treatise on Physical Education, by A. M. Bureaud Riosfrey, M.D. 8vo. 15s.

Basket of Fragments from the Field of Nature. 18mo. 3s.

The Coronation Gem, a Panoramic View of the Pedigree of the Queen. 6s.

An Inquiry into the History and Theology of the Ancient Vallences and Albigenses, by G. F. Faber. 8vo. 12s.

Life of St. Chrysostom. Translated from Neander, by the Rev. J. C. Stapleton. Vol. I. 8vo. 10s. 6d.

China Opened, by the Rev. C. Gutzlaff. 2 vols. post 8vo. 24s.

A View of the Scriptures and of Natural Knowledge. 8vo. 3s.

Designs of the Popish Revolutionary Faction of Ireland. By J. Ryan. 8vo. 5s. 6d.

Wordsworth's Sonnets, collected into One Volume. 12mo. 9s. 6d.

The Ecclesiastical Gazette; or Monthly Register of the Affairs of the Church of England, and of its Religious Societies and Institutions. 6d.

Researches in Babylonia, Assyria, and Chaldaea; forming part of the Labours of the Euphrates Expedition, and published with the Sanction of the Board of Control. By William Ainsworth, F.G.S. 8vo. 12s. 6d.

The Connexion of Natural and Divine Truth; or, the Study of the Inductive Philosophy, considered as subservient to Theology. By the Rev. Baden Powell, M.A., F.R.S., Savilian Professor of Geometry, Oxford. 9s.

Ladies' Sunday School Assistant; or, Mother's Guide to the Four Gospels; being an Explanation of each Chapter according to the Verses, with Occasional Practical Hints. 12mo. 5s.

The Communion of Believers; a course of Lectures. By T. E. Hankinson, M.A. 2s. 6d.

Twenty-one Plain Sermons, Doctrinal and Practical, originally preached before a Country Congregation. By E. Edwards. 22mo. cloth boards, 6s.

The Blessedness of the Righteous, By John Howe, M.A. 12mo. 4s.

The Call upon the Church; considered in Two Essays. By W. Roberts, Esq., and the Rev. W. Nicholson, M.A. 9s.

Chronology of the Ancient World: a Lecture delivered at the Mechanics' Institution, Ipswich. By W. H. Alexander. 8vo. 1s. 6d.

Sermons. By the Rev. John Miller, M.A., of Lincoln College, Oxford, and Curate of Bextley, Kent. 8vo. 10s. 6d.

The Loveliness and Union of Christ Personal and Mystical, in Life and Death. By Thomas Hare, B.A., Plymouth. 6d.

General Intelligence.

CESHUNT COLLEGE.

(From the Patriot).

The Anniversary of this Institution was held on Thursday, July 5th. The advertisements had announced that the services would commence at half-past ten o'clock; but long before that hour the chapel, and all the seats which had been placed outside, were crowded. Indeed, hundreds were induced, from the impossibility of getting within hearing—although all the windows of the chapel were opened—to walk in the delightful grounds of the College until the service was over. It appeared as if a new era in the history of the Countess's College had arisen, and that the sympathy of all classes of the religious community were excited in its behalf.

At half-past ten, the Rev. J. OWEN, of Bath, commenced the services of the day, by reading the prayers; after which, Mr. LEWIS, one of the students at the College, ascended the rostrum in one of the windows of the chapel, prepared for the purpose, on account of so large a number of persons not being able to obtain admission to the chapel; and which commanded not only the congregation assembled within the walls of the chapel, but also a much larger assembly without. The subsequent address by Mr. LEE, another of the students, and the sermon, by the Rev. John Harris, were delivered from this elevation.

The subject assigned to Mr. Lewis was "*The claims of the rising ministry upon the Christian Church.*"—(See page 294 of the present number of the Register).

The second essay was by Mr. LEE; the subject was, *The claims which the church has upon the rising ministry.*—(See page 301).

At the conclusion of the address,

The Rev. JOHN HARRIS ascended the rostrum. After a brief introduction, in which he kindly and judiciously referred to the discourses which had just been delivered, he announced his text: "All Scripture is given by inspiration of God, and is profitable for doctrine," &c. These words were not to form the basis of his sermon, but were rather to be regarded as an appropriate introduction to its subject. That subject Mr. Harris announced to be, an inquiry into what constitutes an efficient ministry, and how such a ministry may be obtained. He remarked, that this was a subject which equally involved the responsibility of ministers and churches; that it implied reciprocal obligations, and that no ministry could be efficient where the congregation failed to possess any one of the qualities requisite to sustain it through the whole range and extent of its diversified operations. Mr. Harris

maintained that the component and constituent elements of an efficient minister of the New Testament, in the present day, are, piety, education—classical, scientific, and theological;—a full and perfect confidence in the truth, the divinity, and final triumph of the Gospel; an equally strong assurance of the efficacy of all the appointed means which belong to the ministerial office, when rightly employed, and especially of prayer and dependence upon the influence of the Divine Spirit; and an aptitude to discern the signs of the times, and to provide evangelical instruction of such an order, that, in point of intellect and literary acquirement, it should place the advocate of the Gospel on a level with the most astute and accomplished champions of the infidelity peculiar to the age in which we live—the economists and the utilitarians—the metaphysical theorists and the practical harmonists, who aim to re-construct society on a new principle, which is to exclude religion, and to place on its throne, not the Father of the Universe, but a dire and fatal necessity, which denies the existence of virtue and vice, makes all characters its creatures, and all actions and events alike indifferent, whether they produce happiness or misery. The second part of Mr Harris's sermon was an echo of the first, as to the topics, but those topics presented in an interesting and new relation, as bearing upon the responsibility of the church to provide and sustain an efficient ministry, assumed sometimes a novel aspect; more frequently they were rendered impressive, by the solemn truths elicited from them by the preacher; and the whole effect was, the thorough and complete establishment of the high argument he had announced, and which he carried out to a manifest and most triumphant conclusion.

The religious services being closed, such of the assembly as were provided with tickets sat down to

DINNER,

under a large tent, which had been provided for the occasion; whilst the remainder walked in the fields and shrubberies attached to the College.

THOMAS CHALLIS, Esq., the Treasurer, presided; supported by the Revs. Messrs. Harris, Fisher, Sortain, Owen, Sherman, Tidman, Drs. Stroud and Morison, T. M. Coombs, W. Flanders, W. J. Taylor, A. Caldecott, J. Dixon, B. Tucker,—Davenport, Esqrs., and a great many more influential ministers and gentlemen.

The dinner (which was a very excellent one, and provided by Mr. Terry, of Broadstreet, under one of Mr. Edgington's beautiful and commodious tents,) being dispatched,

The CHAIRMAN said—In rising to propose to you “Her Majesty the Queen,” you must excuse me if I recur but for a moment to her Majesty’s coronation. If at the last anniversary, we felt an interest in the feelings of her august mother, when the child of her anxious solitude—the companion of her widowed life—left her to occupy a throne—we may imagine with what deep feeling and intense anxiety she must have anticipated the day of the coronation—her child—lovely and beautiful—with all the freshness of youth upon her—beaming with simplicity and truth—waiting to receive from her subjects the crown to which her birth entitled her. When the coronation day arrived, it must have filled a mother’s heart with joy to witness a whole nation moving in unconstrained, unfettered freedom to sustain the rights of their future Queen. What a problem for despotism to solve. What a spectacle to those representatives of mighty Monarchs who on this day crowded the British court. They must have been affected at the spontaneous, the generous, the universal feeling of joy that burst from all parts of the British empire; as if the people of the United Kingdom had joined hand to hand, and loyalty, like electricity, had moved them all at once and together; as if anxious that the joy that resounded through the empire should find its way even to the workhouses and jails, and that, on this day at least, the poor man should forget his poverty, and the criminal his punishment. Surely liberty is the soil in which loyalty flourishes best; and though despotism may seek to blight and democracy to wither it, it shall still climb like an evergreen around the British oak of liberty, the delight of the people, the security of the throne, and the glory of the country. I give you “The Queen.”

The Rev. J. K. FOSTER, the classical tutor of the College, then read the Report of the Trustees for the year 1838. The Report stated that six students had left during the year, and that seven had been admitted. To fill up, in some degree, the chasm formed by the demise of the late Theological Tutor, the Trustees had availed themselves of the strongly recommended services of the Rev. Dr. Biolloblotzky in the Hebrew department, and they had great satisfaction in reporting that his assiduity and success fully equalled his high character for Oriental learning. Dr. Kemp had likewise delivered, gratuitously, a second course of lectures on chemistry.

The year’s studies included the following subjects:—

English.—Irving on composition—Themes—Readings—Taylor’s Elements of Thought—and Whateley’s Logic.

Latin.—An acquaintance with this language had been cultivated, partly by written

exercises and translations, but chiefly by reading different portions of Cæsar, Cicero, Livy, Sallust, and Tacitus; of Virgil, Horace, and Buchanan’s version of the Psalms; of Grotius and Markius.

Greek.—The *Analecta Græca Minora*, Zenophon, Demosthenes, Herodotus, Thucydides, Homer, and Euripides, had been read in various but considerable parts. Especial attention had been paid by all the students to the critical and exegetical reading of the New Testament.

Hebrew.—The following letter from the Hebrew Tutor showed what had been done in that valuable department of education:—

Albany-house, Cheshunt, June 20, 1838.

GENTLEMEN,—I have the pleasure to inform you, that the students at Cheshunt College read with me the first four chapters of Genesis, and the first ten Psalms, prior to Christmas. They have read since Christmas, from the tenth to the forty-second Psalm, and have also made some small attempts at Hebrew composition. The first class of Hebrew students left the College in March; the second class will now, I hope, be found to be as far advanced as the first class was at the Christmas examination.

I have the honour to be Gentlemen,

Your very obedient servant.

To the Trustees of F. BIOLLOBLOTZKY.
Cheshunt-College.

Mathematics.—This class of tuition comprised fractions, roots, mensuration, the principles of Algebra, and the first four books of Euclid.

History.—Examinations in Bigland’s Letters on Universal History, and in Mosheim’s Ecclesiastical History, with conversational lectures and reference to other writers on these subjects, and Horne’s Geography, History, and Antiquities of the Holy Land.

Science.—A course of lectures on mechanics; another on the phenomena connected with the earth, and on the globes; and the course on chemistry already mentioned.

Divinity.—Conversational lectures on the Medulla of Markius, including the great doctrines of revelation; on Grotius de Veritate Religionis Christianæ; compositions of sermons by the students in turn on the 15 Articles of the Connexion and College, read and examined publicly, with general conversations on their subjects; elements of Biblical criticism and interpretation, founded on Stuart’s translation of Ernesti, as published in England by Dr. Henderson; and, above all, the Greek New Testament.

To ascertain the progress of the students in these various branches of education, two examinations were held at the College, the former in November, and the latter in June,

at each of which the steady and able friend of the Institution, Dr. Stroud, presided, supported by several ministers of the Connexion, and other gentlemen, as well as by the Trustees.

The executors of the late James Compigne, Esq., paid to the Trustees, free of duty, a legacy of 100*l*. Information had been received, that the late Rev. John Brick, formerly a student, and who had laboured in various parts of North America for many years, had shown his grateful memory of the College in which he was educated, and in the chapel of which he preached the first sermon, by leaving it 1,000 dollars.

The Report then acknowledged various gifts of books which had been made to the library.

The CHAIRMAN then rose, and said—In proposing to you Cheshunt College as an object for your Christian liberality and benevolent effort, I ought not to forget that I am surrounded by many who are united to it by ties that cannot be broken—who are forcibly reminded on these occasions of days that are past. The College opens to them a volume upon which memory has inscribed scenes and circumstances of deep and sacred interest. To such nothing need be said to raise their estimate of its importance, or to increase their desire to promote its prosperity; and if their future support shall bear any proportion to their attachment to the early scene of their study and labour, it will leave little to desire. But there are among the present company many whose relatives, now in heaven, were its supporters when its necessities were great and its friends were few; who were early taught that the success of Cheshunt College was connected with the prosperity of the church of God; and if these sainted beings could breath a wish to those they love best on earth, it would be on the behalf of their favourite institution, and to remind them how much they had laboured for it, and how near its interests lay to their hearts. Much as I depend upon the attachment of its old and tried friends, I should be doing injustice to them, to the College, and to the excellent lady by whom it was founded, did I not make my appeal to all whose religious and benevolent sympathies lead them to feel deeply for the souls of men. Cheshunt College can be claimed by no sect or party—it belongs to the universal church of Christ. The Countess of Huntingdon, with the lovely spirit of the apostle John, hailed every part of the true church as brethren beloved. But, like the great apostle of the Gentiles, she emancipated herself from the laws and ceremonies of that church to which for many reasons she was attached, that the Gospel might be preached through the length and breadth of the land. Her

Christian benevolence was as comprehensive as the promise upon which it rested, and nothing could move her while her faith rested upon the delightful fact that the Gospel of Jesus Christ is the power of God to salvation to all that believe. Oh that in all our religious institutions, either for the worship or the service of God, the love to God and man which the Gospel teaches moved in all its professors in unfettered strength, then would the earth yield her increase, and God, even our own God, would bless us! The College was founded on apostolic principles, and the trust-deed will remain a lasting memorial to the church of the catholic spirit, the hatred of error, and the love of truth, displayed by its author. It places no stumbling-block in the way of the Christian ministry—the only name it recognises is that of Christian—and from whatever section of the church of Christ the youthful disciple may come—to whatever part of the world he may desire to go, and by whatever name he may wish to be called—only let it appear that the Great Head of the church has called and fitted him for the work, and he has a right to all the advantages afforded him by Cheshunt College—he will be received as a brother beloved. May this be the spirit in which its funds shall be administered! Need I say any thing to recommend an educated ministry? The Christian ministry is the safety of the church, and the church is the safety of the world. It is the fountain of life in the midst of us—it feeds the spring that supplies all the various forms of benevolence that exist in our land. The times in which we live demand an educated ministry; every thing around us is progressing. Surely Christians, whose duty it is to move the world, should not stand still. We should seek, by the preaching of the Gospel, to purify the source of activity, to give a tone to the awakening mind of the nation, and to make Christian principle the foundation for every monument, either for God or man; but take away the living voice from the church, and the fire would go out upon the altar, the priest would forget his office, and Ichabod be inscribed upon the holiest of all.

The toast having been drank, the Chairman called upon

The Rev. J. SHERMAN. The rev. gent. said, When one individual makes a demand on another upon good authority, it should be responded to. I have great pleasure in answering to the call which has been made upon me by the Chairman, because it affords me an opportunity of reading a list of the subscriptions which have this day been made to Cheshunt College. (The rev. gent. here read a long list of subscriptions amounting to between 300*l*. and 400*l*., amongst which were the Chairman, 50*l*.; Mr. Coombs, 50*l*.;

and Mr. Taylor, 50*l.*) Before announcing the remainder of the subscriptions,—and I hope I shall have many more to announce, allow me to remark that advantages sometimes arises from mistakes. An honoured friend of mine was once at my house, when a lady happening to call, asked him to contribute to a religious object, she having a collecting card to fill up to the amount of three guineas. He wrote his name down for that amount. A second card was transmitted to him by the lady for the same object, which he returned filled up in the same way—he not noticing in either cards the sectional lines which were to be supplied with figures of a smaller amount, to make up the aggregate of three guineas. That honoured friend was their present chairman. It may be that mistakes the other way have occurred in reference to this College, and I hope if this be the case they will be speedily rectified. The rev. gent. then referred to the appointments which had recently been made, and which would occasion a considerable increase in the expenses of the College. It was to him a source of great pleasure that Mr. Harris and Mr. Sortain were to be associated with his beloved friend Mr. Foster in the duties of the College. He believed that great good would result from the combined efforts of these gentlemen. For himself he felt that he owed every thing to this College and Society, and he would call upon all his brethren in the ministry, who had received the advantages in which he had participated, to exert themselves on behalf of the Institution. The doctrines which it taught were the foundation of all-human happiness, and in proportion to the liberality with which it was supported would be the extent of its usefulness. He had of course been an annual subscriber to its funds. He now begged to present a donation of 10*l.*

The Rev. J. SORTAIN felt unwonted delight in being surrounded by his old fellow-students, with whom he had passed many an anxious and many a joyous hour. The toast he had to propose gave him high satisfaction. It was the health of his beloved tutor, Mr. Foster—with whom in conjunction with Mr. Harris he was now to be associated in the College. He could well remember conversing with Mr. Foster, in the study which he still occupied, upon the subject of the invitation he (Mr. F.) had received to occupy the classical chair at Cheshunt. Rochdale, the scene of his early ministerial labours and successes was dear to him, and severe was the pang he felt at parting from a people he loved—a people who had not, even at the present time, wholly recovered from the shock occasioned by the separation. But although he determined upon leaving that

sphere of usefulness, it was only that he might enter upon a more enlarged one in training up men for the holy duties of the Christian ministry. His labours had been eminently successful. With him he and Mr. Harris would cordially unite in the duties of the College, and from him they both felt they would receive the most valuable assistance.

The Rev. Mr. FOSTER had determined not to make a speech to-day, but his determination was futile, for gratitude compelled him to speak. He cordially responded to the sentiments expressed by the gentleman who had just sat down. He would unite hand and heart with the newly appointed tutors, and he trusted that the feeling would be deeply impressed upon their minds, and upon his own, that they and the students, with whose education they were entrusted, required better than human teachers to qualify them for the ministerial office.

T. M. COOMBS, Esq., then, in a brief speech, proposed “The health of Dr. Stroud and the other gentlemen who had examined the students.”

Dr. STROUD said it had been his happiness to attend the examination of the students for several years. This year the report of the examiners had, accidentally, been omitted in the Report which had been read to the company, but it was in every way satisfactory. He felt the more pleasure in making this statement upon the present occasion, as an author of considerable reputation had ventured to state that the education afforded at Cheshunt College was of a very inefficient character. He believed that that gentleman had never attended an examination of the students, and that if he had done so he would have arrived at a more just conclusion. Great improvements had of late years been made in the College. Of the excellencies of their late venerated friend Mr. Broadfoot it was unnecessary he should speak. His memory was embalmed in their recollections. Dr. Stroud then passed high eulogiums on Mr. Foster and the Hebrew Tutor, and concluded an eloquent speech, which we regret our limits will not allow us to insert, by cordially thanking the company on behalf of himself and his co-examiners for the honour they had done them.

“The healths of the newly-appointed Tutors” having been drunk,

The Rev. J. SORTAIN acknowledged the compliment, and said that himself and Mr. Harris had signed the 15 Articles *ex animo*. He pleaded for endowments to enable the students to perfect their studies at the Universities.

The Rev. Mr. OWEN next addressed the meeting. He wished it to be understood that this College was dear to the connexion of the late Countess of Huntingdon. Allusion had been made by a preceding speaker to a lately published Life of Whitfield, in which Cheshunt College was spoken of in a manner that deserved severe reprehension, and he would—

Rev. R. STODHART.—I regret, Sir, that my friend Mr. Philip should be referred to when he is not present to defend himself, and—

Rev. MR. OWEN.—I did not name Mr. Philip—I merely referred to a lately published life of Whitfield; but as the name has been mentioned, I must say, that I believe the Review of the work in one of the periodicals, as well as the work itself, was written by Mr. Philip.*

Rev. A. TIDMAN.—Mr. Chairman: No man can disapprove more strongly than I do of the sentiments advanced by Mr. Philip upon the subject which has been referred to. It should, however, be remembered, that Mr Philip is an author, and has an undoubted right to express his sentiments upon the subject of this College, or upon any other subject. From the press the attack has proceeded—through the press let it be repelled.

The discussion was terminated by the Chairman calling upon the Rev. Mr. BROWN, of Cheltenham, who, in an effective speech, proposed, "The illustrious memory of the late Countess of Huntingdon."

The health of the Chairman having been drunk, the company separated at about half-past five o'clock.

*The subjoined letter from the Rev. John Owen, appeared in the following number of the Patriot.

"MY DEAR SIR,—Through the kindness of a friend, my attention was yesterday directed to your report of the anniversary of the Countess of Huntingdon's College, held at Cheshunt, on Thursday last.

"In the account presented to the public of that meeting, I am represented to have said, "But as the name has been mentioned, I must say that I believe the review of the work in one of the periodicals, as well as the work itself, was written by Mr. Philip."

"Such a statement was not made by me. The reference I made was to another author, and another work, published many years since; and it was made to show the forbearance exercised by the ministers of the connexion when reproaches have been cast upon them by those who sustain the same office, though in a different section of the Church of Christ.

"The insertion of this in your paper may correct the error to which I refer, and will oblige,

"Yours truly and respectfully,

"JOHN OWEN."

"9, Soley terrace, Pentonville, July 11, 1838."

The deep interest felt in the effort to promote the prosperity of this most important institution will be seen in the liberal subscriptions announced on the occasion, amongst which we are pleased to observe upwards of 60 additional annual subscribers. The whole sum amounts to between four and five hundred pounds.

The following list of subscriptions were announced—

	£	s.	d.
T. M. Coombs, Esq.	50	0	0
Thomas Challis, Esq.	50	0	0
—Davenport, Esq.	50	0	0
W. Flanders, Esq.	50	0	0
W. I. Taylor, Esq.	50	0	0
R. Bonsfield, Esq.	10	0	0
A. Caldecott, Esq.	10	10	0
J. Dixon, Esq.	10	10	0
A. Hankey, Esq.	10	0	0
Rev. James Sherman	10	10	0
Subscriptions, by Mrs. Sherman, annual ..	9	9	0
Thomas Wontner, Esq.	10	10	0
Subscriptions by Mrs. Owen, Bath, annual ..	6	6	0
F. Gauder, Esq.	5	0	0
—Gould, Esq.	5	5	0
—Dryland, Esq.	5	5	0
Ditto annual ..	1	1	0
A Friend, by Rev. Mr. Hodson	5	0	0
John Strange, Esq.	5	0	0
—Trumper, Esq.	5	0	0
Messrs. Ward and Trego	5	5	0
Subscriptions by Miss Bowie Bush, annual ..	3	3	0
Ditto, by Miss Fauntleroy ditto ..	3	3	0
Ditto, by Mr. Gouldman ditto ..	3	3	0
Ditto, by Rev. B. S. Holles ditto ..	3	3	0
Ditto, by Miss Kemp ditto ..	3	3	0
Ditto, by Mrs. Persman ditto ..	3	6	0
Ditto, by Mrs. Stroud ditto ..	3	3	0
Ditto, by Mrs. Tidman	3	3	0
A. B. C. D. E. F.	2	4	6
J. Proctor, Esq. annual ..	2	2	0
B. Tucker, Esq. ditto ..	2	2	0
Mrs. Horryman	2	0	0
W. Bond, Esq.	1	0	0
Mrs. Conyers	1	1	0
Thomas Dodd, Esq. annual ..	1	1	0
E. Goldsmith, Esq. ditto ..	1	1	0
Mrs. Head, by the Rev. J. Finley .. ditto ..	1	1	0
Mr. B. Johnson	1	1	0
John Halford, Esq.	1	1	0
Miss Hook annual ..	1	1	0
Mrs. Hodson ditto ..	1	1	0
Rev. Dr. Morison ditto ..	1	1	0
P. Patterson, Esq. ditto ..	1	1	0
R. Peek, Esq. ditto ..	1	1	0
Mr. Pitman	1	1	0
S. B. Simpson, Esq. annual ..	1	1	0
Mr. Worton, by Mr. Townley .. ditto ..	1	1	0
B. Wilson, Esq.	1	1	0
A Lady, Richmond	0	10	0
Mr. M. Stone	0	10	0
Collection after the Sermon	25	0	0

CONSECRATION OF ST. JAMES'S CHURCH, HOLLOWAY.—On Tuesday, June 19th, this neat and elegant edifice, which is the first completed of three district churches now in course of erection in the parishes of Islington and Holloway, was consecrated by the Right Rev. the Lord Bishop of London, in the presence of a most crowded and respectable congrega-

tion. The ceremony having been completed, the Right Rev. Prelate preached, taking as his text the 9th chapter of Matthew and the 37th and 38th verses—"The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest." This structure is the first raised by the united contributions from the "Bishop's Fund" and the parishioners. It is a small, though elegant building, of the pure Grecian order, designed and executed under the superintendence of Messrs. Inwood and Clifton, the architects. It is calculated to accommodate 1,100 persons 300 of which are allotted as free sittings. On the front of the gallery, immediately below the organ, is the Queen's arms, under which is written in gold the date when, and the name of the Right Rev. Prelate by whom it was consecrated. The whole cost of the building has not exceeded 3,200*l.*, out of which the "Bishop's Fund" has contributed 1,000*l.*, and the remainder by voluntary contributions of the parishioners. The same sum is subscribed by the fund towards the erection of the two other churches, which, it is understood, will afford every accommodation to the inhabitants of these populous and increasing parishes, at a cost of little more than 8,000*l.*

ALL SAINTS' CHURCH, KING'S CROSS—On July 3rd, the above structure, which is the second completed out of three district churches within the parish of Islington, underwent the ceremony of consecration by the Right Rev. the Lord Bishop of London, in the presence of a crowded congregation. It is calculated to accommodate 1,000 persons, to nearly 300 of whom are allotted free sittings, and the whole cost of the building will not exceed 3,200*l.*—1,000*l.* of which is subscribed by the Metropolis Churches' Fund, and the remainder by the voluntary subscriptions of the parishioners.

THE NEW BISHOP of SODOR and MAN—The Rev. James Bowstead, D.D. late tutor of Corpus Christi College, Cambridge, son of the late Mr. Joseph Bowstead, yeoman, and brother to Mr. John Bowstead, of Beckbank, and of Mr. William Bowstead, of Leeham, has been installed Bishop of Sodor and Man. His Lordship was born in the village of

Great Salkeld, in the year 1801, and received his education under the able superintendence of his uncle, the Rev. John Bowstead, B.D., who was upwards of fifty six years master of the Free Grammar School, at Brampton, in Westmoreland, and who now is Rector of Great Musgrave. About fourteen years ago his lordship came out second wrangler at Cambridge. His consecration took place, July 22nd, at Lambeth Palace. The sermon was preached by the Rev. Mr. Calthorpe. The Bishops of Ely, Hereford, and Lincoln, Dr. Nicholl and Mr. Dyke, assisted at the ceremony.

REV. DR. JOSEPH WOLFF, MISSIONARY TO THE JEWS.—This exemplary and eminent missionary is now in Ireland, where he has been for some time past preaching and lecturing in most of the churches in Dublin, at which large congregations, including many Jews, have been instructed and highly edified by his Scriptural illustrations of the Christian faith, as well as by his extensive proofs in confirmation of its sacred truth, deduced from the writings of the holy fathers and the collateral testimony of the ancient rabbinical literature. After preaching two excellent sermons on the evidences of Christianity, the University of Dublin was pleased to confer upon him the honorary degree of LL.D; and, having been examined by the chaplain to the Bishop of Kildare, he was presented by the Very Rev. the Dean of Ardagh for ordination to the Lord Bishop of Down, who admitted him to the holy order of priesthood, at an ordination held at the church at Monkstown, near Dublin, on the 24th of June, for the furtherance of which object more than 200 clergyman had previously petitioned his Grace the Lord Archbishop of Dublin, who was pleased to add his testimonial as to Dr. Wolff's eligibility as a candidate for priest's orders. The Bishop of Elphin and the Dean of St. Patrick's invited him to preach in their respective cathedrals. The members of the Church Missionary Society, the Society for the Conversion of the Jews, and the Bible and Continental Societies also invited him to advocate their cause at their great meetings lately held at Dublin, and he has since been nominated chaplain to the Right Hon. the Lord Viscount Lorton.

CHINA.—A letter from St. Petersburg, dated June 23, says: "We learn from Peking, where a mission from the Greek Church of Russia has existed since the time of Peter the Great, that upwards of 300,000 Chinese have embraced Christianity, and that there is every reason to believe that all persecution of Christians was on the point of ceasing. The Emperor himself is said to have studied Christianity, and to hold it in respect; while, at his accession to the throne, Christian blood was frequently made to flow. The rigorous laws against the Christians now exist only on paper, and their execution is intrusted to such mandarins alone as are favourable to the Christians. The law of 1836, although in terms applying to all Christians, was directed solely against the English, of whose political influence the Emperor began to be afraid. There are in China several vicariats, whose chiefs are to be found at Peking, Nankin, and Macao.

KING'S COLLEGE, LONDON.—The University of Edinburgh has determined that three out of the four years of study required by the University for its degree of M.D. may be passed in studying at the medical school of King's College, London. The regulation thus made places this College on the same footing as the Universities of Dublin and Paris with regard to Edinburgh medical degrees.

THE UNIVERSITY OF ST. PETERSBURGH in 1837, numbered 73 professors and 385 students. Besides these there were under its control 9 colleges, 50 secondary schools, and 99 communal schools, containing altogether 913 masters. To the above number are also to be added 92 private seminaries. The total number of students under the jurisdiction of the University amounted to 12,865. At the same period there were in the University of Moscow 96 professors and 611 students. The entire number of pupils receiving instruction in that district was 17,949.

THE CAMDEN SOCIETY.—The Camden Society is proceeding with great spirit in its undertaking, "to perpetuate and render accessible whatever is valuable, but at present little known, amongst the materials for the civil, ecclesiastical, or literary history of the united kingdom." The association has been formed only about two months: it consists already of 400 members (each contribut-

ing a sovereign per annum,) and it has just put forth its first production, which will be found an important and interesting contribution to the history of a somewhat obscure and disputed period. It is a "History of the Arrival of Edward IV. in England, and his final recovery of his kingdoms from Henry VI., A.D. 1471."

ETHIOPIAN MS.—It had long been desired by Oriental scholars, that the Ethiopic MS. of the apocryphal book of Enoch, brought by Bruce from Abyssinia, and deposited in the Bodleian Library, should be published in the original. No one, however, seemed disposed for such a task, until the present Archbishop of Cashel, formerly Regius Professor of Hebrew at Oxford, and well known by his many valuable and learned writings, has set about the work, which is now in the press. By a singular coincidence, it happens that Dr. Hoffman, of Jena, has also just announced a similar publication of the text of Enoch, from a manuscript brought to Europe by Ruppell, a traveller.

DR. ROGERS, ON THE MYTHOLOGY OF THE ANCIENTS.

WE noticed last month, in terms of commendation, a Lecture on the Mythology of the Ancients, delivered by Dr. Rogers, at the Camden Literary and Scientific Institution. We are happy to find that the opinions we then expressed, are in unison with those of the Institution in question, as will be seen by the following letter from the Secretary:—

"Camden Town, June 30, 1838.

"Sir,—By direction of the Committee of the Camden Literary and Scientific Institution, I have the honour of conveying to you their thanks, for your highly interesting and erudite Lecture, on the Mythology of the Ancients, delivered on the 21st inst. and listened to with delight, by one of the most numerous auditories which ever assembled together at the Institution; and I have the gratification to add, that the Council feel they should fail in the performance of a pleasurable duty they owe to you and to themselves, did they not express, as strongly as language enables them to do, the obligations they are under to you, for the deep research you displayed, and the manner in which you treated the subject—I remain, your obedient servant,

W. J. P. MORTON, *Hon. Sec.*"

IDOLATRY IN INDIA.

We subjoin a Copy of a Correspondence between ROBERT NELSON, Esq., of Bath, and the Directors of the East India Company, in which our readers will perceive that Mr. Nelson, rather than sanction by his presence the idolatry of India, has renounced his connection with the Company. His noble conduct is deserving of the highest commendation from the Christian public, more especially when it is considered, that Mr. Nelson would shortly have been entitled to a retiring pension of £1,000 per annum.

London, Feb. 27, 1838.

SIR,—I have the honour to request the favour of your ascertaining for me the opinion of the Honourable the Court of Directors, whether the covenant I have entered into with the Hon. the East India Company renders it imperative on me to accept and undertake any office the Madras Government may, conformably to law, and to the usages of the service, think fit to appoint me to. In soliciting this information, I refer principally to certain office, connected with the idolatry of the country, which I could not feel at liberty to hold.

I have the honour to be, Sir,

Your obedient Servant,
(Signed) R. NELSON,
Madras Civil Service.

To the Secretary to the
Hon. Court of Directors of the East India Company.

East India House, March 16, 1838.

SIR,—I have laid before the Court of Directors of the East India Company your letter dated Feb. 27, 1838, in which you request to be informed whether the covenant into which you have entered with the Company renders it imperative on you to accept and undertake any office the Madras Government may, conformably to law, and to the usages of the service, think fit to appoint you to. You state that you refer principally to certain offices connected with the idolatry of the country, which you could not feel at liberty to hold.

In reply, I am commanded to inform you, that the Court has seen with surprise, that an officer of your standing can entertain any doubt of its being imperative on you to accept and undertake any office which the Government may, conformably to law, and to the usages of the service, think fit to appoint you to, without any exceptions or reservation whatever.

I am, Sir, your most obedient humble servant,
R. Nelson, Esq. (Signed) J. W. MELVILLE.

17, Norfolk-buildings, Bath, March 17, 1838.

SIR,—I have the honour to acknowledge the re-

ceipt of your letter of the 16th inst., conveying the opinion of the Court of Directors upon the inquiry contained in my letter of the 27th ult. It is painful and alarming to find the Court establishing the principle, that every civil servant is bound by covenant to assist in and uphold the idolatrous worship of India. The Directors are well aware, that acts of this nature form part of the functions of many officers under the Madras Presidency; and your letter tells me, that a civil servant has no option but to discharge them, if it be the pleasure of the Government to appoint him to such office. The instructions of the Lord Jesus Christ are to keep myself from idols, and to flee from idolatry. The East India Company require me to unite myself with idols—taking part in their worship, by assisting others therein.

The commands of these two masters are thus in direct opposition to each other, and I have to choose whom I will serve, since obedience to both is impossible.

As I prefer to follow the Lord Jesus Christ, I must renounce the service of the East India Company, which I therefore now do.

I have accordingly to request that my name may be struck out of the list of civil servants on the Madras Establishment: all the privileges of which station I hereby resign.

I have the honour to be, Sir, your obedient servant,
(Signed) R. NELSON.

To the Secretary of the
Hon. Court of Directors of the East India Company.

DUKE OF SUSSEX.

THE following anecdote was related at a meeting recently held in Edinburgh. Several ministers had occasion to wait upon his Royal Highness the Duke of Sussex, when in the course of the conversation he stated—"Gentlemen, I am sixty-five years old. Thirty-five of these years have been spent in indisposition; that sobers a man—that makes him think—that corrects many of the opinions which he might have entertained in former years. It has done so with me. I have been accustomed every morning alone to read for two hours in the Bible before breakfast; and, if a man reads that book as he ought to do, he in some measure becomes inspired by it." His Royal Highness then went on to give some comment on different passages of the Scriptures. He is a distinguished linguist; and the first thing we did when we visited him in Kensington, was to go to his library, which consists of 1,500 copies of the Bible in all languages and editions, being the most perfect collection certainly in this kingdom, and perhaps

the most perfect in the world. Its cost is estimated at £40,000 or £50,000. His Royal Highness commented on a passage quoted from Isaiah by the apostle in his epistle to the Corinthians, "Death is swallowed up in victory." The root of the word victory, he observed, ought properly to be translated eternity; so that the more correct reading of the passage would be, "Death is swallowed up in *eternity*;" from which it appears that his Royal Highness is not a mere cursory or formal reader of the Bible, but that he thinks deeply of what he reads.

BRITISH ASSOCIATION.—Preparations are making at Newcastle upon Tyne, for the meeting of the British Association. A room which will hold 4,000 persons is now fitting up for the evening meetings, and a dining room that will accommodate 900. Already 600 local Members are enrolled, and more than £2,300 has been obtained by local subscription. 1,000 ladies' tickets are to be issued, and they will be admitted to two of the Sections. There is to be an exhibition of Models, Philosophical Instruments, and Products of National Industry; which will consist of two parts:—*Specimens connected with the Arts and the Developement of National Industry.* 1st. Local.—Articles, manufactured in the district, showing the nature of the products of local industry—the present state of the manufactures—Specimens illustrating the improvement or progress of the several branches. 2nd. General.—Products of industry from all parts of the kingdom—Specimens illustrating the different steps from the raw material to the finished article, and raw materials of a less common kind, which are or may be applied to useful purposes in the arts. *Mechanical and Philosophical*, consisting of Models of machines, or parts of machines, old, new, or improved; or illustrating the gradual progress of invention—Models of workings in mines—Philosophical instruments—Remarkable minerals—Interesting geological sections—Fossils—Rare or curious specimens in any of the branches of natural history.

INSTRUCTION.—According to a calculation recently made, the number of pupils who frequent the elementary

schools of France, amounts to 2,332,580. There are 473 of these schools established in different parts of Paris.

THE MORAVIAN SETTLEMENT NEAR BALLYMENA, IRELAND.—"I spent the last Sabbath at the Moravian settlement, two miles out of the pretty village of Ballymena; and a charming spot it is. Such an exquisite neatness, order, and quietude pervade the place! The ground seems holy, and yet one sees upon every face those traces of business habits and of thinking common sense, which show that an intercourse with the rest of the world is still kept up, as well as the sunny serenity of expression which proves that it costs no happiness and brings no harm. Two large boarding schools are kept by the brethren, and frequented from all parts of the realm. Then there is a Savings' Bank, a small church, teachers' dwellings, and houses where the single men, and the single women and widows, severally live, all built of fresh neat stone; and then two little parallel streets of tenements of humbler members, with small gardens and patches of flowers, belonging to each. An excellent inn is also kept up by the Society, which commands a view of the whole village, including the beautiful play-greens of the schools. Back of the church, less public, is the graveyard—a level of stainless velvet verdure, spotted with shade. The stones are all flat and alike. They lie in long rows, bedded in the grass, with roses sometimes waving in wild clusters over the stone. The men and women occupy different sides of the principle aisle, and the rows are regulated again according to age, marriage, and so on. The yard is rather full, for the brethren have been here, I think, some seventy years. What a singular and what a beautiful life is this to lead. Even those who would not fancy it for themselves, cannot but admire its result, as exhibited in scenes like these. The habits of these men are first-rate. In business they are accurate, punctual, staunch, steady, and fair. Their neighbours universally like dealing with them. But they do not carry business too far. They do not live for it but by it. They neglect nothing. All their affairs, like their houses, are in perfect order. The flowers they cultivate are not more flourishing than the

trade they drive—and yet they have plenty of leisure. They have time to be well-informed, benevolent, serene, religious. They do nothing in a hurry. They do every thing well."

PORTRAITURE OF WHITFIELD—Taking his stand on some rising knoll, his tall and graceful figure dressed with elaborate propriety, and composed into an easy and commanding attitude, Whitfield's "clear blue eye" ranged over thousands and tens of thousands, drawn up in close files on the plain below, or clustering into masses on every adjacent eminence. A "rabble route" hung on the skirts of the mighty host; and the feelings of the devout were disturbed by the scurril jests of the illiterate, and the cold sarcasm of the more polished spectators of their worship. But the rich and varied tones of a voice of unequal depth and compass quickly silenced every ruder sound,—as in rapid succession its ever-changing melodies passed from the calm of simple narrative to the measured distinctness of argument, to the vehemence of reproof, and the pathos of heavenly consolation. "Sometimes the preacher wept exceedingly, stamped loudly and passionately, and was frequently so overcome that for a few seconds one would suspect he could never recover, and, when he did, nature required some little time to compose herself." In words originally applied to one of the first German reformers — *vividus vultus, vividi oculi, vividæ manus, denique omnia vivida*. The agitated assembly caught the passions of the speaker, and exulted, wept, or trembled at his bidding. He stood before them, in popular belief, a persecuted man, spurned and rejected by lordly prelates, yet still a presbyter of the Church, and clothed with her authority;—his meek and lowly demeanour chastened and elevated by the conscious grandeur of the apostolical succession. The thoughtful gazed earnestly on a scene of solemn interest, pregnant with some strange and enduring influence on the future condition of mankind. But the wise and the simple alike yielded to the enchantment; and the thronging multitude gave utterance to their emotions in every form in which nature seeks relief from feelings too strong for mastery.—*Edinburgh Review*.

RECENT DEATH.

REV. DR. M'ALL, OF MANCHESTER.

JUST as we were going to press, tidings reached London of the death of this devoted and zealous minister of the Gospel, which took place at about two o'clock on Friday morning, July 27th, at the house of J. K. Heron, Esq, Swenton Park, and exactly three weeks after the death of his beloved daughter. For nearly a week before his decease, the complaint under which he suffered had been overcome, but still his case was considered hopeless, as there were no symptoms of reviving strength. In making this announcement, we participate largely in those deep feelings of regret and sorrow which will be experienced by the members of the congregation of which he had the pastoral charge; and which we are quite sure will be felt throughout the whole Christian community. In him, extensive and erudite attainments in classical literature, with a tender and mellifluous eloquence, were chastely blended the choicest virtues and graces which can ornament the Christian man, or adorn the Christian minister. He was the influential patron and the eloquent advocate of the Bible, Missionary, and other religious institutions, and dying in the full bloom of manhood, his death cannot but be regarded as a severe bereavement.

We know but little of Mr. M'All's early history; we find, however, that he was for a short time a student at Axminster, and also at Hoxton, and that he afterwards turned his attention to medicine at the University of Edinburgh. In classical and mathematical attainments, Mr. M'All is said to have occupied a very respectable station. His first charge was over a congregation at Macclesfield, which he resigned on his removal to Manchester.

Sermons by Dr. M'All appear in Nos. 163, 362, 615 of "The Pulpit."

CHINESE CORONATION.—At the coronation of the Emperors of China it is customary to present them with several sorts of marble of different colours, with addresses to this purpose:—"Choose, mighty Sir, under which of those stones your pleasure is that we should lay your bones."

THE EVANGELICAL REGISTER.



SEPTEMBER, 1838.

THE HEAVENLY INHERITANCE.

A Sermon

BY THE REV. W. HODSON.

PREACHED AT SION CHAPEL, WHITECHAPEL, ON SUNDAY EVENING, AUGUST 26, 1838.

"For He shall cause Israel to inherit it."—Deuteronomy i. 38.

It is not at all difficult to trace many points of resemblance between God's people of ancient years, and His people in the present day. If the Jews were a peculiar people—a chosen people—a people indebted to the love of God for all their privileges, and for the high and distinguished honours which He conferred upon them—so are His people now; they are a peculiar people—a chosen people—a people whose hearts beat responsive to the declaration of inspired truth, "We love Him because He first loved us." Did God deliver His ancient people from the cruelty and degradation of the Egyptian bondage? so He delivers His people now from a bondage more severe in its character, and more to be dreaded than that. Did He give to His ancient people a leader, to conduct them through that wilderness which lay between them and the land of promise—a leader distinguished by fidelity to his God, and for military prowess, and for every qualification by which he discharged the tremendously important duties which devolved upon him; and did this leader, encouraged by His God and by His people, cause them to inherit the good land? so God has given Christ to be a leader and a commander to those people, who are now marching to the land of promise; and the second Joshua is infinitely superior to the first, and by His skill and prowess we are conducted to worlds on high, to an inheritance of light and glory, of which the earthly Canaan, with all its beauty, fruitfulness and charms, was but a faint and an insignificant emblem. Now we admit that the passage relates to the Jews and to the land of their inheritance; but we shall do it no violence—we shall not pervert its original meaning, if we consider it as relating to God's spiritual Israel, and to their inheritance which lies—

"Beyond, beyond these lower skies,
Up where eternal ages roll."

I. Let us consider, then, the character of the people destined to possess this inheritance;

II. Its magnitude and its glory; and

III. Regard it as the gift of God.

I. Let us consider the *character of the people destined to possess this inheritance*. We should indeed be mistaken, if we imagined that it belonged to all men without reference to their character in the sight of God—without mental qualification for its pure and holy joys. Alas! man is far gone from God, and is hastening and preparing himself for a distinction at which the imagination shudders, and for an eternity of anguish at which every sanctified mind stands aghast. The elements of ungodliness which exist in every natural heart increase more and more, until they issue in everlasting destruction from the presence of the Lord and from the glory of His power. The happiness of the celestial inheritance is not the happiness which carnal men would desire; the happiness of their desire is unhallowed in its source, sensual in its character; it consists in the lust of the flesh and the lust of the eye, and the pride of life, and those polluting pleasures that stain the spirit, and that confine it in a sphere infinitely too contracted for an immortal and enterprising spirit to occupy. A change of moral principle must be wrought in man—a mighty work must be accomplished in man, ere he will possess any desire or qualification for the nature of the joys of a heavenly inheritance. This work is styled a *regeneration*, a *new creation*, a *life from the dead*; and these terms involve more than a change of opinion—more than a change from profligacy to virtue—more than a change from infidelity to a profession of Christianity; they involve a change of heart—a change identified with a revolution in all the habits and affections of the heart—a change produced by no human reasoning, by no human arguments, by no human eloquence, but by the power of God, by the infinite, the Almighty power of God. Then it is that there is spirituality of thought and feeling—then it is that there is a distaste for carnal joy—then it is that the spirit aspires after joys elevated and sublime—then it is that the glories of earth sicken upon the heart, and that a hope of celestial glory is enkindled in the breast, and that the work that meetens for the inheritance of the saints in light is in progress.

The terms by which believers are designated, are expressive of the excellencies of their character. They are called to be saints—as honourable an epithet as can be applied to man; for if the term *saint* signifies a holy, a godly person, the saint is then identified with all the gracious loving purposes of God, and with all the felities of an uncontaminated, an imperishable and a blissful immortality. Let the world use this term as a by-word and a reproach—let the circles of high and fashionable dissipation look down with scornful contempt upon them who bear this name; it matters but little; possessing the qualities which it involves, they occupy an eminence higher than the highest that is human, and are distinguished by honours, compared with which the highest honour of earth is but splendid disgrace, and the highest distinctions of earth are but insignificant trifles.

They are said to be partakers of the Divine nature. Now the nature of God is holy. The term *holiness*, when applied to God, is expressive of the unsullied purity of His character, of the untarnished glories of His throne, of the unimpeachable rectitude of His administration; and, when applied to man, it marks His distinctive character, as separated from a thoughtless world, as set apart for the service of a holy God. Though we cannot be holy as God is holy, yet our holiness is of the same character as His, for from Him it comes, and by Him it is maintained, and by Him it will be consummated. The image of God is renewed upon the soul, and we cannot lose it as Adam lost it, because its perpetuation and its full development in eternity depend, and are secured by the same infallible agency that first obliterated the feature of the image that is earthy, and enstamped the first lineaments of the image that is heavenly and Divine. “Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.” There is no difficulty, then, in defining the character of the people who are to possess this heavenly inheritance. They are such, whose affections are brought to flow again in that holy channel from which sin had diverted them. They are such, whose understandings are enlightened by the light of life—whose hearts are purified—whose consciences are cleansed from dead works by the blood of sprinkling, and whose wills are in accordance with the will of God. They are such, whom the Father hath loved with an everlasting love, whom the Son hath

redeemed with His precious blood, whom the Spirit hath sanctified and sent into the world to be as lights of the world. They are such who reside not in the dwellings of luxurious ease—who resort not to the gay haunts of folly and dissipation; the earth has no charms for them—carnal pleasure has no enchantment for them. While here they imitate the example of Him, whose name they bear. “They go about doing good.” Where poverty dwells, where misery exists, where sickness has laid its haggard hand, they administer the power of their compassion, and exhibit their Christian sympathy, and point to Him,

“Who not in vain
Experienced every human pain.”

Can you, my beloved brethren, in this description of character, trace the features of your own? Oh! if you had no souls, no responsibilities—if there were no hereafter, we might encourage you to eat and to drink; and if by excess you hastened your end, you would but sink into annihilation and be for ever without consciousness—without consciousness of the sensual pleasures you had lost. But oh! with an irresistible impression upon our minds—an impression as strong as that we exist—that the Bible is indeed and in truth the Word of God—that the heaven and the hell it reveals are the destined habitations of all the generations of men, that your souls are capable of enduring infinite torment or ever growing delight—we warn you, we persuade you, we beseech, as though we stood in Christ’s stead, be ye reconciled to God, lest you should be summoned to the final audit with your sins unpardoned, and your souls unprepared for that solemn event.

II. Let us contemplate the *magnitude* and the *glory* of this inheritance.

You are aware that the text refers you to the earthly Canaan; but we have to direct your attention to the heavenly Canaan. But we are quite aware that the most glowing description would infinitely fall short of the reality—that could we embody

“The thoughts that breathe and words that burn,”

they would be feeble and insignificant. “Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him.” It is durable as eternity—magnificent as the dwelling-place of God—felicitous as the realisation of the beatific vision can render it, and distinguished by glories which will gather additional grandeur as eternity pursues its illimitable course. Perhaps it will not be amiss, first of all to consider the apostle’s description of this inheritance. “It is,” says he, “incorruptible and undefiled and that fadeth not away.” If we attempt a description of these terms, we may then have some faint idea of its magnitude and glory.

1. It is incorruptible. And this distinguishes it from the earthly inheritance; for that land, which once flowed with milk and honey, now lies waste and desolate, its fields no more stand thick with corn, its pastures are no more clothed with flocks, and its fig trees and its vines and its olive trees and its cedars retain but little of their former verdure, fruitfulness and strength. And ruined and forsaken is the temple of the Lord, whose imposing arches once echoed with the songs of Zion, and whose courts were once trodden by the feet of pious and devoted worshippers. That holy and that beautiful house, in which our fathers worshipped, is now left desolate, and that good and that pleasant land is now laid waste. And every thing that is earthly is corruptible. Look at the skulls and the skeletons of the churchyard, look at the bleached remains of the caverns of the deep—and what are they but the relics of by-gone years—but the remains of the past generations of living men—but monitors, to remind us that we must shortly die, and that our corruptible bodies must be committed to the noisome tomb? The body, now animated by the life-giving spirit, is related to corruption, earth, and worms.

“All men await th’ inevitable hour;
The path of glory leads but to the grave.”

But the inheritance of the saints is incorruptible. As the dwelling of the incorruptible God, it is incorruptible—as the destined dwelling-place of incorruptible beings, when the earth and the sea have refunded their spoils, and when the process of the judgment is concluded, it is incorruptible. There will be no graves in this inheritance—there will be no mourners in this inheritance—there will be no partings in this inheritance.

“ While in this world we still remain,
We only meet to part again ;
But when we reach the heavenly shore,
We then shall meet to part no more.”

There will be no diseases, no deaths in this inheritance ; the fragrance of immortality will be diffused throughout it, and the stability of immortality will be demonstrated by its increasing glories and its ever augmenting delights.

2. It is undefiled. And in this consists its chief glory. All the inhabitants of heaven are established in holiness as well as bliss ; and the decree has passed the great seal of heaven—That nothing that defileth, or that loveth or maketh a lie, shall obtain admission there. Oh ! could sin be committed in heaven as it once was, the trees of the pleasant land would wither, and its streams would dry up, and its songs would be converted into lamentations, and its music would become horrible discord, and the wishes of infernal legions would be gratified. But eventually sin will be confined to hell. The inheritance of the saints will be undefiled. It will be holy in all its joys—holy in all its engagements—holy in all its glories—and holiness and happiness will be its everlasting constituents. And is it not the holiness of heaven, that often makes the believer sigh for its repose, and aspire after its joys ? How often, in moments of delightful anticipation, does he exclaim—

“ O glorious hour, O blest abode !
I shall be near and like my God ;
And flesh and sense no more controul
The sacred pleasures of my soul.”

3. It fades not away. Oh ! how unlike the earth we occupy, and all that it contains ! Is it possible for the thoughts to rest upon any thing below, that fades not away ? The cities of ancient grandeur have faded away—the monuments of ancient achievements have faded away—the pedestal that supports the statue and the inscription upon the tablet fade away—the deeds of statesmen and of heroes fade away from the recollection of posterity—the splendour of the monarch’s crown fades away—the honour of the courtier fades away—the pleasure of the worldling fades away—the charms of youth and of beauty fade away—the loveliness of the spring and the summer and the autumn fades away—the endearments of domestic life, and the joys of kindred and relationship fade away ; he, who lives the longest, bids the fairest to stand an isolated mourner—to weep at the remembrance of the ties which cruel death has snapped asunder, and of the parents, partners, and children, it has hurried to the grave ; surely such a one must feel the truth of the poet’s remark,

“ ’Tis the survivor dies.”

But it is delightful to think of an inheritance that fades *not* away—of joys that never wither—of friendly associations that are never broken up—of an eternity without a cloud to obscure it, or a pang to rend it, or a sorrow to mar it. This paradise of God will be ever blooming and ever fair ; this temple, of which the Lord God and the Lamb will be the light and the glory, will never be desolate ; it will always be filled with intelligent and pious worshippers, it will always echo with the songs of the redeemed, it will always be filled with unutterable joy. Now compared with such an inheritance as this, what is the fairest earthly inheritance ? This inheritance throws kingdoms, and crowns, and sceptres into the shade ; and eclipses all earthly glory, and sinks into insignificance all earthly honour.

And we may remark, that the tenure, by which we hold this inheritance, is perfect and immutable. “ And if children,” says the apostle, “ then heirs ; heirs of God, and joint heirs with Christ.” And the Saviour, we are told, is appointed Heir of all things ; if therefore believers are joint-heirs with Him, they will inherit all things with Him, and He will cause them to inherit all this. “ For,” says He, “ because I live, ye shall live also.” Hence ; the tenure can never be disturbed it is identified with the love, the faithfulness, the power, the purpose of God the Father, and with the honour and the happiness of God the Son.

And He, who gives the inheritance, overrules the occurrences of time to meeten us for its possession. “ All things,” says the apostle, “ work together for good to those who love God, and who are the called according to His purpose.” We may find it hard at times to believe this, but our unbelief will not invalidate the truth of

God. All the trials which may press heavily upon our spirits—every distressing vicissitude of fortune—every painful bereavement—and all the witherings of our gourds work together for our good, by working in us desires and affections and habits necessary to the realisation of our heavenly inheritance.

III. Let us briefly *contemplate it as the gift of God.*

Whom He justifies, them He also glorifies. Justification precedes glorification. The saints are entitled to this inheritance not on account of any good deeds which they have performed, not on account of the enlarged charity and benevolence of their lives, but because they are justified freely through grace, and by the faith which is in Christ Jesus. Justification is altogether of grace; faith is but the instrument of receiving the blessing; and even that is not our own, it is the gift of God. "But being justified by faith we have peace with God through our Lord Jesus Christ," and are put into the possession of the title and earnest of our inheritance. The Bible ascribes all the happiness of the saints, all the joy of their salvation, to the grace of God. It takes all the glory to Him, to whom all the glory is due. Oh! what was there in the Jews to prompt God to choose them? Nothing: He chose them because it was His pleasure so to do. And what was there in us to prompt God to choose us? Nothing.

"He saw us ruined by the fall;
Yet loved us notwithstanding all."

We have the benefit of that wondrous scheme which excited, and that still excites, the astonished gaze of all the seraphs in heaven, and that will continue to be a theme of wonder and joy in eternity; but God must have all the glory.

It was grace that interposed—it is grace that saves—it is grace that glorifies.

"Oh! to grace how great a debtor,
Daily I'm constrained to be!"

It was neither our misery nor our merit, that influenced Jehovah to save us. It was neither our earnest solicitations nor our piteous cries, that brought Jesus from His radiant throne; it was not by our own mental effort that we came from darkness to light, "and from the power of Satan unto God." Oh! no, it was grace alone, and grace will reign through righteousness unto eternal life. When you have been cast down, grace has raised you; when you have been in sorrow, grace has comforted you; when you have been in darkness, grace has enlightened you; when you have been tempted, grace has preserved you; and when you come to die, grace will save you—will bear you triumphantly through death's cold flood to the regions of peace and joy. And when you take possession of your heavenly inheritance, and enter into the kingdom, and sit down with Abraham, Isaac and Jacob—when you see the land in its loveliness, and the King in His beauty—when you are greeted by the smiles of your Father in His home above—when all your mourning days are ended, and all tears wiped away from your eyes—when the sword of conflict is resigned for the sceptre of peace, and the cross is laid down for the throne, and the wreath of care that now entwines your brow is exchanged for the crown of glory—when you see scenes of bliss rising before you in infinite progression and the full splendours of immortality are shed on you—then with breasts beating high with gratitude, and with eyes sparkling with delight, and yet with all the lowliness of humility, and with a reverence and an awe which angels feel, will you exclaim, "By the grace of God I am what I am. Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fades not away, reserved in heaven for us."

Believers! think much of Him, who will cause you to inherit it. He purchased it for you—His skill is adequate to guide through the wilderness—His power is adequate to defend you against the fiercest rage of your foes—His goodness is adequate to supply all your wants—and His presence will cheer you all your journey through; and rest assured, that He will cause you by His power, faithfulness and love, to inherit the good land. May the blessing of Almighty God rest upon you. Amen.

THE WITNESS OF THE SPIRIT.

BY DR. CHALMERS.*

THIS doctrine appears to lie at a mysterious distance from the apprehension of men ; but we should like to enter on its consideration with all the possible lights that Scripture can furnish. One of the most decided testimonies to the truth of the doctrine is that verse, which speaks of the Spirit bearing " witness with our spirits that we are the children of God"—(Romans viii. 16). Now a person, looking at this verse, may be conscious of having felt no such witnessing—no secret communion between his spirit, and the Spirit of God—no preternatural assurance of his being one of God's children ; he may have heard no whisper to the ear of the inner man, and may have been conscious of nothing there, but the thoughts, and desires, and emotions of his busy self ; and, in the total want of such finding and participation, he may feel at an utter distance from that, which gives the hope of a blessed immortality, and may seek in vain for that tablet which ; shone so brightly to the primitive Christians, and which proved that they had the seal and the sign of God's children.

Now the first thing to be observed by those who are suffering under this painful ambiguity is, that, if they have no satisfaction in their inquiry for the tests *within*, they should remember that these tests can only be come at by a belief in the truths *without*. The *objective* truths are the aliment of the *subjective* emotions. It was in the act of listening to the words of Peter, that the Holy Ghost fell upon Cornelius ; and it is still the Word of God that is the vehicle, by which the Heavenly Messenger enters the heart, and impresses the truth on the mind. It is in this way, that He announces His presence ; and if we look any other way, we shall have no more success than if looking for some airy spectre or phantom of the imagination. The Christian disciple must "begin at the beginning." Ere he looks for joy, let him listen to the "glad tidings" which were designed to impart it. Ere he looks for peace, let him read the pacific message. Ere there can be love in your heart to God, you must make sure of His love to you. We know not if the shepherds of Bethlehem became spiritual men ; we have reason to conclude they did ; and if so, they first heard the voice from on high ; and we bid you attend to the same voice, and to keep in the attitude of a full outlook on the "glad tidings of great joy." In defect of being confident that the Spirit is within you, gaze upwardly and outwardly on the revealed objects of the economy of grace, which is set up before all. Your first business is with the Gospel and its overtures. They have the prior and the preferable claim. What you have done *once*, you may do *always*. Since you brought yourself at first as a great sinner to Christ as a great Saviour, do the same again, and you will thus "hold the beginning of your confidence steadfast unto the end." At this altar, the flame of confidence will be rekindled. If all discernment of inward graces be lost, and there be only the desire remaining, you may doubt if ever you had the Holy Spirit ; but still there is a patent way to obtain what the heart is set upon. If there be nothing *within* to look to with satisfaction, still there is a God *above*, standing in the attitude of graciousness, and promising His Holy Spirit. When, amidst the chaos and confusion of the inner man, all His image is effaced, still you can pray. We are not conclusively supplied by one draught of spiritual water, which we may count on as a stock, but grace is promised "in time of need ;" and if there be a felt time of need, it is the fit time of application.

But how can we tell that prayer has had an answer—that the Holy Ghost has been given to them who asked ? We reply that His *work* is visible, though His *working* is not. It is not of the *operation* we are conscious, but of the *result*. We do not see the wind ; but we see the impulse and direction which it gives to many visible things. We do not see the Holy Spirit at work ; but we see the workmanship He leaves behind. In the instance of a tree, we look at the fruit and not at the secret vegetable physiology ; and so, with respect to a Christian's growth in grace, the eye should be fixed on the deeds palpably done and the desires palpably

* This paper may be considered as a sequel to that on the *Influence* of the Spirit, inserted in our number for August (see page 307). They consist of two lectures delivered in the University of Edinburgh.

felt, and not on the secret influences by which they are produced. Hence there is much instruction in the parable, which likens the kingdom of heaven to seed which springs up we know not how ; but still the test is unaffected—that “by their fruits ye shall know them.” The Spirit is felt, not in His access to the soul, but in affections He produces in the soul. From certain plain characteristics, we may infer that we are “the children of God;” and we are not to distrust those intelligible marks, at which we may arrive without mysticism.

There is one obvious way, in which the Spirit may bear “witness with our spirit,” or *to* our spirit. He works a work of grace in the heart, which is manifest to our conscience ; and there we may read the lineaments of our own renovated character, while in the Bible we may see what are the marks of the “new creature.” Thus we have the joint testimony of God’s Spirit and of our spirit ; and both concur in the same sentence that we are God’s children. His part is to tell what the lineaments are. Our part is to see, with the eye of consciousness, what are the marks *within* ; and, with the eye of the understanding, what are the marks *without* ; and thus to arrive at the conclusion, that we are “born of God.” But the Spirit assists us in both these examinations—in the examination of the Bible, as well as that of our own hearts. He gives us a clearer *outward* discernment, and thus gives us a satisfying belief in the influence of the Spirit of God ; and He gives us a clearer *inward* discernment, by which we obtain a more satisfactory conviction of our conformity to Him.

There are many truths, which we not only believe, but which we *know* that we believe. A man may not only believe in the Gospel of truth, but in the truth of his belief in it. He is quite satisfied as to the truth of the Gospel, and he knows that this conviction is in his own mind. If he knows that he is a believer and that every believer will reach heaven, he will rejoice in the prospect of an entrance there being administered to him. He has data enough for a just conclusion. He has both the major and the minor proposition of what to him is a most satisfactory argument. Still this is the work of the Spirit, who sheds a light both on the mind and on the Bible, so that the Christian recognizes the Bible to be true, and himself to be a believer in the Bible. No one can believe but upon evidence ; but this evidence may act so quickly and so powerfully, that the sunshine of hope may come immediately on the back of prayer, or the reading of a Scripture passage, or a review of past history and present feelings, so as to assure him of the sufficiency of the proofs, and also that the Spirit has assembled them around him. This is an intimation not received through the senses, but gathered from those things which it is the office of the Spirit to set before him. Thus by the medium, not of *visionary*, but of *visible* things, may the Spirit of God witness to the spirit of man, that he is a child of mercy, and that the seal of redemption is set upon him.

There is an opinion very prevalent, that, if we get within the limits of Scripture phraseology, we leave all the common laws and processes of nature behind. But I want to show how the highest processes may be carried on, without the slightest contravention of the ordinary laws of mind. If one man have an eye-sight ten times sharper than that of another, he sees things beyond the other ; but yet he has as good evidence for them, as for the more palpable things which lie open to all.

We will not vouch for any other manifestation of the Spirit, than that by which he makes the *Word* clear, and the state of the *heart* clear. From the first, a man draws the promises ; from the other, his personal characteristics ; and the application may conduct to the legitimate conclusion, that he is among the saved ; and this process of deduction may not be tardy, but quick as intuition. By a single glance the eye of consciousness may perceive that he “hungers and thirsts after righteousness;” and, by a single glance of the eye of the understanding at the Scriptures, he may perceive the Saviour’s announcement, that such “shall be filled;” and the “assurance of faith” springs up that salvation is his. Here the Spirit witnesses by the distinct testimony of the Word. Here is no irradiation, except on the mind looking at itself ; and no conclusion is arrived at, but what is derived from premises which are clear to some, though obscure to others. There is a flight of steps, which is got over in an instant of time. There is logic at work, though the mind is not sensible of it. And all this is effected by the Spirit of God, who brought “the Word

nigh," and manifested "the thoughts and intents of the heart," and showed them to be coincident with the testimony of the Word. Here the Holy Spirit utters no voice. He makes the Word of God sensible to our understanding, and our own mind sensible to our own consciousness. These are the only vocables He utters; and they are quite sufficient to assure us of our belonging to God's family.

My eye carries me no farther into those mysteries of Christian character, which, though they may be hidden from those I address, have been reached by many believers. Newton speaks of having visited an ordinary peasant woman on her death-bed, and found she had reached a height of Christian experience which he had not. There may be such manifestations beyond our understanding; but reached by stepping-stones, which are perfectly within our comprehension. If a man read an ordinary book with intelligence two or three times, it becomes insipid; but those, who have read the Bible with delight a *hundred* times, still find new impressions on every perusal; all accordant with its literalities. Not that the Spirit says a *different* thing at one time than at another, but *more* at one time than at another. This is one way in which the Spirit enlightens through the medium of the Word; and from this difference between the Bible and other books, may a rational experience of the truth of Christianity be accessible to the most unlettered peasant.

Should we like to realize this process? Are we convinced there is such experience in the Bible and among Christians, that overshoots all we ever felt? Should we like to ascertain it by our own experience? Do we wish to have to do with the witnessings of the Spirit, with the foretastes of coming blessedness, with delights such as faith or fancy can scarce picture to the mind? We hold it is *no* fancy. It is a reality; and there is a series of firm stepping-stones, by which it may be come at. Up to our faith in the *doctrines*, let there be a diligent following of the *duties* of the Gospel. The manifestations we long for are given to those who "do the commandments." Do we desire to reach the assurance of a bright and joyful manifestation?—it is to be reached by a path of labour. It is not by a flight of imagination, that we reach the heights of joyful experience; but by the toils and the watchings and the painstaking of obedience. Performance alone will not do; for without prayer it is presumptuous. Prayer alone will not do; for without performance it is idle and hypocritical. Prayer and performance must go hand in hand. What is now mysterious will then be familiar; for "the secret of the Lord is with them that fear Him." No doubt there is a working to "establish our own righteousness," which will prove abortive. But there is also a working in dependence on Christ, which brings down the illuminations He delights to bestow on His faithful followers, as the evidence of His love to them, who show their love to Him by doing His commandments.

DR. KRUMMACHER—CONTROVERTED PASSAGE.

THERE has been some discussion recently respecting the following passage in one of the works of this eminent divine; it is at page 59 of *Elisha*.

"You ask how our affairs stand at present? They stand in such a manner, that, if any one would now seek to terrify me with the threatenings of the law, I should laugh at him to the honour of Christ; and if any one were to say to me, 'Beware of this thing and that, lest God should punish thee,' I would rebuke him for depreciating my Surety and His merits. They stand in such a manner, that, if I were to hear a Christian say, 'Such a punishment I have received for such a particular fault,' I at least should call him unenlightened."

The latter parts of this extract are so opposed to the general character of the Doctor's writings, that we almost feel in condemning this that we are making him "an offender for a word." Yet it is better not to let pass without reprehension a sentiment so opposed as this is to Scripture. Let any one who requires to know "the mind of the Spirit" on this head, consult 2 Samuel xii. 9—12; 1 Corinthians xi. 30; Hebrews xii. 10; 1 Timothy v. 20; with the multitude of passages where the fear of God's anger is inculcated upon His own children.

BILDAD'S COMPARISON.

"Can the rush grow up without mire? can the flag grow up without water?"—Job viii. 11.

"Shall not they teach thee, and tell thee, and utter words out of their heart?"

This question was proposed to Job by his friend Bildad, and implies the duty of men to inquire into the experience of the righteous in former ages, as handed down by tradition, or left upon record in written documents. The hearts of the righteous are cabinets, in which Divine truths, most precious jewels, are deposited; and from these hidden stores they are able to supply others with most valuable information. Divine truth was deposited in the heart of Adam, and of Noah, and of Abraham; with this truth, by means of tradition, some were acquainted in the days of Job: into this truth Job is exhorted to search. This also is our duty: the truth, deposited in the hearts of holy men in times long since passed away, is opened up to us in the sacred Scriptures, and all favoured with this inestimable boon are required to make themselves familiar with its contents—(Deut. vi. 6—9). Bildad shows also that we may gather important instruction, not only from the experience or traditions or writings of holy men, but likewise from speechless creatures; the spider's web, the rush, and the flag, can yield us instruction. "Can the rush grow up without mire? can the flag grow up without water." These words lead me to notice,

I. *The persons, whose characters are illustrated by this comparison.* Bildad's design in this comparison is to set forth the moral condition of those who are without God's grace. This is evident from the thirteenth verse—"So are the paths of all that forget God." The sinner is one who forgets God. The *existence* of God is forgotten. Than the existence of an independent, supreme, and infinite Being, not anything is more self-evident. The process, by which the human mind may be led to the discovery of the Supreme Being, is brief and clear. The material universe, for example, is evidently constructed with a view to an end: "an end implies intelligence, the accomplishment of an end implies power, the skill of the accomplishment implies wisdom. The Spirit, then, which moves, moulds, and vivifies a world, so full of motion, form, and life, must be intelligent, powerful, and wise." This Spirit must be God, in whom dwells infinite perfection: no other cause can be conceived of, adequate to the effects produced. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse." The existence of God, however, though so evident, is forgotten, and the sinner, though he admits it into his creed, yet denies it in his practice. Admit there is a God, and you must also admit that there are duties which we owe to Him—duties, all of which may be comprehended in one word, *love*: then if these duties are neglected, there is a practical denial of the Divine existence. The perfections of God are also forgotten: many think of God's existence, who do not think rightly of His perfections. They think, perhaps, of His love, compassion, and grace, but forget His immensity, holiness, and truth. The providence of God is also forgotten—the character, extent, and evidences of providence. The sinner receives the gifts, but forgets the Donor. This forgetfulness extends to God's commands given to us in His Word, which is the infallible rule of faith and practice. The enumeration of these commands is unnecessary: they are known by many, obeyed by few. Now if you are one that forgets God, one who lightly esteems Him, one who disobeys His will, one who bids Him depart from you—then you are the individual whose character is illustrated by the metaphor of a rush. And what are the *causes* to which this sin must be traced? The invisibility of God may be one cause. Things unseen are more likely to be forgotten than those which are seen, tangible, and with which our senses are familiar. "No man hath seen God at any time;" hence the sinner, walking by sense, and not by faith, forgets God. The excellence of God's moral nature is another cause of this forgetfulness. This is the very reason why the sinner should think of God, and love Him, and live to His glory; but on this account his corrupt heart hates God. "The *carnal* mind is enmity against God." The mind is pre-occupied; this lead to unmindfulness of the Holy One, when proposed in the Gospel as the object of our supreme affections. From these remarks, it will be seen, what an evil

is worldly-mindedness, unbelief, pride : these sins lead us to forget the blessed God. And, oh ! how dreadful the consequences of this sin ! This will appear, if you consider, first, the glorious Being thus treated. God, the Creator of the universe, the Source of being, the Preserver of men, the Hearer of prayer, the Rock of salvation—this is the God who is forgotten. God has not forgotten the sinner : no ; creation, providence, redemption, all show how mindful God has been of him : but the sinner has forgotten the Source of all his mercies. Now if this gracious Being is thus treated, the consequences must inevitably be the loss of God's favour, God's image, God's salvation. The consequences of this unmindfulness of God may also be seen in the other sins, to which this sin leads. Unmindfulness of God leads to *presumption* : the sinner sins, as though God's aim was too weak to punish. Sin is committed as freely, as though it were unnoticed, harmless, and essential to our present enjoyments. *Ingratitude* is another sin, to which unmindfulness of God leads :—the Psalmist was aware of this, and hence charges his soul out to forget all God's benefits. The sinner, thus allowing sin to reign in his soul, abandons himself to the commission of evils, the end of which is death. “The wicked shall be turned into hell, with *all the nations that forget God*.” These observations are sufficient to show what an evil forgetfulness of God is, and should lead every individual who is guilty of it to consider—

II. *The propriety of the comparison which Bildad employs.* The man who forgets God is compared to a *rush*. Now we observe,

1. The nature of the rush is an emblem of a sinner's character, especially of the character of a hypocrite. The rush is hollow ; so is the hypocrite. The hypocrite makes a profession of religion ; he joins in the solemn services of the sanctuary, gives his assent to the truths of the Gospel, and perhaps contributes to the support of the Saviour's cause ; but notwithstanding all this, his heart is not right with God. The eye of omniscience in on the inner man : there He finds sin on the throne. Supreme love to God, which is the best evidence of the soundness of our conversion, is not to be found in such a heart : the hypocrite's heart is destitute of all those graces which constitute moral loveliness. Such characters as these are by no means rare ; *many* have the form of godliness, but *few* know its power. Take heed, therefore, that ye be not deceived : unless you are new creatures in Christ Jesus—unless the love of God reign in your souls—unless Christ is formed in you the hope of glory, you are like the rush, *hollow*. True, the inner man is full of pride, unbelief, and selfishness ; but it is empty of the fruits of righteousness, which are by Jesus Christ unto the praise and glory of God. Let us examine ourselves, to see if this is so with us ; and, if we find that it is, let us go to Christ, who is full of grace, that our wants may all be supplied. And if we have been led to see our emptiness in our natural condition, let us praise Him who is rich in mercy, and live by faith upon Jesus. “For it hath pleased the Father that in Him should all fulness dwell.” Again, the rush is pliable ; so are many professors of religion. The religion of many seems to depend on circumstances. One example of what is meant may be given. There are some servants, who appear pious whilst in pious families, but in ungodly families their profession is given up, and their conduct proves that their hearts were never given to God. These, and all similar cases, should impress on our minds the importance of the apostolic injunction—“Wherefore, if any man thinketh that he standeth, let him take heed lest he fall.” That we may not fall into a rejection, a practical rejection of that Saviour, whom we now profess to receive, let us see to it that we are *rooted* into Christ, that we are filled with the Spirit, and that we grow in grace. Seasons of temptation must be expected, and, if we are like the rush, we shall yield to the tempter ; but if like the oak, we shall brave the storm. The apostle knew the dangers to which the Ephesians were exposed ; hence the appropriate prayer he offered for them—“For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner Man ; that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge,

that ye might be filled with all the fulness of God." The Christian who enjoys an answer to this prayer, will be prepared to meet the trial of his faith, to stand in the evil day, and having done all to stand. That we may avoid the appearance of a hypocrite, that our conduct may never make our sincerity questionable, let us live nearer to God, that being strengthened by Him we may be strong, and acquit ourselves like men. Once more we may observe, that the rush is *fruitless*: so is the hypocrite, the man who forgets God, the mere professor of religion. The husbandman seeks in vain for fruit. The apostle in his epistle to the Galatians tells us what the fruits of the Spirit are: they are these—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Now visit the individual who forgets God, and see if you can find in him such fruits as these. Alas! no; he is as fruitless as the rush. This is easily accounted for; the sinner neglects prayer, and hence keeps at a moral distance from Him who is the Source of all fruitfulness. That the soul may be filled with the fruits of righteousness, she must think of God—of His character, and imitate it—of His promises, and plead them—of His doctrines, and believe them—of His precepts, and obey them—of His Son, and receive Him as the "way, the truth, and the life." Seeing then the advantages of living unto God are so great, let us commence this profitable life; and, instead of being like the rush, we shall be like the palm-tree. "The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."

2. The means, by which the rush is supported, is an emblem of one who forgets God. The rush must have the mire; without this it perishes: and the man, who is insincere in his profession of love to Christ, must have the affluence of outward things. When those things fail, which induced him to take up the form of religion, he is like a rush without mire. His external appearances cannot be maintained without earthly supplies. Bildad insinuates in this comparison, that Job's outward prosperity was to his profession of piety what the mire is to the rush: take away the mire, and the rush perishes; so take away Job's good things, and there is an end to his religion. This was Satan's opinion of Job—"Doth Job fear God for nought?" Job's religion, however, did *not* depend on his outward prosperity: he served God from a principle of love. The friends of Job were made to feel this in the end of his trials. The profession of a true Christian is supported by constant supplies of grace, received from Christ's fulness in answer to prayer. Christ dwells in the inner man; he thus is enabled to put on Christ, making no provision for the flesh. The piety of the Christian, so far from being kept up by outward prosperity, is often injured by it: his piety is often most eminent in adversity. The prophet Habakkuk contemplates the Christian in the greatest poverty—stript of all outward enjoyments—yet happy in his God. "Although the fig-tree shall not blossom neither shall fruit be in the vine—the labour of the olive shall fail and the fields shall yield no meat; the flock shall be cut off from the fold and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation." This triumph of faith sets forth, in a most striking manner, the blessedness of a genuine Christian: he has springs of consolation, which cannot be dried up. The means by which his piety is supported are never-failing: they are not subject to the vicissitudes of time. The God, in whom he trusts, is an inexhaustible fountain of good: from this prayer may draw supplies of spiritual influence, adequate to all the wants of the soul. "All my springs are in Thee."

3. The rush is an emblem of a sinner in the short period of its prosperity. The rush may appear green in the morning, but as soon as the water is dried up, it withers. "Whilst it is yet in his greenness and not cut down, it withereth before any other herb; so are the paths of all that forget God." There is an allusion here, no doubt, to the transient prosperity of Job: his outward enjoyments withered as suddenly as the rush. This, however, is not always the case with the good things of this life, except when compared with eternity; *then* temporal prosperity, though it last until old age, is transient. "For what is your life? it is even a vapour, that appeareth for a little time, and then vanisheth away." The transient nature of temporal prosperity should lead those who forget God, to think

of Him, and to seek Him as their portion. Those, who have God for their portion, have an inheritance which will yield them satisfaction when time is no more. "For when my flesh and my heart fail, God will be the strength of my heart, and my portion for ever." Let us notice,

III. *The comparison here made, in its application.* This question was put to Job, and was intended to illustrate his character: however, it did not apply to him, Job was not the man whom Bildad supposed him to be. But the application of this comparison, though erroneous in respect to Job, yet may yield us this instruction.

1. The importance of discrimination. Bildad was right in his aim, but erroneous in his judgment: his incorrect views of the dispensations of providence led him to accuse his friend of hypocrisy, of whom the omniscient God said—"There is none like unto my servant Job, a perfect and an upright man, one that feareth God, and escheweth evil." This misapplication should teach us not to be too hasty in our charges against the people of God, lest we wound those whom we ought to comfort. True, it is the duty of Christians to be faithful to each other—thou shalt not suffer sin upon thy brother—but reproof fails in the accomplishment of its object, if not given with discrimination. That we may give reproof with discrimination, three things are important as pre-requisites. First, the mind should have accurate views of Divine things, as presented in the Word of God. The Scriptures, therefore, should be studied, that we may know what it is that constitutes a Christian—that we may distinguish presumptuous sins from infirmities, and that we may know the character of God's dealings with men. Enlightened views of Scripture truth are essential to a right discharge of this duty. These views ought to be possessed by every Christian, since his means of information are so abundant. Bildad did not enjoy our advantages—the darkness was not then passed, therefore his mistakes are not so censurable as ours, who live in an age when the true light shineth. 2. That reproof may be given with discrimination, it is necessary that the reprover should be confident the offence has been committed. Oftentimes reproof is given to an individual, whose character has been injured by false reports: this is more than injudicious, it is positively unkind, injurious; yea, we maintain that it is sinful. Our appeal is to the Word of God. This conduct is inconsistent with the principle of the golden rule, contained in Matt. vii. 12—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." The Divine command also given to the Israelites may be quoted in confirmation of the sentiment advanced—"Keep thee far from a false matter." Again, the apostle says—"Let brotherly love continue:" now indiscriminate reproof is a great hindrance to the scriptural discharge of this duty—hence, if indulged in, is sinful. Then, before you give reproof, see to it that you have adequate knowledge of the offence. Avoid the tale-bearers: they separate chief friends. 3. That reproof may be given with discrimination, it is important to obtain the aid of the Holy Spirit. The Holy Spirit is omniscient; how well qualified, therefore, to help our infirmities? Let us then visit the throne of grace, taking this promise in the hand of faith—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The application of the comparison in the text teaches us,

2. That it is the duty of Christians to be faithful to each other. Bildad was one of Job's friends, yet he is very faithful in pointing out what he considered to be wrong; this was faithful. Fidelity is our duty. That you may see this clearly, consider, first, the relation in which you stand to each other. Christians are all members of the same body—therefore, should have the same care one for another. The welfare of the church demands attention to this duty—(Heb. xii. 14, 15). The state of the church has an important influence on the world; hence, not any thing ought to be neglected that is calculated to promote her prosperity. Unholy members in the church are a curse to her—oh! employ affectionate reproof to reclaim them. There are difficulties in the way, we are aware, but try to remove them. One difficulty in the way of giving reproof, is a sense of our own failings. That we should feel these is important; at the same time we should not live in them, but repent of them, and forsake them, and endeavour to adorn the doctrine of God our Saviour in all things. Another difficulty in the way is, the character of the

offender. There are few who have sufficient wisdom to receive reproof in a meek spirit: the offender often feels angry with his reprover. The best way to overcome this difficulty is, to melt the heart of the offender by the *kind* manner in which your reproof is given. The fire will often do more good than the hammer. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of *meekness*." There is a third difficulty; namely, the want of a suitable opportunity; and "a word spoken in *season*," observes the wise man, "how good is it!" Mark, the word that does good, is the word spoken *in season*: reproof often does harm, because it is unseasonable; the wise Christian, therefore, will watch his opportunity: the best time is, when the offender is alone, and when you can introduce the subject without the appearance of its being premeditated. Now to find such a season is sometimes difficult; but the spirit of our duty will help us in its discharge. "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Here is encouragement to persevere in this good work; the smile of heaven will be upon you.

3. The application of this comparison teaches us, that our mode of address to offenders should be adapted to induce serious reflection. Bildad fixes Job's attention to the subject by close questions, which he left him to consider and answer. This is a mode of doing good that we would recommend. Inconsideration is a great hindrance to the salvation of the soul: pointed questions are calculated to arouse the indolent mind, excite attention, and fix the thoughts on the subject proposed for consideration: "Can the rush grow up without mire?" No: think of that, Job—let thy mind dwell on the subject—for the answer I will wait. Imitate Bildad in this respect, where you can do it consistently, and you will soon perceive "how forcible are right words." From this subject we learn,

1. The most common objects in nature afford materials for the illustration of spiritual subjects. The omniscient Saviour saw this; hence His inimitable parables, metaphors, and comparisons. The lily is presented to us as an appropriate instance of the extent and care and certainty of Divine providence. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these; wherefore if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" The vine serves to illustrate the union between Christ and His people—(John xv. 5.) The barren fig-tree sets forth the fruitless condition of many professors of the Gospel—(Luke xiii. 6—9.) The words of Bildad call our attention to the rush, and the flag, and the spider's web, as emblems of the state of all who forget God. Surely it is our duty to understand the things of God, when our means of instruction are so abundant. The objects of nature should be more studied: those especially, who have committed to them the instruction of the young, would do well to turn these sensible objects to the best advantage. There is a valuable little work published by the Tract Society, called, *Scripture Similitudes for the Young*, which teachers would find of great use to them.

2. The high value we ought to set on the means of grace. The means of grace are to the soul what the mire is to the rush, or the water to the flag, or the earth to the corn. The rush cannot grow without the mire; neither can the soul grow in grace without the divinely appointed means of support. This fact should be well considered; if it were, the reading of the Scriptures, the ordinances of God house, and communion with God in private would be more attended to. When tempted to neglect these means, think of the rush: propose this question to yourselves—"Can the rush grow up without mire?" Certainly not; neither can my soul prosper, if the means of its prosperity are withheld or neglected. Then let me act consistently, and be diligent in the use of the means which infinite Wisdom has appointed for my instruction, support and comfort. The due consideration of this subject shows also the vast importance of supplying all men with the Gospel, without which the soul cannot grow in knowledge, purity, and meetness for

heaven. The individual, who would withhold the Gospel from men, acts as foolishly as the man who takes the mire from the rush, or the water from the flag. Seeing then the necessity there is for sending the Gospel to every creature, let each act his part in fulfilling his Saviour's commission. How important our Sabbath-schools! That the soul be without scriptural knowledge is not good. Why? Because this knowledge is to the soul what the mire is to the rush, the means of its prosperity. Unto all who oppose scriptural instruction, I would say—"Can the rush grow up without mire?" This thing is not more unlikely, than that the soul should grow up into the likeness of Christ without Scripture truth. The truth as it is in Jesus is the seed of the new birth—the food of the inner man—the soil in which the trees of righteousness grow. Then, indolent Christian! arise from thy slumbers, and exert all thine energies to diffuse the light of Scripture truth. "Awake, awake, put on thy strength, O Zion."

3. From this subject, we learn the necessity of immediate exertion in seeking the salvation of sinners. The sinner is as frail as a rush, how soon may he then be in hell: neglect his salvation until to-morrow, and he may be involved in endless ruin. Oh! point the sinner to the unchangeable Saviour: in Him is the water of life, which can make his hitherto barren soul fruitful as the palm-tree. And to the sinner we would say, be not offended, if attention to the concerns of your soul is pressed upon you with great earnestness; think it not strange—thy situation requires it. Sinner! thou art as frail as a rush; repent, believe, pray, as if you felt this. Seek union to Christ; for, rooted in Him, you will soon reach glory, in which you will be a pillar in the temple of your God. Cherish a grateful heart for all the means of salvation, in the use of which you may be prepared for that state of joy. These means are yet continued unto you—oh! do not trifle with them. You do not neglect the means by which your body is supported; why then neglect the means appointed for the salvation of your souls? Let thy past neglects humble thee, and commence, while it is called to-day the work of reformation. The Lord has spared thee until now, that thou mayst have sufficient time for the work thou hast to do. The goodness of God thus manifested towards you, should lead you to a hearty, thorough, immediate repentance. Entertain no hope of salvation, until you have complied with the Divine command—"Repent, and believe the Gospel:" unless you repent and believe, you will as surely perish as the flag without water. The use of the means is essential to the end you desire; then why not act as rationally here, as in the common affairs of life? But whilst diligent in the use of means, depend on the aid of the Holy Spirit to give them efficiency. "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of His good pleasure."

HUME AND VOLTAIRE.

BY DR. CHALMERS.

INFIDELITY may be said to have drawn its missiles of attack from all the sciences. geology, astronomy, and metaphysics, besides other sciences of lofty pretensions and formidable name, have been set forth as containing within their hidden repositories, some truth of deadly import, that, in the hands of an able assailant, might be wielded to the subversion of the faith. And thus it is that, had the aim been as effective as it was meant to be, Christianity must (long ere now) have received its sentence and its death-blow at the hand of philosophy. We have elsewhere said that the certainties of *one* science can have no effect in displacing the equal certainties of *another* science; but, strange to say, the *uncertainties* of almost all the sciences have been held to be of sufficient authority for displacing the *certainties* of the Christian Revelation. It seems to have been forgotten of our religion, that it is based upon facts, sustained by that very evidence which has given to modern science all its solidity, and all its elevation—the evidence of the *senses*, so far as its first promulgators were concerned—and the evidence of their

testimony, transmitted on a firm pathway to all future generations—and to which we add, the evidence of *consciousness*, that has well been termed “the faculty of internal observation;” and by which an unlearned man of piety and prayer obtains the same kind of demonstration for “the truth as it is in Jesus,” that he has for the reality of his own thoughts. These are the evidences, which uphold Christianity as a stable and independent system of truth, resting on a foundation of its own; and which can no more be shaken by the hostility of foreign sciences, than by any irrelevancies which are altogether foreign to the question. And yet what a dangerous fascination has their eminence (won on other fields) thrown around the names of our most distinguished sceptics; and with what a mighty, yet sorely misplaced authority, has their general reputation as philosophers or *sarans* invested them! as Laplace, illustrious in mathematical science; and Hume, in metaphysical; and Voltaire, in wit and poetry, and the playfulness of a pen that flew with every wind, and ever flung abroad from its prolific stores new brilliancies to enrich and enliven the literature of his country; and lastly, Rousseau, with sentiment and eloquence of a profounder cast, and whose very misanthropy, issuing from the bower of his chosen retirement as from the bosom of some mysterious cavern, and uttered in notes of deepest pathos, gave a sort of oracular power to the sentences of his dark and distempered infidelity. And yet they never fully grappled with the question as eruditionists, or held up to it in sober and sustained earnest the lights of criticism and history; and far less did they condescend to the subject matter of Christianity, or take account of its marvellous adaptations to the actual state and felt exigencies of human nature. Yet these are the only real and competent evidences, on which to decide the question; and so Christianity hath stood its ground amid all the noise and splendour of its adversaries, for, if these had forced a surrender, it would have been like a citadel of strength stormed by a display of fireworks. But though the enduring and indestructible church weathers all these assaults of infidelity, yet countless, notwithstanding, is the number of individual victims who are immolated at its shrine, and thousands—tens of thousands there are, who, simply because these men have written, have lived in guilt and died in thickest darkness. That “ignorance is the mother of devotion,” is a maxim applicable not to the votaries of drivelling superstition alone, but which has had full and fatal verification also among the worshippers of infidel genius. The neologists of Germany have caused too many to believe, that, from the profundities of German criticism, they have drawn up the secret which gives another meaning to the records of our faith, and so changes altogether the substance and character of Christianity; and in like manner has infidelity deluded many into the imagination that, from the hidden depths of that wisdom and philosophy which some of its own most accomplished disciples have explored, the secret has been drawn, by which not only to change the *character* of Christianity, but to destroy its *existence*. In both cases the illusion is upheld by the same means—the illegitimate authority of great names over minds spell-bound and held in thralldom by their own ignorant admiration, and in both the illusion is dissipated in the same way, by exposing the imaginary connections which have been alleged (and often, too, for the purposes of infidelity) between one science and another, and by keeping each science within its own proper sphere. Philosophy evinces her highest wisdom, when recognizing and respecting the limits of the territory which belongs to her. When she oversteps these, it ceases to be wisdom, and degenerates into pedantry, which may be defined to be the unwarranted intrusion of learning either into companies who do not understand it, or into subjects to which it is altogether inapplicable. It is thus that the sophistries of Hume in our own country have been pretty well disposed of, and thus too may it be shown, in the face both of French infidelity and of German free-thinking, that Christianity is impregnable, and that orthodoxy is safe.—*Moral Philosophy*.

THE PASTOR'S REMEMBRANCER.

"Neither were thankful."—Rom. i. 21,

THE Word of God brings some solemn charges against us, and, if these were well weighed, they would promote our humility. The charge in the text was brought by the apostle against the heathen world, but it is as applicable to many in these days as it was when Paul lived; yea, to a more awful extent, since our advantages are so far superior. This charge is *just*; our own consciences bear witness to its truth. This charge is *just*; all history proves that man is ungrateful. Human nature, unsanctified, is not altered in this respect. This charge is *just*; our appeal is to the Word of God—"Neither were thankful." Notice,

I. *The duty implied.* The text implies that we ought to be thankful. Thankfulness to God is that part of Divine worship, wherein we acknowledge the benefits received. Now observe,

1. The import of this duty. Thankfulness implies—a knowledge of the favours received, a sense of unworthiness, love to the Donor, a desire to improve God's benefits, and an endeavour to glorify His name. That this state of mind may be excited, consider your mercies, their source, nature, greatness, number, design. Consider,

2. The obligations under which you are laid to be thankful. These arise from the relation in which God stands to you, the Divine command, and the unworthiness of the recipient of Divine mercies. Observe,

3. The advantages of this state of mind. This grateful state of mind will lead you to meditate on your relation to God—reconcile your spirits to the allotments of Divine providence—and yield you the satisfaction, which arises from a consciousness of having glorified God. Notice,

II. *The sin committed.* The recipient of God's mercies has not thanked the Giver for them. Observe,

1. The manifestations of this ingratitude. This ingratitude is seen in our forgetfulness of God's mercies—in our murmurings against the dispensations of providence—in our obedience to the Divine will—in using God's gifts to feed our lusts and in ascribing them to other sources than to God.

2. The causes of this ingratitude. These are ignorance, pride, inconsideration, worldly-mindedness, and the neglect of prayer.

3. The greatness of the sin of ingratitude. This sin is classed by the apostle amongst all the awful sins indulged in by the heathen world. This sin promotes the growth of all other sins, robs God of the glory that is due unto Him, and brings down the wrath of God upon the soul—(18th verse). Let us notice,

III. *The object contemplated.* The design of the apostle in mentioning this sin in connection with the others specified in this chapter, was to prepare the way for the great doctrines which he had to teach. These doctrines were—the universal depravity of human nature, the necessity of the Saviour's mediation, and the *freeness* of the grace of God in saving man. The subject then presented for your consideration in the text is of great importance. Learn from it,

1. The corruption of human nature is a truth proved by universal experience. Where is the man, who has sufficient daring to maintain that he was never guilty of the sin of ingratitude? Then, if we all acknowledge our sin, let all act as those who feel it: then all will value the Saviour.

2. The forbearance of the Donor of our mercies in continuing them, notwithstanding this ingratitude—(Rom. ii. 4, 5).

3. The happiness of that state, where praising God will be our endless employment. Then we shall see the greatness, number, and influence of our mercies, as we shall never see them on earth. "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen."

THE FIRST OF A COURSE OF LECTURES
ON THE REVELATION OF ST. JOHN THE DIVINE.

BY THE REV. THOMAS GOUGH, SEN.

DELIVERED AT WESTBURY LEIGH CHAPEL, ON LORD'S-DAY MORNING, OCT. 29, 1837.

"John to the seven churches which are in Asia ; grace be unto you, and peace, from Him which is, and which was, and which is to come ; and from the seven Spirits which are before His throne ; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father ; to Him be glory and dominion for ever and ever. Amen."—Revelation i. 4—6.

My dear hearers, we have upon our spirits this morning a most awful introduction to the character of this book. And if it is not enough to make any minister pause, I am ready to ask, what *will* make him pause ? "I testify," said its Divine author, "to every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book ; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book." If it is not enough to make us handle it with a holy caution, I cannot conceive what you will think enough. You are probably aware, I have announced my intention of considering this book, not in the whole of its contents, but probably as far as the seven Asiatic Churches extend, and some other detached parts. Many have shrunk from it. Calvin and Beza never wrote a commentary ; Calvin said, with all the deep penetration he possessed, "I cannot understand a thousandth part of it ;" and if so, well may we say, how shall we handle or attempt to explain such sacred mysteries as are contained here ?

You are aware, that John the beloved was the only surviving apostle of Christ upon earth. He was banished under a hot persecution. If we may give credit to profane history, this man was banished to a comparatively desolate isle, and compelled to work in one of its mines. You and I *talk* of persecution, but these holy men *had* it. And we have to read in the history of their sufferings an amazing interposition of Divine Providence in regard to ourselves. In this blessed Isle, our Lord appeared to John. And the work begins with "The Revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass ; and He sent and signified it by His angel unto His servant John, who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things which he saw. Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand."

The word *apocalypse* has been much used lately ; if *apocalypse* means *revelation*, I wonder such a word should be used, when a plainer word may be employed. If there is such a solemn injunction given to the man who shall presume to unfold these sacred mysteries, I want you to remember, that he is the blessed man who not only reads, but is brought to receive this prophecy and the command of Christ. You perceive, this is the Revelation of Jesus Christ. God gave it unto him, to show him things that should take place soon—at subsequent periods, until the end of time. It was given to John—John was the man who bore a faithful record of the things he saw ; these things being made known to John, John was to write, and the manner was suitable, epistles to the seven Asiatic Churches—"John to the seven Churches which are in Asia : grace be unto you, and peace, from Him which is, and which was, and which is to come ; and from the seven Spirits which are before His throne ; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father ; to Him be glory and dominion for ever and ever. Amen." Do you please

to recollect—the remark has been made by me before—so much were these men set upon honouring Christ, that John seems to make a pause here before he enters upon his work in ascribing glory and dominion to our Lord Jesus Christ.

Let me call your attention to the high and gracious salutation of the churches—the expressive character of our Lord Jesus Christ—the elevated privileges of all believers—and finally, the personal influence of all this upon the heart that realizes it. These things we name for your consideration, and pray we may have the same Spirit to guide us, who inspired this holy man to write.

1. The passage meets us with a high and gracious salutation to the churches of our Lord Jesus Christ. “John to the seven churches which are in Asia: grace be unto you, and peace, &c.” It is supposed by some of mighty high minds, that these were the metropolitan churches of a particular district. We know of no national church since the Jewish polity. It is not for us to ask, why these were addressed more than others. “Grace and peace”—this is the salutation. Without these blessings what is a church? The term *grace* sometimes implies the high unmerited favour of God; He desired this to be realised among them in all its blessed operations; it is pleasing for us to know, notwithstanding their backslidings, the Word of God is sent to them in a way of mercy and grace. I suppose here this holy man, under Divine influence, had something in his mind when he wrote this, analagous to the fifth of Romans. It is the soul’s enjoyment of grace and peace, these connected blessings, the favour of God, in all its holy influence, like to the commencement of the fifth chapter of Romans—there Paul says, “Being justified by faith we have peace with God through our Lord Jesus Christ.” I suppose, in some strong measure these churches were persecuted, and some placed where the devil’s seat was; what more necessary than to wish them the grace and peace of God? And, if you come to the term *grace*, it means holiness; and *peace*—peace to society, it is its internal glory.

The grace of God and peace of God, these I say are its chief ornaments and glory.

Consider, beloved brethren, its grand and important source, “Grace be unto you, and peace from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne, and from Jesus Christ.” Here I take a delightful stand under the character of God himself as the source of all grace, and of all holy peace. The expressions in this part of the text are strong; “from Him which is and which was and which is to come.” This unquestionably applies to the unchangeable character of the Divine nature, of the Divine purposes and truth.

When God was about to send Moses, into Egypt, Moses no doubt was tremulous like many others. There were objections made by Moses that he ought not to have made—“When I come before such a man as Pharaoh, what account am I to give of my mission, should they ask by what authority I do so?” You have it in the third chapter of Exodus and the fourteenth verse, “And God said unto Moses, I am that I am: and He said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you,”

This is an expression which holds forth the unchangeable existence of the eternal God. “I Am.” And here you perceive in the text expressions tantamount to this, “Him which is, and which was, and which is to come.” The Scriptures lay a mighty stress upon the unchangeable character of God. And God Almighty says, “It is because I change not, ye are not consumed.”

Next, we have the source of this prodigy of grace. “And from the seven Spirits which are before His throne.” And pray, who knows what is intended here? If we take such a man as Baxter, he says, “Angels are intended.” There are however, a variety of opinions about it. I think there is a difficulty about understanding angels to be referred to. Are they to be associated with the Divine Being, as the source of grace and peace to man? Would not this be to elevate them to a state the Scriptures do not admit? objects of adoration, to whom we should pray? If this is admitted, we at once fall into the abominable error of idolatry, and say angels may both be addressed and prayed to. I lean at once to this idea, that the Holy Spirit is intended. I stay not under the idea of seven. We often meet with it in this book, such as “seven vials,” “seven trumpets,” &c. I cannot but consider here the Holy Spirit of God in His diversified and numerous graces. As

a source of "grace and peace," we cannot I think contemplate any character short of the Divine Being.

"And from Jesus Christ." It need not be asked why our Lord Jesus Christ was mentioned last. By no means. John was going more fully into Christ. Christ was to be connected with all that is subsequent. I am not much in love with the term, "Triune Being;" yet let us remember, in the glorious doctrine of Scripture we have Three in One—"the Father, the Son, and the Holy Ghost, and these Three are One"—the Three that bare record in heaven; and these are equal in perfection and glory.

The doctrine of a Trinity of Persons in the Divine Being is inseparably interwoven in the Divine nature. In closing some of the epistles this seems to have been kept in mind, and now here is John attracted to the eternal source of favour and peace to man, and he says, "Grace and peace be unto you." I now proceed,

II. To consider the expressive character of our Lord Jesus Christ. Whether this will arouse your serious enquiry, I know not. The question is, Who is Jesus Christ? Now look at the account. "The faithful witness, and the first begotten from the dead, and the Prince of the kings of the earth." Here is Christ in these diversified expressions; but the general idea presents itself to our mind—no doubt Christ is understood in His priestly character, and as Mediator.

And I have no doubt, when John speaks here of a witness, we have our Lord Jesus Christ in His threefold-character of Prophet, Priest and King of His church and over all the earth.

Christ is set before us as a faithful witness. I know of no one, who disproves of the idea of a prophet. It would be an insult to some of you, to ask you the implication; not so to others. I suppose a faithful witness to consist in this, either for a man honestly to make a disclosure of some fact then not made known, or to bear his testimony to some previous statement concerning the facts which have been made known. These, I think, form the two constituent parts of a witness, and enter most blessedly into the character of our Lord Jesus Christ. The eternal Father is represented as saying, "I have given Him as a leader to the people," &c.

There were facts in part disclosed in the Old Testament, and Christ himself came to make a more clear developement of the purposes of Almighty God in the scheme of redemption. He bore witness to the truth. But by the word *witness* we understand a martyr; Christ bore witness to the truth, even to the shedding of His own blood. I am not the Socinian to say, the only object Christ had in view in shedding His blood was to bear witness to the truth of the reality of the religion He taught; but the grand thing is the cleansing our souls from sin and guilt. Christ was to make a disclosure of facts. Well, our Lord appears further by His priestly office. "*The first begotten from the dead.*" If I understand these words aright, it is this—Christ was the first who rose from the dead. Marvel not at this, nor stagger here. I have something to attach to this remark; He was the first who rose from the dead to an immortal life, to die no more. He was the first fruits; was He not? The first in order, who rose to an immortal life? Here we have Christ, the first in order, the pledge and pattern of our resurrection too. I have too much before me, but was unwilling to divide these passages.

Observe, His kingly office and power. He is frequently called a prince here. You have His authority and dignity in a subsequent part of this book. There He is, with all that is warlike about Him; and there He is with this name, "King of kings and Lord of lords." How glorious does Christ appear here! Heaven and earth are under His control. Well may He say:—"By Me kings reign, and princes decree justice." There is a wonderful deal of mystery wrapt up in the administration of our Lord's government. But this Prince of the kings of the earth upholds all things, and all things are in subjection to Him. It must have been a pleasing idea to John in that awful day of persecution, that all kingdoms and empires were under subjection to Him, who is the Prince of princes. We have

III. To consider the elevated privileges of all true believers in our Lord Jesus Christ.

Now then observe two things here—the purity and glory of our Divine Lord—and I believe too, there is not a single word in this part of the passage but has its application to every believer.

I am first to glance at the high and eternal and blessed source of this purity and dignity. "Unto Him that loved us, and washed us from our sins in His own blood." And is not love inscribed on all? Pray, if I must speak of my Lord's being moved in the matter of redemption, what moved him? Can there be any thing lovely in slaves in bondage? But He loved;

" Nothing brought Him from above,
Nothing but redeeming love."

And if we read all the epistles, it is all traced up to the love of His heart, and as the exercise of His love to man. "Not that we loved Him, but He loved us and gave Himself a ransom for us;" "He washed us from our sins in His own blood."

There is an idea called Antinomian—let it be called what it may, the fact is fact, and stands plainly here (in this blessed volume), that the love of our Lord Jesus Christ was immensely great to man, even when He viewed him in all his vileness and pollution. We do not mean to say, He loved that pollution; but love to man was the impelling moving cause that led Him to suffer and die, to cleanse His people from all unrighteousness.

How lovelily did Jude close that admirable epistle, which precedes this book! I hope we shall all enjoy that blessing—of being one day presented faultless—"faultless before the presence of His glory, with exceeding joy." Our Lord shed His blood for the purification of His church. He loved the church and gave Himself for it. Two things are constantly necessary in order to your deliverance, the removal of guilt and pollution. Should either of these remain, they shut our souls for ever out of heaven.

" The dying thief rejoiced to see
This fountain in his day."

I might stop longer here; but I cannot. Not only does John say, "Unto Him that loved us and washed us from our sins in His own blood"—but "Who hath made us kings and priests unto God." Here is the elevation of wretched sinners to a high state. All the honours of this kingdom emanate from the King; generally so in church and state. All the honours and elevation of the Church of God proceed from Jesus Christ its King. We are said to be kings, in a spiritual sense, and in an everlasting sense. Yea, we are substantially so here, and hereafter shall be dignified indeed. You remember, there was one of old, who seemed surprised that one should think it a light matter to be a king's son. If this were great, my soul would in melting strains ask you, What honour is that, which our Lord confers upon them that love Him? "He takes us from the dunghill, and places us among princes."

We are to reign with our Lord Jesus Christ in heaven and on earth, in a state yet to come—*approaching with rapidity in the mighty movements of Divine Providence.*

"Who hath made us kings and priests unto God and His Father." The grand elevation here is of a spiritual character. Thus we have an offering to bring to God of a broken heart, and honour and glory to Almighty God. These devolve upon us as "a holy people, a kingdom of priests unto God."

IV. I must hasten briefly to consider, finally, the personal influence of all this upon the heart that realizes it; "To Him be glory and dominion for ever and ever. Amen." I love this language, in the first place, for its exclusive character. Not a sentiment here of self-applause, but praise and glory to our Lord Jesus Christ. It is to Him, "who loved us, and washed us from our sins in His own blood." And you see, the exclusive gratitude and praise of a believer's heart is to be directed to our Lord Jesus Christ. Again, I love this language, because it so corresponds with the feelings of a renewed heart, and the high claims of Christ Jesus. Base must be that heart, which would take any honour to itself on account of deliverance; the renewed heart says, Let Him not have part, but all the glory; the renewed heart goes out to our Lord Jesus Christ, and says, "To Him be glory and dominion for ever and ever. Amen." Let Him reign, let Him have the undivided honour. This is a sweet hymn; the three first verses we have to sing this morning; it is infinitely preferable to any comment we can make. But there is

a responding amen. Would to God it were the responding amen of all present—so let it be, so it shall be. How frequently John uses the word *amen*. And it was ten times more in use in the Church of God then, than it is now; we are told, when they met at midnight, that the very air resounded with their Amen. Amen; honour, and glory to our Lord Jesus Christ.

May we honour Christ as Prophet! then shall we look to Him as Teacher; may we honour Him as Priest! then will His blood be precious; and the consideration of that Priest, interceding now in the inner court for me, will encourage my heart when I draw near to the throne of grace. May we honour Him as King! let Him reign: to His commands let us cheerfully submit. Consider, sinner, thy polluted state and the only method of cleansing; and do not say with Peter, "Thou shalt never wash my feet." The Lord grant, we may bathe in the fountain of the Redeemer's blood, and say, "There have we washed our guilty stains away." Consider your elevated state—that you are kings and priests unto God. It is not for kings to debase themselves with society unbecoming. May you walk as becometh the Gospel of Christ. I have read, when a poor negro was dying, who had long served his Lord and Saviour—and with Christ colour has nothing to do—some of the by-standers said, "Poor Pompey is dying;" realising his blessed interest in the Redeemer, he lifted up his eyes, and said, "*Me* poor Pompey? No, *me rich* Pompey; Christ has made me so, and I am going to reign with Him for ever." The Lord grant we may cordially approve of and embrace the method of salvation revealed in the Gospel, that here we may evidently be "the sons of God; and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

UNPUBLISHED LETTERS BY THE REV. JOHN NEWTON.

(Addressed to the Rev. Thomas Robinson, late Vicar of St. Mary's, Leicester.)

XIII.

MY DEAR FRIEND,—I owe you thanks for two letters; part of the second, with Mr. M——'s comment upon it, has affected me greatly. A journey at this time would be quite impracticable, and perhaps just now rather more improper than writing. But if you would give me leave to say I had my information from you, I would wish to write. And I apprehend there could be no impropriety in your averring that you could not conceal from me a matter of such importance, and in which you knew my friendship interested me so much. It might be inconvenient, if a suspicion should arise that I had my intelligence from any person here, and this consideration alone restrains my pen.

After all, the business most properly lies with you. Your vicinity and friendship and example give you advantages, which I doubt not your prudence and tenderness will make the best use of. I take it for granted that you have been there already, that you have admonished, pleaded, advised and encouraged, as the case requires, with all gentleness and with all faithfulness—Gal. vi. 1. My heart aches, in a manner bleeds. Ah! poor place! Ah! poor friend! Ah! my other poor friend, what must she feel! What must the serious, what must the profane say? The good Lord watch me and you and all of us. Few of us, perhaps, have shown more zeal, more disinterestedness, more apparent simplicity in the good cause than our friend. And now to be enticed into the toils of the enemy, and led forth like Samson shorn and bound, to make the Philistines sport—how awful! Oh! my Lord, keep me. I adore and wonder that I have been kept; that I stand, (if I do stand,) for surely I am not wiser or better than some who have fallen. Oh! how should this reconcile us to every cross that the Lord is pleased to appoint, since for aught we know, all may be but just enough to prevent us showing to all the world what is in our hearts. What we commonly call crosses may be deemed comforts, compared with this heaviest of all trials, to be left to build up what we have laboured to pull down, and to pull down what we have built up. If the love of our Lord is awake in our hearts, shall we not choose (if there was no other alternative) to be bereaved, to be disabled, to be even buried alive, rather than willingly

to forsake or retard the good work, to grieve the hearts of the godly and open the mouths of the wicked.

This unexpected news, which at first struck me like a thunder-clap, is as it were still sounding in my ears, and is present to my thoughts all the day. I know not that I ever was so affected, so astonished with any thing of the kind. For this comes home to me. It is not a stranger—but my friend, my companion; how often have we taken sweet counsel together, and walked to the house of God in company! Yet I hope, I trust to see a happy return, and glad shall I be if the Lord honours you as an instrument in effecting it. What a service will you then do to the church, what a comfort will you prove to me!

I congratulate you and Mrs. Robinson on the accession of a new daughter, and that she has happily been brought through another crisis. May your child be the Lord's child—all your children taught of Him. It well repays parents for their broken nights, their cares, trouble and expence, when they are honoured and succeeded as instruments in bringing their children up for the Lord. What queen of France was it, whose lot historians so admire, in that she was the daughter, the wife, the mother and the sister of a king? That is, very possibly, she was nearly related to a lion, a wolf, a bear, and a fox in human shape. Poor distinction! I envy not her honours. But to be a child and a parent of an heir of glory is an honour indeed. Where will many kings of the earth hide their heads, when many believers shall stand forth with joy and say, Here am I, and the children Thou hast given me. Such I hope will be your honour.

The Lord has given *us* likewise another daughter. My dear's only and beloved sister, Mrs. Cuninghame, a fortnight ago fell asleep in Jesus. Last year bereaved her of a husband and her eldest daughter; she was near upon the point of leaving Scotland to come and live with us: but the Lord appointed otherwise, and His appointments are right. She is now with Him whom here she served and loved. Her only surviving child is with us; she nearly pairs with another, being about twelve years of age—a sweet girl; but a hectic has taken hold of her, and, though she has not at present any severe symptoms, we cannot confidently say, This sickness is not unto death; the probability seems on the other side. The Lord can restore her; and if it be right and for the best, He will. There I wish to leave it.

I have no access to my parishioners, the few excepted who knew the truth before I came among them. I account my *willing hearers* my parishioners, live where they will. And after the addresses, &c., which I have sent to the others, I do not think I am bound to force myself upon them, nor that it would probably answer any good end if I did. I consider them as *those who are without*, till they let me know they wish to see me.

Your spiritual complaints and difficulties are mine; and I believe every minister, who is faithful and useful has the like.

My Utopian plan was not of my own propounding. I was desired to give my thoughts for the plan of a *dissenting* academy. I am debtor to church and dissenters, to all names among whom the Lord has a people. Yet I believe many of the students will prefer the church line (under the present tutor), and I conceive a way will be opened for such. If not, let them be dissenters or methodists, provided they are wise, faithful and useful.

Our love to Mrs. Robinson, Miss Boys, and all friends. I am, most sincerely
your's,
JOHN NEWTON.

May 22, 1783.

XIV.

MY DEAR FRIEND,—I saw Mr. Wheatly at church on Wednesday (it does me good to see a friend from Leicester), and as he has promised to call upon me, I will try to get a letter ready to send by him. Your last has lain too long by me, but I cannot help it. This is a hurrying-place, and I am a poor manager of time.

I know what I ought to feel, when you say my letters make you ashamed of yourself. They ought to make me much more ashamed. I form some judgment by the kindness of my friends of what I appear to be; but I best know what I am; I trust I am not a hypocrite. Surely I durst not write to you, if I were not con-

scious of a desire to be the Lord's only, and to serve the Lord only—but alas ! alas ! indeed I “have not attained.” I love the truth, and I love to declare it, and sometimes my earnestness in the pulpit may make the hearers think I am somebody. I have a tolerable idea of the Christian character, and it is my delight to delineate it. But could you compare Mr. N. in the pulpit with Mr. N. in his retirement and in himself, you would start and exclaim, *Nil fuit unquam tam dispar sibi*. Well, I believe it must be so in some measure—while, like the prisoners of Mezentius, I am chained to a dead body ; but I hope the time will come, when I shall no longer drag the loathsome corpse of a depraved nature about with me. Ah ! what a loathsome sight ; what a cadaverous smell haunts me now in every place ! My very complaints seem often forced—words of course and invention ; and I believe, if the Lord was pleased to increase my little exercise of grace tenfold, I should be ten times more out of conceit with myself than I am at present. It is a poor subject—let us change it, and drop a thought about Jesus. In Him we have wisdom, righteousness, peace, power, and salvation. Grace abounds in Him more than sin can abound in me, and His compassion is fully adequate to my case. With Him there is plenteous redemption, therefore I will trust and not be afraid. The more vile I, the more glorious and wonderful will He be in saving me to the uttermost. I wish to be humbled under a sense of sin, to strive in His strength and means against it ; and then to be willing to be nothing, that He may be all in all.

You are now your own curate again I suppose. Lady Mary Fitzgerald invited me to meet Mr. and Mrs. Elton to breakfast at her house one morning, but he did not come, nor she, till near noon, when I was just taking leave—so I am not likely to see him. Lord D——'s choice of a successor to Mr. Stillingfleet has been universally approved. I hope the event will still exceed the expectation. Mr. Elton will have a large field for service and usefulness ; but I think he will meet with exercise for faith and patience. There are many wise curious good-for-little professors in that neighbourhood. If he has any thing to learn, he will find more than a few, who will think themselves qualified to teach him. But he will find wheat as well as tares, and some spots of good ground intermixed amongst almost every possible variety of soil which the good seed can fall upon. Such at least is the general character West Bromwich bears. I chiefly speak from report. I never preached there but once.

The pamphlet I mean to send with this, if Mr. Wheatley calls, though printed, is not for publication. A few of them only were taken off from the press. You know I am moderate as to church matters, and therefore will the less wonder that some dissenters should apply to me for the plan of an academy. You will read here and there an expression *cumgranu salis*, considering for whose service it was written. I can honestly assure you, that, though I am not a high churchman, I could not easily become a dissenter, except I was to set up a new denomination of my own ; for I think I see almost as much of the true spirit of *high church* amongst the dissenters as anywhere else. Mr. Bull of Newport, who I think comes the nearest to my Utopian idea of a tutor, is the only person I know amongst them, able or willing to carry such a plan as mine into execution. I know not but he may be called to attempt it. There are thoughts of such a thing—the issue is in the Lord's hand.

I bless God I feel myself to be where I ought to be—in the Establishment and in London. The Lord has afforded me many comfortable evidences that He led me hither, and many encouragements since I came. Poor Mr. Scott ! The seeds of the evils which tease him at Olney were sown before I left it. I believe they grew faster by Mr. Page's watering than they might have otherwise done ; but had I staid there much longer, I must have reaped the crop. But Mr. Scott *likewise* knows the Lord placed him in his post, and hopes to get good by it. I think that there will either be a new work take place in Olney, or the minister they have dared to treat with so much disrespect and unkindness, will be removed by and by. As to myself, I had more uneasiness as a minister in one month while in the country, than during the whole time I have been in town ; or rather, I have hardly had a single cause of uneasiness since I came.

My eyes long to see you in London, for I have little hope of seeing you in Leicester. I could show you some excellent people here. We have some in our congregation at Mary Woolnoth, whom I deem first-rate Christians; and I like them not the worse for not being all of one colour. I know not any one point, in which I have greater hopes of usefulness, than in battering down the *separation walls*, which so often hinder the people of God from seeing and knowing each other. Methinks I see them shake, methinks I see them totter; I long to see them fall, like the walls of Jericho, flat down to the ground. Many of my hearers have mutually wondered at each other and thought, 'How came you here? I never expected you would bear to hear a Calvinist. I little thought of seeing Mr. Such-a-one within the church doors.' Sometimes these strangers get acquainted. One has told me—If it be Calvinism you preach, I can hardly see wherein we differ. Another has found out to his great surprise, that an Arminian may be a Christian, and so on. I endeavour to keep all Shibboleths, and forms, and terms of distinction out of sight, as we keep knives and razors out of the way of children; and if my hearers had not other means of information, I think they would not know from me, that there are such creatures as Arminians or Calvinists in the world. But we talk a good deal about Christians, about the Saviour of sinners, how strongly they who know Him are bound to love and serve Him, and how fervently they who love Him ought to love one another.

My dear is not without her ailments; but upon the whole pretty well. We join in love to Mr. and Mrs. Robinson, to all our old friends with you. Do not forget Mr. and Mrs. Ludlem, and Mr. and Mrs. Confrater.

I am, much and always your's,

Aug. 16, 1782.

JOHN NEWTON.

Review of Books.

BRIEF MEMOIRS OF NICHOLAS FERRAR, M.A.: *founder of a Protestant Religious Establishment at Little Gidding, Huntingdonshire.* Chiefly collected from a Narrative by the Right Rev. Dr. TURNER, and now Edited, with Additions, by the Rev. T. M. MACDONOGH Vicar of Bovingdon. 12mo. pp. 220. (Concluded from page 319.)

J. Nisbet, & Co., Berners Street.

IN our last number we left Mr. Ferrar on the eve of his departure from the metropolis for the retired seclusion of Little Gidding, near Huntingdon. Having seen the vanity and manners of the world, and found them to be, as Mr. Herbert says, "a nothing between two dishes," he did so condemn it, that he resolved to spend the remainder of his life in mortification, in devotion, and in charity, and to be always prepared for death.

Little Gidding was an almost depopulated place; the manor house and a cottage for the shepherds were the only habitations in the parish. The whole

estate lay in pasture; its situation was considered healthy; and Ferrar had dispatched his brother, at the beginning of the plague, to make ready an apartment for him, whither at last he came himself. Here he was soon after joined by his mother, who had been living at Bourne. Their meeting was not unlike that of the patriarch Jacob and his son Joseph, after his father had given him up for lost, whilst he was providing for the support of his family. The interview was not only passionately kind, but zealously devout; both of them blessing God for their providential deliverance, and for their happy re-union; and she again blessing her son.

"Ferrar entreated his mother to enter their rude house, and repose herself after her journey. 'Not so, my son,' she replied, 'not so; yonder I see the church; thither let us go, to give God thanks that he has brought me to this good place, and restored to me my son.' She was assured of the difficulty of getting into it, for as yet there had not been time to remove the hay that was in it, which was speedily to have been done. For by the sacrilege and

profaneness of the former proprietor of Gedding, the house of God was turned into a barn, and adapted to other degrading purposes connected with the habits and employments of agriculture.

"But Mrs. Ferrar had in her devotion a spark of that fire which warmed the heart of Monica, the mother of St. Augustine, of whom her son affirms, 'that if a dragon had stood between her and the altar, he verily believed she would have stepped through him to advance thither.' So this devout matron persisted in her ardent resolution, and, thrusting herself into the church a little way, she kneeled, and prayed, and wept there for some time; then coming forth, she charged her son to send instantly for all the workmen about the house, which were many, and commanded them to fling out all the hay at the church-window, and to clean it as well as they could for the present. She was obeyed; and she saw all this done before she would stir, or set her foot within the door of her future abode. Such was this matron's zeal for the house of the Lord; such was her 'love for the habitation of His house, as the place where His honour dwelleth.'"

Soon after Mrs. Ferrar sent for her children and grandchildren, and other near relations, from Bourne, that they might dwell and serve God together at the new manorial habitation. The family consisted of about forty persons, of whom twenty were so descended from Mrs. Ferrar, that they kneeled to her, morning and evening, for her blessing. Thus they began to taste the delicious fruits of peace and tranquillity; and they found, by comfortable experience, how much the pleasant retirement of the place (for their family was all the parish) contributed to the serenity of their thoughts, and the purity of their devotion. In religious exercises, in works of charity, in domestic and agricultural avocations, and in superintending the repairs of the house and church, they passed the latter part of the unhealthy summer of 1625, and all the long winter, at Gidding.

It was at this time that the embryo resolution in Mr. Ferrar's mind drew towards maturity. This resolution was no other than entering into holy orders, and thus, in an especial manner, devoting himself to that religious course of life, which he had so long and so ardently thirsted after. This intention, however, he concealed from his family, even from

his mother. The week before Whitsunday his abstinence was observed to be more than usually strict; his hours of sleep were curtailed; his devotional retirement more prolonged; and on Whitsun-eve it was supposed that he passed the whole night in prayer and meditation in his closet. But as such acts of devotion were not unfrequent in Ferrar, they excited no suspicion of his intended purpose. He had confided his determination only to Dr. Lendsele, his former teacher, who would often say,—"If Ferrar could but be prevailed upon to ascend the pulpit, he were then in his proper orb, and would shine among those who turn many to righteousness." He was accordingly ordained a deacon on Trinity Sunday, 1626, in Henry the Seventh's Chapel, at Westminster Abbey, by Archbishop Land.

"Towards evening he returned home to his mother, and entreated her to hear him a document, which he wished to shew her, written on vellum, and signed with his own hand. He drew it from the place where he wore it—next his heart! It was a solemn vow, which he had made to Almighty God, 'that since God had afforded him so many striking deliverances from so many perilous attempts of the devil and man upon his soul and body; and since his family was now rescued from a ruin so deplorable, and, but for God's infinite goodness to them, unavoidable; he would separate himself to serve God in this holy calling, namely, to be the Levite himself in his own house, and to make his own relations, who were many, his cure of souls;' adding, 'that he had that day received episcopal authority to do so.' His devout mother, and some of his relations who were present, were as much amazed at the beginning of the discourse, as they were overjoyed at the end of it. She showered her tears and benedictions upon him, beseeching God to fill him every day more and more with his holy Spirit, and to grant him a long life, as an unspeakable blessing to her and her whole family. And they all assured him, that they likewise, by God's assistance, would set themselves, with greater care and diligence than ever, to attend to the 'one thing needful.'"

The news of his having taken the order of deacon quickly spread over all the city and court; and several valuable livings were offered him; but as he had already parted with his temporal estate, by sharing it equally with his kindred for their common good, so he attempted

to employ his talent, or half-talent as he called it (for he had a very humble opinion of his own abilities) to make them partakers of true spiritual treasures. But we will hasten to give a description of the pursuits and habits of life of this interesting family: and we will begin with the first and best of all days—the Sabbath.

“On the Lord’s day, then, they rose, as on other days, at five o’clock in winter and four in summer. Then, having on their bended knees, in their several apartments offered to God their morning sacrifice of prayer and praise, they repaired into a superior apartment furnished with curtains, and when in winter a fire was kindled by the time of their assembling. There they found Mr. Ferrar without fail, who, like the Shepherd Star that ‘bids the shepherd fold,’ was their leader in all their morning and evening devotional exercises. To him the young people repeated the chapters and Psalms they had committed to memory, which usually lasted till seven o’clock. The morning meal, and their own private reading or conversation filled up the time until nine, when the bell called them to prayers in the church. Then all the household re-assembled in the great chamber, where a hymn was sung, the organ accompanying the voices. They then proceeded by a covered way, from the house to the church, in order, two and two, according to their ages and conditions; the three school masters in gowns, leading the way; the youths, in black gowns, following: then appeared Mr. Ferrar, leading his aged and venerable mother, his two brothers going before her, and all the children after her. The servants closed the procession.

“The masters took their places in the chancel; the boys kneeling on the upper steps ascending into the chancel; the women sat by themselves, as was the custom in the ancient church. The family and household being thus arranged, Mr. Ferrar, habited in his surplice and hood, then stepped into the reading desk, and officiated at divine service.

“After returning home, his elder nieces sat in a gallery, where the children repeated to them the psalms they had learned the week before; these children belonged to the neighbouring parishes, and they not only repeated what they had learned in the last week, but some of them recited some part of what they had formerly learned, to fix these incomparable devotions in their memories. At half-past ten the minister of the next parish came with his own people to Little Gidding to preach there. The bell rang again to church, and the

whole family with the psalms-children met him, and having taken their places, Mr. Ferrar went up into the chancel, and at the communion table read the second Service; which being done, the neighbouring minister preached. As they came to the church, so in the same manner they returned from it, and returned to the house. There they found tables ready spread, and placed upon trussels, the poor children arranging themselves on each side of the tables. The venerable mistress of the house did not think herself too good to follow our Saviour’s example of girding herself and serving His disciples; for frequently she set the first dish for the children on the table. Grace being said, the children took their dinner standing to the tables, for to sit they were not permitted. The bell was rung to dinner in the parlour; and all the household standing in the great dining room, a hymn was sung by them, the organ playing. While they were feeding their bodies, one of the family, whose turn it was (for every one took his turn), read a chapter in the bible, that their hearts and ears might not want the better spiritual food.”

“After dinner all had liberty to go whither they pleased; some to the gardens and orchards, others to their chambers or closets. About two o’clock the bell again called them together for evening service at Steeple Gidding church, about a mile from the manor house. On their return the children went into the great chamber, and repeated all the psalms which they had learned and said in several portions during the week. After which they disposed of themselves as they listed till supper time, six o’clock, when the bell ringing, they came into the great parlour. The organ then began to play, and they to sing their anthem, whilst the refreshment was putting on the table. After grace, one read a chapter, and then another read a story out of the Book of Martyrs, or some part of sacred history. At eight o’clock they were summoned to the oratory, when their devotional exercises again commenced by singing an anthem: then followed the evening family prayer. This being concluded, they departed for the night; the young retiring to their chambers; for it was one of the rules of the establishment, that ‘none must go up and down the house, but keep to their own apartments’ Such was the Sunday’s employment at Little Gidding.

“On the week days they employed themselves in the following manner. They rose as early at least as on Sundays; then, after their private devotion, they came into the great chamber before mentioned,

where the younger children repeated to Mr. Ferrar himself some of the psalms or chapters they had learned. This done, they retired for a time to their own apartments. At six the bell invited them to the common room, and the company that had the charge began the psalms appointed for *that hour*—for each hour of the day had a certain proportion of psalms allotted to be said in it, by some part or division of the family; and they all knew their order and time of attendance; so that the *whole psalter* was duly and devoutly said over by them, verse by verse, interchangeably, within the compass of the *twenty-four hours*. Then one of them said, without book, one of the heads of the harmony which they had made of the four Evangelists. This book was so divided into heads or chapters, and so many of those heads assigned to each hour of the day, that, beginning still on the first day of each month, and ending on the last, the Gospels were all said over in every month. A short hymn also was sung each hour, the organ playing to it. The hymn was commonly this:—

“So angels sing, and so sing we,
To God on high all glory be;
Let Him on earth His peace bestow,
And unto men His favour show.”

“The services for every hour, though very solemn, yet were so framed, that the Collect, the Psalm, and the Gospel, and all, lasted but a quarter of an hour. This done, they went all, in the order here described, to prayers in the church, where Mr. Ferrar officiated, according to the the Liturgy, without adding or diminishing a word. By this time, the hour of seven was come, which had such another office of Collect, Psalm, portion of the Gospel, and hymn ready for it: this was performed by the second company. Then all the children breakfasted, and went to the school-house with their masters. The old gentlewoman took her chair, inspecting her daughters and grand-children, like the olive branches round about her table. They sat at their books or other good employments, in great silence, or at least avoiding all ‘vain talking and jesting, that was not convenient.’”

We must find room for one more extract, which relates to Mr. Ferrar's practice of an ancient Christian discipline, that of *watching or vigils*; “an exercise,” says Dr. Turner, “which is almost lost in this drowsy age of ours.”

“Their directions were to begin the vigil by nine o'clock, which they continue till one in the morning, and no longer; though they that watched went not at all to their beds that night, but merely reclined from one to six in the morning. This was

performed in several apartments and oratories, the men and women separate.’ The two of either sex, which watched together, said, reverently and distinctly, all the Psalms of David which they had not repeated in the ordinary course during the day; one of them reciting one verse of the psalm, and the other saying the following verse, by way of response.

“And this they performed on their bended knees, except during some vacant spaces of time, whilst either some of them that could play refreshed themselves by playing and singing—the organ being so placed, and turned so low, as not to disturb the rest of the family; or warmed themselves in winter by a good fire, provided in a room near their closets. Their watched ended, they came and knocked at Mr. Ferrar's door, bidding him good morrow, and leaving him a candle lighted at his door. He then got up and went to his study; for *one* in the morning was the hour at which he constantly rose to his prayers and meditations, when it was not his turn to sit up at his midnight devotions. In this he was an hour earlier than our bishop and martyr Latimer, who was accustomed, even after he was eighty years of age, to rise at *two*! Mr. Ferrar afterwards inured himself to watch three times a week regularly, accustoming two of his nephews (whom he dearly loved), to endure hardships as good servants of Christ, and to watch with him three or four hours, but that only one night in the week. During the heat of summer they sometimes passed that night in the church. As the child Samuel took up his lodging in the temple with old Eli, so the boys, after a few hours, were bidden to lay themselves down to sleep in a bye-place, while their uncle persisted still in his divine contemplations, and came not home till five in the evening.”

Here we must close our notice of this delightful and instructive piece of biography. We think no one can read it, without observing the great difference between the deep devotion, the calm and peaceful course of life, and the deadness to the world and its vanities, which marked the piety of this holy man; and that indolent and listless spirit characterizing the mass of what is styled the *religious world*. To imitate, in any degree, such a man as Mr. Ferrar is no easy task. Although there may be some things in his life rather to be admired than followed; yet we think all Christians may derive some useful lesson from the contemplation of so bright an example of primitive sanctity.

CHRISTIAN THEOLOGY; by John Fletcher late Vicar of Madeley. *Selected and systematically arranged, with a life of the author*; by Samuel Dunn. 12mo. pp. 552. price 6s. 6d. in cambric.

London; John Mason, City Road.

THE memoir prefixed to this selection of extracts introduces us not only to Mr. Fletcher, but also incidentally to the Wesleys, with whom it was his delight to co-operate, and the countess of Huntingdon, of whose seminary at Trevecka he took charge on its establishment. The period when they lived and laboured was one of great spiritual darkness and deadness; and in reviving religion in our country, the urgency of the case compelled true-hearted churchmen, in their regard to "the weightier matters," often to transgress the rules of ecclesiastical discipline, which in days like our own there would be no need to break through. Thus we have Mr. Fletcher, on the very day of his ordination at the hands of the Bishop of Bangor, administering the Lord's Supper in a Wesleyan chapel. The necessity of the times and the want of labourers in the vineyard seemed for a season to suspend rules, that are "beautiful in their season."

The memoir is exceedingly interesting, not only for its picture of the progress of religion in a mind of singular power, but also as a record of those eventful years in the last century, when the work began which has changed the church of Christ in this land from "a candle hid under a bushel" to a lamp "giving light to all that are in the house." And the selections from Mr. Fletcher's writings prove him to be well fitted for the times, and in truth a man that must exercise great influence upon his contemporaries whatever be the character of the times. But the reader shall have an extract or two from the book.

In the year after Mr. Fletcher's settlement at Madeley, he writes thus to Mr. C. Wesley:—

"My church begins not to be so well filled as it has been, and I account for it by the following reasons. The curiosity of some of my hearers is satisfied, and others are offended by the word; the roads are worse, and if it shall ever please the Lord to pour His Spirit upon us, the time is not yet come; for instead of saying, 'Let us go up together to the house of the Lord,' they exclaim, 'Why should we go and hear a Methodist?' I should lose

all patience with my flock, if I had not more reason to be satisfied with them than with myself. My own barrenness furnishes me with excuses for theirs; and I wait for the time when God shall give seed to the sower, and increase the seed sown. In waiting that time, I learn the meaning of this prayer, 'Thy will be done.'"

The history of his declining years is affecting. In March 1744 he writes to Mr. Ireland—"Oh! how life goes! I *walked*—now I *gallop*—into eternity. The bowl of life goes rapidly down the hill of time. Let us be wise; embrace we Jesus and the resurrection. Let us trim our lamps, and continue to give ourselves to Him that bought us, till we can do it without reserve."

In reading the following passage the reader, who seeks the fruit and not the shell, will not have all his attention occupied with the fanciful character of the phraseology of the day;—

"To a friend during the affliction of his wife.—The Lord be with her as 'a Comforter and Sanctifier,' if He does not choose to be with her as a 'Physician.' Tell her, I should be glad to hold up her hands in her fight of affliction; but if the poor unprofitable, weak servant is far off, the Master who is rich in mercy, who fills the whole world with His goodness and patience, and who has all power given Him as our Brother, Son of Man, in heaven and earth—this kind Master is near to her, and all His afflicted ones. Bid her from me, entreat her in my name, or rather in His dear name, Jesus, Salvation, Resurrection, Life, Light, and Love, to look to Him, and to make a free and constant use of Him in all His offices.

"I recommend to her two remedies; the one is a cheerful resignation to the will of God, whereby her animal spirits will be raised and sweetly refreshed; the other is four lumps of heavenly sugar, to be taken every half hour, day and night when she does not sleep. I make a constant use of them to my great comfort. They have quickened my soul when I was dying, and I doubt not but they will have the same effect upon hers. Our church has already extracted that Divine sugar from the Scripture, and put it into the Common Prayer Book, as the heavenly bait which is to draw us to the Lord's table. Though they have often passed through my mouth, when I have called her there, they have lost nothing of their sweetness and force. 'God so loved the world.' &c.; 'If any man sin,' &c.; 'It is a faithful saying,' &c.; 'Come unto Me, all ye that are weary,' &c. God grant

her abundance of the faith which rolls these heavenly pills in the mind, and much of that love which sucks their sweetness in the heart! Tell her they go down best if taken in the 'cup of thanksgiving;' into which a tear of desire, of humility, of repentance, or of joy might be dropped occasionally. That tear is to be had by simply looking to Him who sells oil to the virgins, who offered a springing well to the woman of Samaria, and opened a fountain flowing with heavenly blood and water when He hung for us upon the cross. To Him be praise and glory for ever! Amen."

We had marked some other passages to extract from the title "Parents and children," but have not space to add them. The work is certainly a very valuable addition to Mr. Dunn's series of Christian Theology; and both (as a biographer and compiler, he has performed his task in a very creditable manner.

CONDENSED DISCOURSES OR PULPIT HELPS; designed chiefly for those, who are entering on the sacred office. By a Minister. 12mo. pp. 289.

London: Hodson, Fleet Street.

We have not much sympathy with the prevalent demand upon ministers to preach nothing but sermons entirely original. We like to see them diligent overseers of the flock of Christ in the week, even at the hazard of being occasionally obliged on the Sunday to take the outline of their discourses and the general character of their thoughts and illustrations from the writings of men of God, who have left us the result of their much thinking. We do not justify the idle copyist; but we conceive it quite right, in the circumstances we have mentioned, to draw largely from these treasures.

It is not however exactly with this view that we recommend this volume—though it contains twenty excellent outlines of evangelical sermons, the introduction fully written out, and the system of hints and suggestions for fuller observations resorted to as soon as the subject gets fair hold of the mind; but we rather mention it, for the sake of recommending this model for preparing notes of discourses. After attentively observing the plan pursued in this book, a minister may easily acquire the habit of saving himself the labour of writing his discourses at length, and accustoming

himself to introduce extemporary remarks in various parts of his sermons.

We like the following advice in the preface.

"If the Author, after preaching many years statedly and occasionally to congregations of nearly all descriptions, and after hearing and carefully observing the most eminent men of almost every party, might give his advice to young ministers, it would be—Preach the **WHOLE Gospel** and **DO PREACH** it. Do not have a *favourite topic*; else you are certain to *surfeit* one part of your congregation, and to *starve* the rest. In the discussion of the great and glorious doctrines of mercy and grace, and indeed in every other *pulpit* discussion, employ as extensively as possible the words which the **HOLY GHOST** teacheth. On the deep things of God never reason, as if you would reconcile them to man's measure of intellect, but state them dogmatically. In doing so, the Holy Spirit is most honoured, and the *meek* worshipper most edified. There are many things that *must be received because God has revealed them*; and we never do well to present them in any other way than that, in which they are presented to us."

Brief Notices

"Hear the Church;" a Sermon preached at the Chapel Royal, in St. James's Palace, on the first Sunday after Trinity, June 17, 1838. By Walter Farquhar Hook, D.D., Chaplain in Ordinary to her Majesty. (Rivingtons. Fifth edition: price 2d, or 15s. per 100.)

We have not opportunity at present for entering fully into the question, to which the title of this sermon brings us; but as the discourse, which was preached before the Queen, has attracted much notice, we give a brief extract on an important point:—

"Although causelessly to separate from such a church must be a schismatical act, yet we do not uncharitably pronounce sentence of condemnation upon those who have, by circumstances over which they have had no controul, been brought up without its pale. In error, of course, we believe them to be, but certainly not in such error from that circumstance as to endanger their salvation; and if we suppose them, as we must do, to lack our privileges, this ought only to make us respect them the more, if at any time we find them (with fewer advantages) surpassing us in godliness. We do not confine God's grace and favour to the church; for we remember, that though Job was not a member of the then Church of God, still he was a man eminently pious and highly favoured; we remember, that though Balaam was not in the Church yet he was an inspired Prophet; we remember that Jethro, also, the father-in-law of Moses, though not a proselyte to Israel, (and the church at that time was confined to the Israelites,) was yet a servant of God; we remember, that the Rechabites were actually commended by God, at the very time He passed censure upon those who were then in His church—the people Israel."

The Royal Coronation Fair; or a brief history of the four days' fair in Hyde Park, and the five days' evangelical mission to the fair with sailors' and

soldiers' orphans. By George Charles Smith. (T. A. Smith, Welclose Square, No. 1, price 2d, or seven for 1s.)

Although we cannot say, that all the contrasts and comparisons of things profane and things sacred, contained in this pamphlet, are exactly to our taste, we are disposed to think they are well calculated to strike the minds of fair-frequenters. The author properly notices that the holding of this fair was not accordant with the Queen's proclamation against vice and immorality; and although preaching in Hyde Park is prohibited, he determined to attempt it on this occasion, and succeeded; "I considered," he says, "that Satan was freely admitted into Hyde Park by royal and by government authority, and therefore my Master the Lord Jesus Christ should enter there too." The pamphlet may be circulated with great propriety at this time, when intemperance and licentiousness have their annual *Saturnalia* in Smithfield.

The Churches of London: No. 20. C. Tilt: price 1s.

This work maintains its high character. The information in the "history and description" is extremely interesting. The engravings this month are of the exterior of St. Margaret Pattens, Fenchurch Street, and the interior of Allhallows the Great, Thames Street.

The Mariner's Church Temperance Soldiers' and Sailors' Magazine. T. A. Smith, Welclose Square: price 6d.

A very cheap monthly publication full of matter likely to attract the attention of soldiers and sailors, not only to the benefits of temperance in the use of the good things of this life, but to their need of preparation for that which is to come.

Books Recently Published.

The Call upon the Church, considered in two essays. By W. Roberts Esq., and the Rev. W. Nicholson M.A. To which the prize offered by The Christian Influence Society was awarded. Post 8vo. 2s. cloth.

Spiritual Life Delineated; with the Detection and exposure of some of the popular errors of the day. In five parts. By the Rev. Thomas Watson, B.A., Minister of St. Philip's Pentonville. 12mo. 6s. cloth.

The Baptismal offices of the united Church of England and Ireland illustrated from "the Use of Salisbury," the Liturgy of Herman Archbishop of Cologne, and the Sentiments of the compilers and revisers of the book of common prayer. By the Rev. T. M. Fallow, M.A. Curate of All Souls, St. Marylebone. 12mo. pp. 290. Burns.

Christ contemplated; extracted from the writings of an old divine. 18mo. pp. 34. Hatchards.

A Scripture catechism; extracted chiefly from the Rev. Edward Bickersteth's "Scripture Help." By E. W. 18mo. pp. 143. Hatchards.

Questions and practical remarks on the portions of Scripture selected as the epistle for each Sunday in the year. By the author of "Bible Stories." 18mo. 2s. 6d. cloth boards. Hatchards.

Scriptural peace in death; illustrated by extracts from Notes taken during the last illness of a beloved wife. By her husband. Hatchards.

Thoughts on the responsibility of man, with a view to the amelioration of society; addressed to the higher and middle classes. By Emma Meek. Poolecap 3s. 6d. cloth boards. Hatchards.

A volume for a lending library. By George Davys, D.D. Dean of Chester. 12mo. 4s. 6d. cloth.

An Inquiry into the history and theology of the ancient Vallenses and Albigenses; exhibiting, agreeably to the promises, the perpetuity of the sincere Church of Christ. By George Stanley Faber, B.D. Master of Sherburn Hospital and Prebendary of Salisbury. 8vo. 12s. cloth.

The life of Hannah More; with notices of her sisters. By Henry Thompson, M.A., Curate of Wrington Somerset. Post 8vo. 12s. cloth Cadell.

No friend like an old friend. 18mo. 6d. Hatchards.

The dying soldier. By the Rev. W. Sinclair. 18mo. Hatchards.

The morning light. (Profits given to the Irish Society.) 32mo. 6d. or 8s. per dozen. Burns, and Wertheim,

General Intelligence.

THE COURT.

Her Majesty has attended Divine service every Sunday morning during the past month, on the first three at the Chapel Royal St. James's, and on the last at St. George's Chapel, Windsor, to which latter place she proceeded on Tuesday, August 21st. We subjoin a list of the texts and preachers on these occasions;—

Date.	Preacher.	Text.
Aug. 5. ..	Rev. J. Reid	Luke xxii. 10.
.. 12. ..	Rev. Dr. Thackeray ..	Matt. xvi. 24.
.. 19. ..	Rev. Dr. Maddy	John ii. 23—25
.. 26. ..	Dean of Windsor	Psaln xiii. 1.

PARLIAMENT.

SO FAR AS IT REGARDS RELIGIOUS MATTERS.

THE ROMAN CATHOLIC COLLEGE AT MAYNOOTH.—On the 30th of July the House of Commons voted the annual grant of £8,928 for the expence of this college. It was opposed by Col. Sibthorp, (as an improper grant to be made by a Protestant government,) but was agreed to without a division. In the course of the debate, Lord Morpeth said that those, who talked of the objectionable doctrines taught at Maynooth, had better see what had become fashionable at Oxford, proceeding thus:—

"A work of one of the most promising disciples of that new school, which they were given to understand was spreading and multiplying itself in every direction in the University of Oxford, had recently been published since the death of its author by the great leader of that school, the Rev. Mr. Newman. He would give the House one or two extracts from that work. 'You will be shocked at my avowal, that I am every day becoming a less and less loyal son of the Reformation.' (Loud cries of "hear," and "name.") The author was a most accomplished gentleman of the name of Froude, now unfortunately, no more. 'It appears to me plain,' continued he, 'that in all matters which seem to us indifferent, or even doubtful, we should conform our practice to those of the church, which has preserved its traditional practices unbroken.' (Hear, hear.) Again, 'I think people are injudicious to talk against the Roman Catholics for worshipping saints, and honouring the virgin and images, &c. (Hear, hear.) These things may perhaps be idolatrous. I cannot make up my mind about it.' (Hear, hear.) And again, 'Your trumpery principle about Scripture being the sole rule of faith in fundamentals (I nauseate the words) (hear, hear) is but a mutilated edition, without the breadth and axiomatic character of the original.' (Loud cries of 'Hear,') He (Lord Morpeth) therefore called upon Hon. Gentlemen to look at home before they threw their missiles of invective abroad in future; and at any rate whether they looked at home or abroad, he called upon them to look at the errors of each other with something like a spirit of reciprocal kindness."

Mr. Gladstone observed that the noble Lord had unjustly omitted to notice, that Mr. Newman in his preface stated that he did not entertain all the opinions of the author, but gave the book to the world as the singular production of a remarkable mind; and Sir Robert Inglis added, that the book was not an authoritative exposition of the sentiments of the University of Oxford. Mr. O'Connell said, that he had read with much pleasure another Oxford production—"Tracts for the times," where he found the most complete defence of the real presence and auricular confession; but while Oxford was wheeling round to the faith it once

professed, and their Newmans and Froudes were changing and coming back to the worship of their forefathers, they should not be so very vexed with Maynooth, which remained what it had ever been.

BRITISH SUPPORT OF IDOLATRY IN INDIA.—Petitions from various parts of the country have been presented to both Houses of Parliament during the past month, praying for an end to be put to this flagrant sin. On the presentation of some in the House of Lords on the 31st. of July, Lord Ellenborough said that he saw no objection to the abolition of the profit at present derived by means of a tax upon each pilgrim, and to the cessation of all connection or interference on our part with the appointment of officers to the different temples, but that he thought her Majesty's Government ought to proceed with the greatest caution and circumspection in discontinuing to bestow the outward marks of respect, which it had been the invariable practice of our government in India to render to the religion of the natives. Lord Brougham said he entirely agreed in this view; he conceived that no man's opinion was compromised by showing outward marks of respect to the Hindoo religion, as it did not imply an approbation of their religious ceremonies,* and was indeed not different from the system pursued by us of requiring our soldiers (though Protestants) to turn out in our Roman Catholic colonies, when certain Roman Catholic ceremonies were performed. Here the conversation ended, and nothing has since been said upon the subject; but it is right to state that on the previous Thursday, Sir John Hobhouse on the part of government stated in the House of Commons, (in answer to a question of Mr. Baines,) that a dispatch was about to be sent to the authorities in India, (whether the East India Company consented to it or not,) which would prevent any person being required in future to render any service, civil or military, in connection with idol worship, that would wound his conscience.

APPOINTMENT OF ROMAN CATHOLIC CHAPLAINS TO ENGLISH PRISONS.—A Bill for the better regulation of criminal

* Is this the noble and Lord's version of 2 Kings v. 17—19? If so, he would do well to compare a few other passages of Scripture with it, before he draws so important a conclusion from the mere absence of recorded condemnation of the practice there.

prisons in England passed the House of Commons in July, containing a clause, (proposed by the Hon. Mr. Langdale and supported by Mr. O'Connell,) providing that whenever fifty prisoners should declare themselves Roman Catholics, a Roman Catholic chaplain should be appointed and paid out of the county rate. The Protestant Association immediately proceeded to prepare and circulate petitions to the House of Lords, against the establishment of the Roman Catholic religion in England by the government in this or in any case; but on Monday, August 6th, on some other objections to the measure being pointed out by Lord Lyndhurst, the House of Lords divided thus—

For postponing the Bill	33
For proceeding into Committee	32
Majority	1

PROROGATION.—On the 16th of August her Majesty in person prorogued Parliament, concluding her speech to both Houses in these words:—

“It only remains to express an humble hope, that Divine Providence may watch over us all, and prosper our united efforts for the welfare of our country.”

THE CHURCH OF ENGLAND.

PROFESSORSHIP OF CASUISTRY IN CAMBRIDGE UNIVERSITY.—This office being vacant by the death of the Rev. Dr. Barnes, Master of Peterhouse, the Rev. W. Whewell M.A. Fellow and Tutor of Trinity College has been elected to fill it.

DEATH OF THE RECTOR OF EXETER COLLEGE, OXFORD.—On the 7th of August, died at Oban, Argyleshire, the Rev. John Collier Jones, D.D., Rector of Exeter College, Vicar of Kidlington, and an acting magistrate for the county of Oxford. Dr. Jones was the son of a highly respectable medical man at Plympton, in Devonshire, where he was born on the 7th of October, 1770. He was educated under Dr. Cardew, at Truro School, and in 1788 entered at Exeter College, being matriculated as a commoner of that Society on the 1st day of Michaelmas Term. On the 6th of June, 1792, he took the degree of B.A., and was shortly after elected to a Petrean Fellowship in his College. Entering in-

to orders he became for some time curate of Mortlake, in Surrey, but was afterwards induced to accept the chaplainship on board the *Namur*, Captain Whitshed, and was present in the action off Cape St. Vincent, in 1797. He proceeded M.A., June 30, 1796; B.D., July 1, 1807; and returning to his residence in Oxford in 1808, became one of the tutors of the college. In 1812 he was appointed a Public Examiner; Select Preacher in 1819; and on the death of Dr. Cole was elected to the Rectorship of Exeter. In that year also (Nov. 12) he took his degree as Doctor in Divinity. Dr. Jones's other official appointments were Delegate of Accounts, 1824; Vice-Chancellor from October 1828, to 1832; and Joint Curator of the Sheldonian Theatre, 1829.

CHURCH PASTORAL AID SOCIETY.—On Sunday, the 5th of August, sermons were preached for this Society at the Chapel of Ease, Islington, by the Rev. A. Phillips, Principal of King William College, Isle of Man, and by the Rev. Thomas Dale, Vicar of St. Bride's. On the same day the Rev. J. Harding preached for the Society at Norwich, and on the Monday there was a public Meeting, at which the Lord Bishop of the diocese presided. Meetings were also held at Lynn, and at Yarmouth, the attendance at which proved there was a deep interest prevailing in the cause of this excellent Society, which does indeed, in our judgment, deserve the most liberal support of all true Christians.

NEW CHURCHES.—On the 8th of August, the foundation stone of a Chapel of Ease was laid at Ridgeway, in the diocese of Lichfield; the stone was laid by Sir George Sitwell, Bart. of Renishaw, who gave the ground. On the 9th the foundation stone of a new Church was laid in George Street, Wakefield; it is to be dedicated to the Holy Trinity. And on the 17th, the first stone of Tipton Church, in the parish of Ottery St. Mary, was laid by the Archdeacon of Exeter.

On the 16th of August, the Bishop of London consecrated a new Church in Globe Road, Mile End, dedicated to St. Peter. The Church contains sittings for 1300 persons, more than half of which are free. The minister appointed to it is the Rev. Thomas Jackson, formerly curate of St. Ann's Blackfriars, and af-

THE EVANGELICAL REGISTER.



OCTOBER, 1838.

THE ORIGIN AND DEMERITS OF IDOLATRY.

A Sermon

BY THE REV. JOSEPH SORTAIN.

PREACHED AT LODGE STREET (COUNTESS OF HUNTINGDON'S) CHAPEL, BRISTOL, ON
TUESDAY EVENING, SEPT. 18, 1838, ON BEHALF OF THE BRISTOL AUXILIARY
MISSIONARY SOCIETY.

"Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : Thou shalt not bow down thyself to them, nor serve them. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me."—Exod. xx. 3—5.

Of all the subjects which are connected with the work of missions, none can be of deeper interest, as subjects of moral and intellectual investigation, than the origin and demerits of idolatry. That a being such as man, possessed of such activities and such intelligence, should adore the graven image or the sightless moth-eaten wood, that he should invest this his own manufacture with the attributes of independence and wisdom, that he should either dread or court its power, and beseech its guidance, is indeed a mystery that calls for explanation. By what process of rational association can he connect, during the day, life and sense and intellect with that mass of ore, or that tree's trunk, which, in the morning, before his hand had engraven the one or hewn the other, he had been devoting to some mean culinary purpose—had been making of the one a vessel for his service, or using the other as fuel for his fire. "Behold," saith the prophet Isaiah, with biting sarcasm—"Behold the smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arm : yea, he is hungry, and his strength faileth : he drinketh no water, and is faint. The carpenter stretcheth out his rule ; he marketh it out with a line ; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man, that it may remain in the house ; he heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest : he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn : for he will take thereof, and warm himself ; yea, he kindleth it, and baketh bread : yea, he maketh a god, and worshippeth it ; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire ; with part thereof he eateth flesh ; he roasteth roast, and is satisfied : yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire : and the residue thereof he maketh a god, even his graven image : he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my god." And all this mummery—for so it appears to us—is the sober, sincere thoughtfulness of a *man*. He is not a child, whose indiscreet intellect scarce descri-

minates between the pillow that it folds in its arms and the living infant at their mother's breast ; he is a *man*. Neither is he the drivelling idiot, who wields a straw and deems it a sceptre, and calls his cell a palace ; he is a man, with senses sober, and intellect acute. Before this bauble he prayeth, and sayeth, " Deliver me, for thou art my god." And then, as the patriot warrior, he, with a lofty brow and an eagle-eye, hath intellect and vigour enough to rush to the field ; or, as the thrifty merchant, he can seize the opportunity for making his market ; or, as the cool, sharp-sighted statesman, he can forecast with design, and execute with constancy.

How can we solve this problem in human nature ? Is it the blindness of prejudice suffused over his mind's eye, which thus conceals the miserable absurdity of his conduct ? And if so, who first practised, and who first taught it to be an act of wisdom, and an act of religion ?

Thus we recur to those objects of intellectual and moral investigation with which we started ; namely, first, the origin, and secondly, the demerits, of idolatry.

On what principle, let us ask, can we account for the rise and growth of idolatry ?

As believing that the holy Scriptures contain the earliest, as well as the most authentic records of humanity, we cannot hesitate to assert, that idolatry is a corruption—a corruption of the primitive truth of religion. Idolatry, in its varied features, embodies the ideas or conceptions which men form of an imagined divinity or divinities of the invisible world. But the Mosaic record asserts that the human species started with one uniform uncorrupted idea of the only living and true God. That God is a Being spiritual, invisible, holy and supreme, is a truth which Adam and Eve must have most studiously taught their children. For nine hundred years our first parents must have inculcated this doctrine. Idolatry therefore was a heresy—a schism from a creed so grand, so magnificent, that " God is a Spirit."

What could have given rise, we repeat again, to such apostacy ? Was there aught in nature, which made it more probable that the Almighty had a frame palpable and muscular, than that He was the Father of lights whom no eye has seen nor can see ? Was there aught in nature, which made it more probable that He was versatile rather than changeless ? On the contrary, all nature with its latent causes—all nature with its benign results—all nature with its universal uniformity—proclaim Him to be a God invariable and one. What was it then ? If there was not aught in the truth itself, was there aught in *man*, which burst this luminous doctrine into ten thousand fragments, and made him think that instead of one Jehovah there were Lords many and Gods many ?

In endeavouring to solve this problem, we mention, in the first place, that *the condition of man's intellect* will furnish us with one step in the solution of this extraordinary fact of idolatry. There is no conception, my brethren, so abstract—not one that so essentially requires the absence from our hearts of all the modes of being—not one so abhorrent from all the relations of sense and of space—not one, for the expression of which all language, so unavoidably figurative as it is, is so inadequate—as that of the pure spirituality of God. Perhaps we might hazard the assertion, that, as an idea, in distinct intelligibleness man never attains it. We must be content with the devotional impression, which the simplicity of its very indistinctness works upon us. In striving to realize it, the body's eye must be closed ; all the lines, and colours, and proportions of visible existence must be excluded ; and the mind's eye, gazing on what is invisible, must convey to the soul within deep emotion rather than knowledge.

My brethren, all this difficulty respecting the fact that God is a Spirit, and that they who worship Him must worship Him in spirit and in truth, arises from the prostration of man's intellect by sin. Man's fall has corrupted his understanding, as well as estranged his will : at that fall he left not only the regions of purity, but the fields of truth. He is now of the earth, and is earthly, and speaketh of the earth : the god of this world, the spirit that worketh in the children of disobedience, has so transfused carnality throughout the man, that even his purest, loftiest visions are but shadows from below.

And is man thus fallen, my hearers ? and need we wonder that he, in suffering the bare thought of God's spirituality to become a task, a laborious effort, one which intellectually was at variance with all the arguments and associations of His being, should look around for some assistance in forming the conception, and that

at length, that source of assistance should become its substitute? This is the purest and simplest form of idolatry; when the worshipper despairs of attaining a spiritual thought of Deity, when he looks round for some spiritual existence approaching nearest to his imaginings of God, and when before them he throws himself—not so much because he accepts them as the final objects of his adoration, as the stepping stones to the Almighty.

The voice of history, both sacred and profane, stamps the idolatrous worship of the heavenly bodies with remotest antiquity. Against it, Moses, in the Book of Deuteronomy, most emphatically warns the Israelites; “Beware, lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon and the stars, even all the host of heaven, should be driven to worship them, and serve them.” This Job most solemnly disclaimed, “If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judge: for I should have denied the God that is above.”

Sad, but easy lapse from the worship of Jehovah! The spirit worn and exhausted by intellectual effort in searching to find God, to find out the Almighty unto perfection, feels it to be a positive rest, as it descends from its soarings, to alight upon the sun. It exclaims, ‘Thy brightness shall represent to me the Shekinah of the Eternal; thy pervading light and influence shall represent to me His benignity.’ Sad, sad fall! At first it viewed these as symbols only; at length it deified them; it exclaimed ‘deliver me, for thou art my God.’

Thus, in accounting for the origin of idolatry, we have first shown, that the infirmity of the human mind—an infirmity arising from man’s fall, rendering the thought of one invisible, spiritual Jehovah, an onerous effort—most probably prompted man to select objects of invisible existence, as mere suggestings to the mind of the Divine attributes; and that the step thence to deifying those symbols was immediate.

We come to a second observation, which we propose as another solution, or rather as an additional argument—the *hostile condition of man’s heart towards God*. Had man’s heart rendered him well affected towards God, even supposing it was to him an exertion to conceive of the spirituality of the Deity, still his *love* would have made the ascent a pleasant toil. To draw nearer and nearer in thought to the invisible brightness of the Divine Being, would have become his choicest employment. But you need not be told that the carnal mind is enmity against God; that man, instead of being desirous of gaining just conceptions of God, doth not like to retain Him in his knowledge. The tendency of our debased affections is to descend rather than to soar; to summon man to think of God is not only to summon him to an intellectual toil, but a toil of an order which he naturally detests.

Now what result do these combined forces work out—intellectual infirmity, on the one hand, and moral hostility on the other? Here is mental disinclination to conceive of God—here is moral disinclination to conceive of God; to what point will these combined forces impel a man? To atheism? no; the fool, however he may say in his heart “No God!” ‘would there were no God!’ cannot—his senses defy him—his conscious dependence defies him—his inconceivable yearnings after immortality defy him—to say, *There is no God*. He may, in consequence of these two forces, say, ‘There is not the God of the Scriptures, there is not the God of pure spirituality, neither is there the God who dwelleth in light and brightness; but there are gods.’ Now mark how this bad moral feeling will display itself. The vicious, malignant heart will throw God from his supremacy; it thinks it possible to mortify Deity by erecting rivals; it longs to taunt Jehovah with weakness, and so selects others to assist Him; it struggles to fly from His eye, and so prefers to people space with the presence of God’s fellows. Nay, lower than this does the moral condition of our hearts descend, there to degrade its Maker: it abhors His purity, and so clothes Him with its own passions, and involves Him with its own night.

By this second consideration, in connection with various subsidiary purposes, do we think we can account for the growth of idolatry, from its first stage till it assumed the form of a degraded polytheism. While indulging the enmity to God, which made man most viciously ready to adopt every form of religious insult to his Maker, he well knew, in the day of practical revelation, that angels, ministers of

heaven, were wont to descend to earth, commissioned with the Almighty's embassies—angels who are spirits, and ministers who are flames of fire. How natural, then, that the enmity of his heart should seize this pretext: 'Then I am not exclusively dependent on Jehovah; my comforts flow from the benignity of others, as well as from Him: others can help me as well as He; others can protect me from ruin as well as He; others can sustain me as well as He; Him I have enraged—others made friends.' And then comes in the other force, the moral one: that spirituality, man's prostrated intellect must deny likewise to even these angels, whose spirits must be personified. Of this vast hierarchy each one must have his outward symbol; and so the moon and the host of heaven—earth, air, fire and sea—winds and echoes, heroes and beasts, instruments of weal and woe, varying in number as well as in grade—all things visible shall represent the power invisible of heaven—"Professing themselves to be wise, men became fools, and changed the glory of the uncorruptible God into an image like unto corruptible man, and to birds, and fourfooted beasts, and creeping things."

I hasten to the third and last consideration, which may solve the mystery of idolatry. Hitherto we have regarded all the idolatrous objects of worship, as only suggestings of their invisible prototypes: as when the priests of Baal, in their contest with Elijah, called upon their god, they believed him to be an existence distinct from, but personified by the idol—a god who might be talking, or pursuing, or in a journey, or asleep—so in this middle stage, idolatry only regarded its graven images as symbols to aid or concentrate devotional conceptions.

Base, however, my brethren, as this was, a more frightful stage awaits our contemplation; one in which men of powers, thought and reasoning, have so far deified idols, blocks of wood and stone, that have eyes to see and see not, ears to hear and hear not, hands to handle and handle not, as that they have terminated their thoughts on them, conceived of nothing spiritual beyond this, and believed mind to be inherent in them. Oh! hideous, thrice hideous paradox! Most frightful arrogance! Man thus proposing himself the creator of God! What, my brethren, can solve this? Surely no such ordinary laws in the mental and moral world—such as those which we think may account for man's first step in idolatry. Who can explain this? Let God speak. "Because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." This, this will solve it; of all the intellectual absurdities (fooleries, we might justly call them) which degrade human nature, this form of idolatry is the greatest. Tell me, ye that are parents, with what undisguised alarm you would look on your little ones, if they, though experienced enough to distinguish between things that differ, between man and beast, actually confounded the very dolls of the nursery with their playmates, and soberly thought of them as if they were endued with the same powers, nay, greater powers of understanding and of will. Would you not then tremble? Would you not then fear, that some blight of idolatry had stunted the growth of their reason? Behold, however, a more melancholy prospect; men, as well as children, even, weeping, howling, praying before the very toys, which their own hands had modeled, and soberly believing that they inclosed powers and agencies greater than, yea, governing their own. Oh! infatuation sickening to behold! Is this a company of madmen before us—those who present themselves in the form of idolators? No, save only as with the understanding confused in its distinctions and made imbecile in its energies by sin, can men be called mad. "They have become vain in their imaginations, and their foolish heart is darkened;" for God hath given them over to a reprobate, to an undiscerning mind. The action of their heart on their judgment has been allowed full play; its lusts, as fumes, have ascended to the head. These men are not *mad*, but *drunk*—drunk with sin; and their moral eye is red shot and unsettled, and their steps are irregular, and their thoughts are uncontrolled by judgment, and their words are misplaced, and the objects of vision have an irregular and circulating aspect, and the sight of other bodies flit before the sun. These idols, therefore, are the vain imaginations, the phantasms of a moral intoxication. Alas! alas! then, we need not wonder at the rampant follies of paganism; you can account for the frantic gestures, the meaningless uproar,

the bacchanalian and bloody orgies ; you can account for the hideous deformity of heathenism, for the impurity of the scene, for the spiritual debauch.

So far we have endeavoured, as a mental investigation, to account for the rise and the growth of idolatry, referring it in the first place to man's intellectual infirmity, which makes it an onerous and a painful effort to make him conceive of God as a spirit ; in the second place, to man's moral depravity, which prompts him to conceive of God in every form rather than the true one ; and finally, to that retribution, to which God has, in justice, consigned those, who, not knowing Him, and not retaining Him in their knowledge, have wilfully associated themselves with forms which are more distinct.

Let us now come to the *second* part of our subject, inquiring into the *demerits of idolatry*. By the very word which I employ, *demerits*—and I would hope that you who have favoured me with your attention will agree with me—you perceive that I assume, that, though it is a perversion of the truth, it deserves the bitterest stigma for a brand. But is it only a speculative error ? Is it not a fatal crime ?

Now, in answering this question, I shall not, as in the former part, proceed to an analysis of its bearings ; our convictions respecting them will be as much enlightened, and more deeply impressed, by adopting another method.

Let us ask, then, in the first place, What is God's estimate of idolatry ? In endeavouring to ascertain the demerits of idolatry, we may observe, that it is the subject of the first interdict in the decalogue—"Thou shalt have no other gods before Me ;" and that to enforce that interdict Jehovah should add, "for I am a jealous God," sufficiently proves to us that He regards it with supreme detestation. If the apostle Paul felt it just to ground an argument for the extreme importance God attaches to filial obedience, on what otherwise might be considered a mere accident, namely, that to honour our father and our mother was "the first commandment with promise," surely we may ground an argument for the supreme horror which God feels towards idolatry, on the fact, that He makes it the subject of the first interdict with a curse. Ponder over that curse : "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me." God regards idolatry with abhorrence so vigorous, with wrath so vengeful, as can be properly designated by no other word than *jealousy* ; jealousy which burneth like fire ; jealousy which, even with His own regard for man, will not spare Him in the day of vengeance ; jealousy which hath a most vehement flame. Imagine your own bosoms burning, as you see a favoured rival in the affections of a loved one. God condescends to present Himself as a suitor for your affections ; and an idol is His favoured rival. Ponder over that curse. It contains that act in Divine legislation, which, for severity, is, of all others, the most inexplicable ; which threatens to discharge an arrow against the idolator, which shall be dipped in such a poison as shall diffuse its virus through the whole system, and shall propagate itself, with all its untold visitations, to the third and fourth generations. Beware, beware, saith Moses, "lest there should be among you man or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations ; lest there should be among you a root that beareth gall and wormwood." "Let Me alone, that I may destroy them, and blot out their name from under heaven ;" this is God's estimate of idolatry. and need we wonder at these bitter words ? Regarded simply as an insulated sin, it must be the most abominable thing that God can hate. What relation involves such obligations as that of man to his Maker ? It is conceivable that a servant may rob his master ; it is conceivable that a child may rob its parent ; but can a man rob God ?—rob Him of the love, of the homage, of the gratitude, which His supremacy, His loveliness, His kindness, His proprietorship, make His due ? Yes, it is possible ; the possibility hath created the fact ; and God abhors it.

This consideration might awaken a fear, which should burn even to the lowest hell, were we simply to regard it as an insulated sin ; but this sin cannot be insulated—it entails all sins besides. The supreme love of God is the great circlet, which embraces in its sphere all the virtues ; break that circlet, and they all vanish. What matters it whether a man has filial love, and smoothes his father's grey hairs, or expose him to famine and a bloody death ? What matters whether he regards a neighbour's hearth as sacred, or heartlessly pollutes it with his bed ? What matters it whether he regards the rights of property inviolable, or considers it a lawful prey ? What matters it, whether he trembles to filch

the good name of his friend, or gladly perjures himself to his friend's undoing? what matters it whether he is covetous or is content? The moment before, he bows before the form of a false god, insults his Almighty Parent, murmurs beneath His sway, blames His Father's power, and goodness, and purity, and, to crown the whole, by thus refusing to acknowledge His existence, does his utmost to become the murderer of his God. Idolatry is not the *root of*—it is all evil; it is one, general, combined violation of every law. Idolators! what does the Scripture say of them? "Filled with all unrighteousness" (oh! hear the catalogue and mourn)—"Filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." And what must be God's estimate of this?

But again. What is the REDEEMER's estimate of idolatry? By answering this, we may be assisted in ascertaining additional light on this second part of our subject. Whether we consider the Saviour in His Divine nature as equal with the Father, and as thus possessing with Him an equality of legislative influence, or in human nature as holy and undefiled, we must be sure that in His estimate idolatry is of the utmost deformity. If His meek and benevolent spirit could be roused to the utterance of the most fearful maledictions against oppression and hypocrisy among men, with what reiterated woes must He shout forth His indignation against idolatry as He curses it with a curse? But there are other reasons in addition which must awaken His irreconcilable, deadly hostility thereto. To Him, as God manifest in the flesh—to Him as the Saviour, the Redeemer—to Him the Father hath delivered up the world; it is His soil, His kingdom by inalienable tenure; the Monarch of the universe hath enthroned Him; the oil of consecration has been poured on His head. As He takes His seat on the throne, angels, and elders, and saints, ten thousand times ten thousand, and thousands of thousands, shout, "Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever." And "He must reign until He hath put all His enemies under His feet." *Enemies* hath He? Lo, as He first filled His throne, and first raised His sceptre, what did Christ behold? A world to do Him homage—to bend the knee—to kiss His feet—to swear fealty to His person? No: divided into innumerable dynasties, thrones on thrones were filled with usurpers. Egypt refused to serve Him; they knew no master but Isis, and the crocodile, and the calf: Asia raised her phalanx against Him—Olympus and its thunders; and Rome, with all its resistless powers, refused to acknowledge His pretensions. He raised His voice, and that a mighty voice, commanding all men every where to repent; but its sounds died away amid the frantic shouts of the Druid's revelries in the islands of the sea, or were heard with stolid indifference by the disciples of Confucius and Bramah. He saw his realms in arms against Him, idol on idol marshalling his traitorous subjects against their Sovereign. He looked, and lo, a voice from His Father—"Ask of Me, and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession; thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

What, then, I ask, must be the *Saviour's* estimate of idolatry; idolatry which keeps him from his own; idolatry which appropriates to a thousand fiends what He purchased by humiliation, by hunger, by scorn, by blood, by death? "For the joy that was set before Him," when "to His name every knee should bow, and every tongue confess, of things in heaven, and things on earth, and things under the earth, that He is Lord"—for this joy "He endured the cross, despising the shame. And still, oh! still his soul is struggling with the mighty hope! Woe, then, unto you, ye idols, ye false gods! You have awakened up the Destroyer. Behold Him. "His eyes are as a flame of fire, and on His head are many crowns; and He had a name written, that no man knew, but He himself. And He was clothed with a vesture dipped in blood: and His name is called—The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God." On His thigh a name is written, "King of kings, and Lord of lords;" and "the idols He shall utterly abolish."

Thus we ascertain the estimate of idolatry formed by the *Redeemer*. But are these His only feelings? As he looked on the multitude, He yearned over them with bowels of compassion; for they were as sheep going astray not having a shepherd. He, as He drew near to Jerusalem, wept over it, wringing His hands, sorrowing for its unrepentance, and its rejection of Himself. Has the idolatrous world no share in His pity, in His emotions, in His desire to deliver? Oh! thrice blessed be Christ's name! He has sent an embassy of peace and pardon to them. "Go ye into all the world, and preach the Gospel to every creature. He that believeth shall be saved; he that believeth not shall be damned. And lo, I am with you always, even unto the end of the world."

Such, my brethren, are the estimates and feelings of *God* and *Christ* concerning idolatry. Let us close this discourse by asking, What should be *OUR OWN*?

But, my brethren, ere I answer the question, surely we should inquire, And what right have we thus to investigate idolatry, as if it were the condition of human beings, but not of *ourselves*? Can we regard it as a thing extraneous from *ourselves*? Have we authority to dissect it, considering it as a disease in which we are not included? Need you be told, that there are innumerable idols, whom man may, and can, and doth adore?—that there are some who set up idols in their hearts—some whose crime is "covetousness, which is idolatry"—some sensualists "whose god is their belly?" Love you any thing, more than you love God? Then you are idolators. Love you any thing more than you love Jesus Christ? Love you money, or honour, or fame, or friends, more than Him? Then you are idolators. Before I ask you to estimate and feel for the idolatry of others—in God's name, and for Christ's sake, and for your soul's sake, let me implore you to feel for, and to mourn over, and to pray for Heaven's strength to determine to extirpate *your own*. Oh! cry this night, I beseech you, "What have I any more to do with idols"—with idols of the heart? "Other lords besides Thee have had dominion over me; but by Thee only will I make mention of Thy name." "Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee." Till this is your universal language, come not to the estimate of the idolatry of others, pitying them, but first of all pity *yourselves*.

Now let us assume, that we are not idolators, and as the humble servants of Jehovah, as the liege subjects of Jesus Christ, let us strive to form our judgment, and act thereupon. And as we survey the scene of millions upon millions crying to idols, 'Deliver us,' can we rest unmoved? How must Moses, the meekest of the earth have felt, when his soul, fresh from communion with the majesty and brightness of Jehovah, his anger waxed hot within him, and he dashed to pieces the very engraving of God's finger, as he saw the people prostrate before the calf of gold? How must Paul have felt in Athens, the refined and the learned? Nothing of philosophy, or sculpture, or literature, awakened in his mind a moment's thought. Whatever he gazed on, however beautiful, mattered not; whatever he tasted, however sweet, mattered not; whatever he heard, however intellectually gratifying, mattered not; only one deep burning expression, as the very earthquake of his spirit, moved him "as He saw the city wholly given to *idolatry*." Let us yearn after the indignation and the deep melting pity of the apostle. Brethren! thousands upon thousands are telling you, that the God you love is not supreme; and millions of your fellow-beings, deluded by their words, swell the insult. And can you hear it with equanimity, and make no effort to refute them? Brethren! followers of the Most High God! they hold Him cruel; they taunt Him with blood-thirstiness; they declare that they can pander to His lusts: and Christ your Lord and Master, with fury towards the oppressor and with pity towards the oppressed, stands unhonoured and disbelieved.

Nor is this all. The dark places of the earth are full of the habitations of cruelty: their denizens are rampant, morally and spiritually drunk: but the scene ends not here. Our love for Christ, our pity for our fellow-men, would in truth arouse us were we called upon to such sensibility; but this is not all. That moral intoxication will cease; at the morning of the resurrection there will be consciousness. Behold the spirit of a lost and damned idolator awakening, for the first moment in his existence sober, and sober for ever; pale and horror-struck; for the phantom which deluded removes itself. A God supreme and a God all-just confronts him. When he had known God, he failed to glorify Him as God. To

that one spirit add all his sad associates; and by the shriek of surprise which the truth as it bursts upon them must evoke from their spirits, and by all which then moves you, as men of sympathy, and as brethren of Christ, estimate idolatry.

But ere I close, let me turn to one simple reflection, in addition to this source of pity, which should stimulate all hearts, and that is, by the example of Jesus Christ, taking the world as a mass of idolatry and sin. "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

In considering the Saviour as our moral example, there has often been made an unfortunate distinction between some of His actions, which have been called *imitable*, and others which have been called *inimitable*. The principle of this distinction has been, that in some cases He has exerted mainly his human power, and in others exclusively His Divine power: and it is thence inferred, that, whenever He acted as a man, He can be imitated by man; and that, whereinsoever He acted as God, the attempt to copy Him would be presumptuous. For example:—In His spirit of meekness we ought to attempt to put forth all those perfect virtues, which He has called on us to cultivate; in this print of His footsteps we may plant our own: but when He miraculously rebuked death, tranquilised the hurricane, exorcised devils, and did all these by His own self-derived power, and in His own irresponsible authority, then, by some it is imagined, that imitation would be as audacious as it would be criminal. Now assuredly the ground of this distinction is unsound, and therefore it is untenable. We are not called upon to imitate the Redeemer in any of His actions, human or divine. He was not a physical but a *moral* example; the principles which He observed in all His movements, without any exceptions, these we are commanded to take as models. He cured all manner of diseases and sicknesses; it is the spirit of pity which He so brilliantly illustrated, which *we* are to indulge. We cannot feed five thousand men with a few barley loaves and some small fishes; but we can cherish the very same compassion, and breathe at least a particle of the same lovingkindness. We cannot stand at the grave of Lazarus and command his resurrection; but we can groan in spirit, we can weep. Thus you may perceive, that one common universal aspect exists, in which the Saviour's actions are to be regarded. He is just as much a copy when He raised the son of the widow of Nain, as when He went down to Nazareth and became subject to His parents. It is the principle of love in the one case, and the principle of filial obedience in the other, uncoloured by any of the accidental modifications in the midst of which they associated themselves. How otherwise can we explain that beautiful principle, which I have just quoted—"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be made rich?" The apostle Paul is actually adducing this, as the ground for human benevolence toward others in the Christian church; thus calling upon us to imitate Christ in that very action, even His prostration of Himself from heaven to earth, which of course we must exclusively call Divine. It is the exceeding love, it is the melting tenderness, which we are thus to strive to embody in ourselves, and thus to exhibit.

My brethren, I beseech you, not only by the sympathies I have striven to awake for man in his idolatrous condition, but above all by the sublimity, in the first place, and by the Christian duty in the next, that you aim to catch something of the benevolence of Jesus Christ, and to enter by sympathy into a knowledge of that great mission, which prompted Him, though He was in the form of God, and thought it not robbery to be equal with God, yet to take upon Himself the form of a servant, and to become obedient unto death, even the death of the cross.

Brethren! in God's strength, and with prayer to His Holy Spirit to assist us, let us resolve this evening to do our utmost to extirpate idolatry. Remember, the weapons of our warfare are not carnal, but spiritual, mighty through God to the pulling down of strongholds; casting down imaginations, and every thing that exalts itself against the knowledge of God, and bringing every thought into the obedience of Christ. The ministers of Christ now beseech you to assist them to wield those weapons. And with the certainty, that not by might, nor by power, but by the might of God's Spirit, all the efforts of our missionaries are to succeed, and penetrated with the conviction that He who giveth, whether of his substance or of his purse, but lendeth to the Lord, do you come forth to the help of the Lord against the mighty; and as His armies are marshalled, and ready to march forth, we earnestly pray you bid them God speed.

THE CHRISTIAN'S PRAYER FOR THE CHURCH.

A Sermon

BY THE REV. RICHARD SQUIBB (OF ELY).

PREACHED AT SPA-FIELDS' CHAPEL, ON SUNDAY MORNING, SEPTEMBER 2, 1838.

"Do good in Thy good pleasure unto Zion."—Psalm li. 18.

MOUNT ZION was the place where the Israelites were accustomed to worship. On the summit of this lofty eminence the tabernacle was first reared by David, and was frequently spoken of under the name of the mount on which it stood. They were identified, as one ; and hence to pray for Zion and to pray for the tabernacle thereon signified precisely the same thing.

The temple, which was afterwards erected on this spot by Solomon, was invariably regarded with intense interest. From childhood they were accustomed to consider it as a monument of their national greatness. Of all other objects in the world this was most sacred and dear. It was at once their glory and their delight. The sentiment of every heart, as they beheld this Divine abode, corresponded with what the Psalmist has so admirably expressed—"Beautiful for situation, the joy of the whole earth is Mount Zion."

This ardent attachment to the temple was frequently expressed in devout and earnest prayer on its behalf—in a persevering and unremitting invocation for its prosperity. Hence we hear one declaring it to be his fixed determination, unceasingly to pour forth his pious aspirations to heaven for its success, until the desire of his heart be granted—"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Another, with a kindred force and energy of feeling exclaims—"Let them all be confounded and turned back, that hate Zion."

A similar feeling, to that which pervaded the breasts of the devout Israelites, imbues the mind of every Christian in reference to the house of God in which he is accustomed to worship. It is the object of his constant solicitude. He will mourn over its decline, he will pray for its revival, and rejoice in its prosperity. "Do good in Thy good pleasure unto Zion."

I. These words, as uttered by a Christian, import a variety of particulars, a few of which we intend to specify.

1. *A constant supply of evangelical ministers.* These, by Divine appointment, are necessary to secure the prosperity of every Christian church. They are the channels, through which the streams of salvation flow, and from which the church is continually increasing ; and their soundness or unsoundness will vitally affect those to whom they minister. Should these conductors be corrupt, they will impregnate the waters as they flow with pernicious qualities, and not merely render them unwholesome but destructive. If the pipes that convey water into a city were impoisoned, it would prove fatal to all who partook of the noxious draught ; and if the channel, through which religious instruction is communicated, be tainted with the venom of unsound doctrine, multitudes will sicken and die from its pernicious effects. No earthly disaster can equal this. A plague or a pestilence is a very diminutive evil in comparison with false teachers. The influence of the one is merely for the present, whilst the baneful effects of the other are prolonged through eternity.

But whilst the ministry of those who publish error is highly injurious, the preaching of pious enlightened men is a most invaluable blessing. Such persons are special gifts from the Lord to His church, in agreement with His gracious promise—"I will give you pastors according to Mine heart, which shall feed you with wisdom and knowledge." These are the earthen vessels, in which the heavenly treasure is deposited ; and they are more or less filled according to the prayers of His people ; hence it now becomes them to cry—"Let Thy priests be clothed with righteousness, that Thy saints may shout aloud for joy."

Correct statements of Scripture, however, are not all that is requisite in a minister of Christ. Example preaches much louder than precept. Men will be rather inclined to imitate the pattern he may set before them, than to follow the rules he may prescribe for the regulation of their conduct. This consideration appears to have been operating on the apostle's mind, when he said to Timothy—"Be thou an example of believers in word, in conversation, in charity, in spirit, in faith, in purity." A minister occupies the situation of a commander in the armies of the Lord. He has to urge them to go forward and confront the enemy with a steady and unabated opposition. But if, whilst he calls upon them to advance, he is retreating—if, whilst he calls upon them to renounce the world, he is worldly in his disposition, in his conversation, and in the whole of his deportment—the effects will soon be visible. His admonitions will become powerless—the backslider will be unreclaimed—the sinner will continue hardened and impenitent—religion will be a mere empty sound, and the sanctuary itself will appear as the very valley and shadow of death. The petition of the text, therefore, in the lips of a Christian, imports a constant supply of *evangelical ministers*.

2. *The expression in the text includes a desire for the increase of believers in the church at large, but more particularly in that part of it to which he may belong.* If religion flourishes in any part of the Redeemer's kingdom, the Christian rejoices. If numbers crowd to hear the Gospel—if their attention is rivetted and their hearts impressed—if the conversion of souls to God is frequent and multitudes are added to the Lord—whether it may be at home or abroad, it will afford the believer pure and exalted pleasure.

He cannot, however, survey the neighbourhood in which he may dwell, and see men thoughtless and indifferent respecting their undying souls—he cannot view the temple in which he is accustomed to worship, and witness the scanty number of attendants—he cannot behold the work of God so slow in its progress as to be scarcely perceptible, and feel a wintry chilliness on his own breast, and hear others complain of a lifeless frame—without being ardently desirous that the Lord would infuse strength into the languishing, and life into the dead. Hence, in language suited to the feelings of his mind, he exclaims—"Wilt Thou not revive us again, that Thy people may rejoice in Thee? O Lord, revive Thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy. Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish the work of our hands upon us, yea, the work of our hands establish thou it."

This quickening, invigorating, and life-giving influence is promised, and ought to be expected in answer to prayer. "For thus saith the Lord, I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon; his branches shall spread, his beauty shall be as the olive, and his smell as Lebanon; they that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine, and the scent thereof shall be as the vine of Lebanon." From the fulfilment of this promise we have reason to expect that the proselytes to righteousness will be very numerous—that the instances of conversion will not be solitary surprising things—that the church will not have a member added monthly, or perhaps still more seldom—that the aged pilgrim will not be carried to his long home without any spiritual successor. No; the reverse will be the happy fact. They shall crowd in companies to the standard of the cross. The church shall be replenished. Her numbers shall overflow her too limited space, so that the command will be given: "Enlarge the place of thy tent, and let them stretch forth the curtain of thy habitation; spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand and on the left."

Such a prosperous state of things may by some be regarded as visionary; they may despair of witnessing such happy scenes. They most ardently wish for it, and unceasingly pray for it, yet conclude they shall never be permitted to behold such a delightful change. Turn for a moment to the "valley of vision." You have before you the dry bleached remains of a very numerous army. "Can these dry bones live?" Humanly speaking, it might be said, No, impossible. But see, brethren, there are no impossibilities with God. A powerless creature appears in

their midst and addresses them—he calls upon the four winds to breathe life into them, and mark the result. The dead revive. The valley, that before was an extensive sepulchre, now becomes the receptacle for an exceeding great army of living rational and active men. Now, previous to this vision, the Israelites had reasoned against a revival. They said, “Our bones are dried, and our hope is lost; we are cut off from our parts.” What said the Word of God unto them? It did not contradict their statement, but admitted their death-like state; yet, notwithstanding all these things, a revival is promised. The Almighty seemed to say, You may be dead, and your hopes entombed, yet, “Behold, O my people, I will open your graves, and cause you to come up out of your graves; and ye shall know that I am the Lord.” What do we learn from this fact, and what does the whole history of the church proclaim?—that nothing is too hard for the Lord. “If He work, none can let or hinder—if He speak, it is done—if He command, it stands fast.” In anticipating, then, a flourishing condition of the Christian community to which we belong, we ought not to look at difficulties and human impossibilities, but at the almighty power of God, the energy of His uplifted hand, and the irresistible influence of His Spirit.

3. *A closer union between professing Christians.* Division is a fruitful source of evil, both to individuals and to the cause of God generally. Union, therefore, among believers in the body of Christ is exceedingly desirable. It is calculated to maintain the dignity of our most holy religion, and take away that cause of reproach which many may seek. It makes the church look fair as the moon, clear as the sun, and terrible as an army with banners. “How good and how pleasant a thing it is, for brethren to dwell together in unity!” It is not only pleasing to mortals, but to the Almighty himself; and if there is one thing more than another that is grateful to the Most High—if there is any one place more than another, in which He delights to dwell, or which resembles heaven, or even the Deity himself—it is a Christian society, where all are bound together by the indestructible ligaments of holy affection. That is the very source of social happiness, the very foundation of religion, the brightest beam of divinity that ever irradiated the creation, and the nearest resemblance to the ever-blessed God. “God is love.”

This harmony and friendship of believers would be greatly promoted by mutual forbearance and Christian patience. It should ever be borne in mind, that we are not associated with perfect infallible beings, but with those who are beset with many weaknesses and infirmities. Every due allowance, therefore, is to be made for those trifling blemishes—that is, odd ways—that may occasionally appear. The Most High must daily witness many failures in professing Christians, yea, glaring imperfections, yet He graciously holds communion with them; and, in imitation of His example, believers should unite in friendly alliance, should hold mutual intercourse with each other, although every particular in their procedure may not meet their approbation.

The spiritual comfort and pleasure of all would be increased by the prevalence of love and harmony. Could any joy exceed that, which was realized by the primitive disciples of our Lord? “They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people.” Now their joy arose from their union. Their cheerfulness sprang from the affection and mutual endearment, which prevailed in their midst. And what is so enviable as the state of that man who can say, I am at peace with God and with all men? We regard communion with the Father of spirits as the *chief* happiness of mortals, and next to this we must place communion of saints; it expands and exhilarates the mind, and interests the whole man.

The differences existing among Christians are highly prejudicial to the interests of religion. They confirm men in their dislike to Christianity. The carnal man is ever ready to urge objections against religion, even where no objection exists; but when an opportunity is afforded him, we may be certain that he will seize it, and magnify it a hundred fold. And when once an individual has taken a dislike to religion on this account, all attempts to remove it are likely to be unsuccessful. It is so firmly lodged in the mind, that we may as well attempt to uproot a mountain as to eradicate the objection from his heart. Care should therefore be taken that

we do not lay stumbling-blocks in the way of any; and we cannot too strictly attend to the apostolic exhortation—"I beseech you, brethren, by the name of our Lord Jesus, that ye all speak the same thing, that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

4. The prayer of the text includes *the enjoyment of the Divine presence in His earthly courts*. Strictly speaking, we can be in no situation, however secluded, where God is not. He pervades the universe. "He is about our bed and about our path, and spieth out all our ways." There is, however, a higher and far nobler sense, in which the Lord is pleased to be present with His people. He manifests himself to them, otherwise than He does unto the world. He sheds abroad a sweet and heart-cheering influence. He imparts to His Word a holy unction, and makes a particular application of His promises to their hearts, according to their varied circumstances. He impresses their mind with the persuasion that He is their God, their Father and their Friend. He leaves behind Him a delightful and heavenly feeling; and although the believer cannot express in words the comfortable emotions of his mind, yet he is satisfied that the consolation he has enjoyed has arisen from the gracious presence of his God.

Without this enjoyment, means and ordinances are empty unsatisfying services to the Christian. An exhausted fountain, a dried river stream is as welcome to the thirsty traveller, as the religious exercises of the sanctuary, if the God of all grace impart not His blessing. If the Christian exclaims, "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple"—the mere presentation of himself in the sanctuary will afford him no satisfaction. Barely performing the routine of duties there prescribed will bring no ease, no enjoyment to his soul. No, he desires to realise the presence of his heavenly Father; nor can Christian friends, nor beloved ministers, nor a company of angels supply the place of an absent God. He looks to his God and exclaims, "My soul thirsteth for Thee, my flesh longeth for Thee, to see Thy power and Thy glory, so as I have seen Thee in the sanctuary." That he may realize these wishes, he will pray that God would glorify the house of His glory, so that he might witness His goings forth as on former occasions, and be made joyful in His presence.

II. The MOTIVES, which should induce every Christian to invoke the Deity on behalf of His church.

1. *His desires for the advancement of the Divine glory*. We assume it as a fact, that this is the express desire of every pious individual; that his heart is fully bent on a more extensive display of the honour and majesty of God, and that he can most cordially unite in the sentiment of the venerable patriarch, when he said, "Let the whole earth be filled with His glory; amen, and amen." This glory, then, the Scriptures inform us, will be exhibited by the spiritual prosperity of His church; and more particularly, when a revival takes place in a community, and the members are increased, and their Christian graces are made bright and conspicuous. Accordingly we read—"When the Lord shall build up Zion, He shall appear in His glory." As a splendid edifice contributes more to the honour of an architect than a lowly shed, so a flourishing church, which is God's building, exhibits the Divine glory more illustriously than when religion is on the decline.

Wherever we witness an almost deserted temple and a lukewarm people, wherever spiritual ignorance and error prevail among the inhabitants of a city, town, or village, the manifestive glory of God is to some extent eclipsed over such a scene; no enlightened mind can ruminate without pain and deep regret, nor without praying—"Do good in Thy good pleasure unto Zion, build Thou the walls of Jerusalem." But let us look to the community, of which we make a part. Is the glory of God so eminently displayed there, as you could wish, or as you have a right to expect? Is there that eagerness for hearing the Word, that impression left on the heart and conscience by the proclamation of the truth—is there that unity and Christian affection, which should prevail? If not, if in any one of these

particulars there is a deficiency, the plea of the text should ever be adopted, when you bend the knee at the footstool of mercy.

2. *A devout attachment to the church itself.* Real and sincere regard will ever exhibit itself in a desire for the welfare of the endeared object. The true patriot is zealous for the prosperity of his country; the true citizen is anxious for the happiness of his fellow citizens; and the true Christian is intent on the welfare of the Christian Church. Indeed, such is his desire for the success of the cause of God, that nothing is so distressing to his mind as when it may appear in a waning condition.

The sacred historian informs us, that when the Jews had permission to rebuild their temple, and when the foundation stone was laid, many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of the second was laid, wept with a loud voice. They had seen the former temple in all its glory and magnificence, and in beholding the present structure, so inferior in dimensions and beauty, they shed the mournful tear. The prosperity of by-gone days rushed into their minds, and they could not repress the sadness of their hearts. The Christian, who may be called to witness a decline in the cause of God, has emotions of mind corresponding to those, which pervaded the breasts of these aged Israelites. He calls to mind the crowded assembly and the pleasing inquiry of sinners in reference to their salvation. He thinks of the powerful impressions made on all hearts by the Word, and the sweet and refreshing seasons they experienced, and exclaims, "Oh! that it were with us as in months that are past." Yes, the devout attachment, which every believer has towards Mount Zion will induce him to pray for its prosperity. He will look towards the sanctuary and exclaim, "For my brethren and companions' sakes I will now say, Peace be within thee." He will bind himself under a sacred obligation to implore a blessing on it. He will say in the language of the venerable servant of God—"If I do not remember Thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem to my chief joy." If then you can say, "How amiable are Thy tabernacles, O Lord of Hosts!" you will be included among those who say—

"My soul shall pray for Zion still,
While life or breath remains."

3. *A compassionate regard for the unconverted.* True piety originates with a sincere desire for the welfare of others. Perhaps the Christian is not to be found, who has not sighed as he has thought on the sad condition of the impenitent. He is often willing to make any personal sacrifice, that others may be benefited. This was especially exemplified in the conduct of Moses. He said unto the Lord, "This people have sinned a great sin; yet now, if thou wilt, forgive their sin, and if not blot me I pray Thee out of the book which Thou hast written." Like this venerable patriarch, St. Paul felt a most compassionate regard for his brethren; "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." The Redeemer too wept over Jerusalem. Like their blessed Master, Christians view the endangered state of dying mortals with deep concern; as they may commit the remains of an endeared friend to the grave, they express their sorrow by the silent tear, but much more deep and acute are the pangs of that heart, who reflects on the unhappy state of an individual who may be dead in trespasses and in sins.

A revival of religion therefore is desirable, that such as are in this death-like state may be quickened and saved. In retirement, the heart of an affectionate parent is often poured out in fervent supplications on behalf of his family. Abraham prayed and said, "Oh! that Ishmael might live before Thee!" The language of every Christian parent is, O God! save my child. Now these affectionate desires are more likely to be realized in a revived state of religion; and is therefore to be devoutly implored by every sincere Christian. It is next to impossible that it should be accomplished, whilst all is cold, and formal, and spiritless; but if this stagnation depart, and a general concern be excited, if one and another become seriously impressed and savingly converted, the glorious work, like an enkindled

flame will run and spread over many hearts, and among them our dearest and most intimate friends may be included. This interesting fact forms an additional argument why we should pray, "Do good in Thy good pleasure unto Zion, and build Thou the walls of Jerusalem."

4. *His own personal benefit.* There can be no comparison between the pleasure, which a believer experiences when the cause of God prospers, and when it is low and declining; there is as much difference as between summer and winter. The one makes the Christian comfortable and happy, and the other makes him dull and uncomfortable. If during the week an individual has felt a coldness and indifference pervading his breast, and there is life and glowing heat in the temple, no sooner does he enter than his heart glows again with holy emotions and his tongue is filled with praise. If, however, the sanctuary presents an aspect similar to the regions of snow, and the Christian enters frozen and benumbed, he will return as he came, or perhaps in a still more deplorable condition. The servants of God are also exposed to severe trials and temptations, and they expect to obtain comfort and relief by attending the means of grace; but if the influence of the Holy Spirit accompany not the Word spoken, the troubled heart will be left destitute of any spiritual consolation. It is not so much the instrument employed, as the Holy Unction accompanying Divine truth, which gives it all its sweetness and life-giving power, and from this alone must we calculate upon being impressed and refreshed.

III. The ENCOURAGEMENTS to urge the plea contained in the text.

1. *It is every way agreeable to the Being we address.* His own honour is involved in it; and as any prince will regard that which augments his imperial dignity, so will the King of kings pay a special regard to that which redounds to His own glory. In presenting this plea, therefore, we ask that which is agreeable to His will; and if we ask those things which are pleasing in His sight, the apostle assures us, 'That we have the petitions which we ask of Him: "and if we know that He hear us, whatsoever we ask we know that we have the petitions that we desire of Him."'

2. *He is most graciously disposed towards His church.* It has been observed, that courtiers mark the time when the sovereign is well disposed, and then they offer their petitions. Now Jehovah is ever disposed. He is evermore saying, What is your petition and what is your request? But in addition to His general disposedness, He appears in the present day to give special instances of His goodwill towards His devoted people. There are many communities in a most thriving condition, and in this fact He encourages us to pray that we may participate with them in His Divine blessing.

3. *His immutable promises assures us of success.*

But, in conclusion, let us pray for Divine influence. The success of the Gospel in all ages is to be traced to this heavenly agency. Witness the day of Pentecost, and other instances in abundance in the history of the church. Let us also be active in the various spheres in which we move. Many pray for a revival, but use no means for its accomplishment. We must not only be prayerful, but active. Look at men in their worldly employ; "the children of this world are wiser in their generation, than the children of light."

A SABBATH THOUGHT.

It is related of Coleridge, that he paused a moment, one fine Sabbath morning, as he entered the churchyard on Richmond Hill, and exclaimed—"I feel as if God had given man fifty-two springs in every year."

DIDACTIC, CONTROVERSIAL, AND HORTATORY THEOLOGY.

BY DR. CHALMERS.*

PART I.

WE wish to draw a distinction between two processes, of the first of which a truth in theology might be the *ultimate* term, while it is only the *initial* term of the last. For instance, the doctrine of atonement may be argued for the purpose of gaining the assent of the understanding, and, when a right belief is attained, that is the result aimed at. A proposition has been maintained and a truth added to our stock of knowledge, and the mind is tempted to repose in the same way as when arrived at the "*quod erat demonstrandum*" of the mathematician and by repeating the same process with other doctrines, you may be put into possession of the whole of didactic theology.

But another process begins where this process ends; and you may *finish* the one, without even *entering* on the other. A belief in the doctrine of atonement may be arrived at by critical research and polemic disputation, and by clearing the way through the errors of sophists; but the same truth may light *at once* on the mind of a Christian as soon as he opens his eyes. There was no process of scholarship *before* it, but there is a most important process *after* it. It is not the *goal*, but the *starting post*. It sets him on a course, which is quite interminable. It sheds on his path a sunshine, which will have a guarding and governing influence through life. The doctrine is not to be laid up in the mind as a store, but it is to be a fountain-head of holiness, "springing up" to "life everlasting." The man, whose only business it is to *prove* a truth, *ends* with the belief of it; the man who, is to *proceed* on a truth, *begins* with the belief of it. In the heart of the one it lies a dead and inert dogma, in the other it influences both the heart and the history. There may be the same orthodoxy in both; in the one arrived at by intellectual science, in the other by a simple and assured confidence, and here it obtains the mastery over all the faculties. The processes are different, and they have different terminations. The one ends where the other begins. The one leads to a right state of the *creed*, the other to a right state of the *character*. The one conducts to a place of eminence on *earth*, the other to a place of eminence in *heaven*. They may both be combined in one individual; but they are often separated. A man, sitting down to theology as a science, may become master of it, but with as little religion as if he had mastered the conic sections. In both the processes are intellectual, and he may triumph in the results of successful study. The right dogmata may be arrived at in both, but the feelings may be scientific or secular alone. Examples are not wanting in the church, to prove that critical lore may be combined with argumentative powers, and these, together with discrimination and subtlety in refuting objections, may be enlisted on the side of orthodoxy, and yet the possessor may reach no further than the *first* process, and his personal Christianity may not be even begun. Thus, while the Christian *savant* may be blind, the Christian *peasant* may see far beyond this world even to infinity! But though the latter may not describe the scholar's process, we are not to suppose that no process has been described at all. There was the process of diligent reading, and earnest prayer, and the enlightening of the understanding by the Holy Spirit. We are not to suppose, that, because it was not the result of a sustained *process* of reasoning, it was therefore *without* reason. There was first the *semblance* of reason which attracted him, and on his continued perusal the evidence brightened and multiplied around him, and, though ignorant of the critic's lore, yet being in personal contact with the truth, to him belongs a more certain assurance than to the scholar, and a more clear and satisfying belief than to the portly theologian. Hence our Saviour says, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the *wise* and *prudent* and hast revealed them unto *babes*!"

We do not wish to discourage the literary treatment of the Bible. We would wish

* The present is an outline of the first of two Lectures, delivered in the University of Edinburgh. The first is devoted to what may be called the Theology of the *Press*; the second is occupied with the Theology of the *Pulpit*. We recommend the admirable counsels they contain to the attentive consideration of ministers of all denominations.

you as ministers of the Gospel, to draw forth its stores in the most scholarlike manner ; but we would wish you to combine with this the daily perusal of it, in the way and with the purpose of the ordinary Christian, in the English translation as well as in the original languages. Not only can you read more of the English in the same time, but you can read it with the more undivided attention. There is no *partition* of the attention. You are accustomed to *think* in English, and hence that language furnishes a nearer way from the thoughts of the Bible to those in your minds. You partake in the same exercise with the humblest of your people, a common sympathy is established between you, and the same result is arrived at in both. It is little to them that you have travelled your way to orthodoxy through *polyglots* ; and we hold it far better that you should have frequent converse with your *pocket-Bibles*.

It is difficult, if not impossible, to complete the didactic exposition of Christianity, without referring to the oppositions of heresy. But suppose a scholar, fully competent to the task, drawing forth a system of doctrine ; holding converse with the Bible alone ; not aware of the controversies respecting it, but bestowing on it the original treatment of his own understanding. If so brought forward, it would be presented in pure didactic order. This would be theology in its purest style. But suppose these same doctrines were committed to a host of theologians, and exposed to hostility and misconception :—the church would be agitated with controversies, and, though the same articles should ultimately be presented as at first, they would wear a different aspect. *Polemic* theology is *substantially* the same as *didactic* theology ; but it is not *complexionally* the same. It would not be transmuted in *doctrine*, but it would be transmuted in *aspect* and *appearance*, and so in *effect*. This may appear a *subtle*, but it is really a *substantial* distinction. Theology becomes differently tinged to the eye of an observer, and those who study its lessons are exposed to influences to which the simple study of the Bible would not have exposed them. It has another face, and so a different influence, from that which it had at first. We do not say that didactic theology is not *true* theology ; neither do we say that *polemic* theology is not true theology ; but to protect you from the hurtful influence of controversy, we wish you to refer to theology in its simplest form.

When orthodoxy meets with a gainsayer, who uses his own terms, he is not to be met with the terms of Scripture ; for he professes not to *deny* them, but to understand them differently. He translates the proposition differently, and must be met with another translation in his own language too—with a *counter-translation* by the orthodox. Hence, when theology is translated from Scripture into the creeds of churches, technical language is introduced. You can only put out the heresy, by such language as will displace its *words* as well as its *substance*. The heretic affects *not to disown* the Bible statement, but he *holds* by his own. There is one translation for the humble and teachable, and another for heretics. Hence the latter was owing, not to the orthodox but to their opponents. It was not for the purpose of saying *better* what the Bible had said before, but of *so* saying it as to meet the unscriptural doctrines advanced against it in the church under the guise of reverence for the Bible. Sometimes the language has been altered, in order to meet new heretical doctrines, as in the introduction of the word "*homoousian*," which is not a scriptural term, but was only devised to guard the doctrine of our Lord's nativity from Arians.

It was the design of the Nicene bishops to express their creed in Scripture language only ; but in this they were hindered by the Arians. The latter utterly rejected that creed, and thus became separated from those with whom they had wrongfully associated themselves ; for they used all the orthodox terms, except the one we have mentioned. We do not agree, therefore, with Mosheim, in his lofty unqualified contempt of the orthodoxy of that period. The terms they employed were forced on them by their opponents, or theology might still have been enshrined in pure Scripture language.

If in the case of *didactic* theology it is dangerous to *rest* in it, there is much greater danger in the case of *controversial* theology. Theology is the same in *reality*, when put by man for the correction of error, but it is not the same in *appearance*, as when put by God for the inculcation of truth. Hence the necessity of frequent recurrence to didactic theology ;—appealing from doctrines as solved in the language

of controversy to the same doctrines as conveyed in the *ipsissima verba* of Scripture. In an ordinary congregation, the *didactic* only is valuable. There is no good in refuting errors of which the people never heard. Such language is only a necessary evil, and will be superseded in times of more light, when the din of earthly names shall be overborne by God's own language in Scripture. Calvin, himself the ablest of controversialists, mourned over the necessity of using another language than that of the Scriptures; and thus far outran all his contemporaries in that age of great theologians. "I wish," he says, "that the words '*trinity*'—'*homoousian*,' &c. were banished, if only the doctrines were well fixed in the mind." He could not *deny*, though he *lamented* the necessity of retaining those names.

But there is a brilliant prospect before us, which will in time be realized. There is an intellectual and moral convergency towards it. Rash and unbridled speculations are dying off; the limit between the *knowable* and the *unknowable* is better observed; more deference is paid to Scripture; and, on all sides, there is more moral fairness. When these habits are completed, controversy will be done away; and God's own truth, in God's own language, will be the universal creed of harmonized and happy men! The latter will come into direct contact with heaven's original message; and "good will to men" will be felt more powerfully, when the din and uproar of controversy shall have died away into eternal silence!

ON THE REVELATION OF ST. JOHN THE DIVINE.

BY THE REV. THOMAS GOUGH, SEN.

A LECTURE DELIVERED AT WESTBURY LEIGH CHAPEL, NOV. 5, 1837.

"Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him; even so, amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was and which is to come, the Almighty."—Rev. i. 7, 8.

PERHAPS neither the weight of the ministry, nor its solemn responsibility is half felt by us. The minister is the watchman on the walls of Zion, to look out for approaches, to alarm when necessary, to give the hour of the night, to proclaim the approach of the Morning Star and the Rising Sun. That Morning Star, that Rising Sun is our Lord Jesus Christ, who is announced in the passage I have read. You are aware, we frequently tell you the Bible is a book of facts—facts which have long since transpired, facts which are yet to take place; it directs the eye of the minister—the eye of the Church of God—to various facts which are to transpire, even to the end of time. The appearance of our Lord Jesus Christ is one of the grandest facts ever announced to a guilty world, or to the Church of God. When the prophets and others considered the connected events in His appearance, they anticipated His coming with peculiar joy. This is carried on even to the language of our text: "Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him: even so, Amen. I am Alpha and Omega, the beginning and the ending saith the Lord, which is, and which was, and which is to come, the Almighty." "Even so," says John, "come quickly." "Come, Lord Jesus," says the responding church to the declaration of our approaching Lord. We have considered the preceding verses of this mysterious book; we have now to call your attention to a grand and solemn fact announced. Do you see it? "Behold He cometh." Secondly, The painful effect His coming will produce on a guilty world: "Every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Thirdly, The assent here expressed and the confirming declaration of Him who is to come; here it is, "*even so, Amen*"—that is John: the confirming declaration of Him, who is to come, is, "I am Alpha and Omega, the

beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Oh! that a truth so awful, so grand, so sublime, so interesting, may have every attention paid, every heart engaged!

First, my dear friends, let us for a moment or two consider the grand event announced. And what an annunciation it is! It is "Behold, He cometh." Who cometh? Pray, Sirs, who is it that hath "made us kings and priests unto God?" It is our Lord Jesus Christ. I shall not dwell on this, this morning; you may see it more than once touched on in the epistle of Jude; you are there told this fact was certain, that His coming is personal, not by proxy, not by any messenger appointed, not by any mere providential event. "Behold, *He* cometh." Well, brethren, but behold the manner of His coming. It appears to me very likely that the Son of God will make His grand and solemn appearance on the solemn Sabbath; this however is opinion. "Behold, He cometh with clouds." We shall not dwell here. Clouds attended the Saviour on the awful mount, when the law was given. An involving cloud concealed Him when He ascended, and hid Him from the astonished eyes of His disciples. When He comes again, the clouds will be His awful chariot; intended no doubt to increase the awfulness of His appearance. Some have doubted whether clouds shall not be used to temper in some measure His bright splendour and glory. Leaving this, however, the Son of Man has told us that He himself shall come "in the clouds of heaven, with power and great glory." There is something impressive when clouds make certain appearances, and the remark has been—How grand, how awful, how bright they look! Clouds sometimes, however, presage something that is to follow. We have seen clouds, that have awfully portended the rolling thunder, the approaching storm, and the vivid and destructive lightning. Leaving this, however, such seems to be the coming of Christ; it is more than probable He will not only make His appearance in clouds, I should apprehend some awfully striking rays of His glory will be seen, announcing His grand and solemn appearance—something uncommonly awful in this respect: "Our God in grandeur, and our world in fire."

You are aware, my friends, His coming here is visible; this we also have in the epistle of Jude, and a corresponding testimony to this appearance is given in many parts of the Divine Word: "He cometh with clouds, and every eye shall see Him." That is very striking—*every* eye. Without hesitation we take these two ideas; the appearance of Christ will be such, even in His glorified nature, so tempered, that the eye shall behold it, or the eye so glorified as to see Him, whom under other circumstances it could not behold. I will not dwell on any thing here, except to remark, we are all personally interested in this event. And be it known unto you, men and brethren, we shall all assuredly see Him. But how differently situated shall we then be! I form in my imagination one grand association of the mighty mass of angelic and of human beings. How vast that assembly! All nations are to be gathered before Him. Marvel not at this, the mouth of the Lord hath spoken it; and my business is to credit the simple testimony, remembering "the zeal of the Lord of Hosts will perform this." And is there not something majestically grand here? "Behold He cometh with clouds, and every eye shall see Him, and they also which *pierced* Him." I stop a moment here, because the Holy Ghost seems to have pointed out something very emphatical. If it were not so, why should this expression be made use of? The latter part of this is necessarily involved in the former statement. If every eye shall see Him, then of course shall those who pierced Him. It seems to refer to the painful and woeful effect His appearing will produce on guilty minds. These things are specified in the language of our text. We are quite aware, this looks much like a quotation from the prophecy of Zechariah. We are told "they shall look on Him, whom they pierced, and mourn." We have examined that, and beg leave to say we find a discrepancy between the two. That is a holy mourning, a holy repenting—a retiring from society and mourning in secret. But this does not look like anything penitential. No doubt, by this mourning, in the first place, we understand the Jews who crucified the Lord of Glory, and the particular reference is to that act of cruelty exercised on Him, when a Roman soldier took a spear and thrust it into the side of Christ: this was done by a Roman soldier. But the Jews were those who

crucified Him; and what a Jew will feel, and what horror will seize his mind, I cannot conceive, when he will be convinced that this is the Messiah, the Lord of Glory, whom they blasphemously rejected and crucified, and put Him to open shame! But God the Redeemer has been pierced by others. We have pierced Him with our sins; no nails, no thorns, no spears, were ever so painful and pungent to the Son of God. These are the worst description my mind can conceive of. But while, dear hearers, He has been pierced again and again with the spear of the sinner's unbelief—I almost tremble while I say, He has been pierced by the tongue of thousands in the house of His friends; and surely nothing can be more acute than the piercing of Christ by *our* iniquities. Ah, my friends, they *who pierced Him* are the persons particularly pointed at in the words of our text. If any of you are conscious of having pierced Christ by your sins and guilt, allow me to say in that way you came to the very heart of Christ; but He now says to you, There is a better way in coming to My heart and blood—a better way; He now invites your approach by faith to Him.

But, my friends, we must go on—"Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail, because of Him: even, so, Amen." In this He tells us, the consequence: "All kindreds of the earth shall wail because of Him." I recognise the idea I have advanced, all nations of the earth shall be there. How very extensive, dear hearers, is this idea! All the nations of the Jews, who live and die in unbelief, and all nations who have opposed His reign, all who have rejected Him—and where shall I stop here? I would ask you, if more, or less, any nation under heaven has not opposed Christ, at least where the Gospel has been preached? Look at all the antichristian nations, if you please; they are exceedingly many; both eastern and western; then I take it for granted, and say, there must be some awful attendant circumstances, which shall raise horrors on the heart, and bitter wailing and lamentation and woe. *He comes, He comes!* for what?—to execute the judgment written for all the ungodly—to be glorified and admired, it is true—but He comes in flaming fire. *Mark it now*—"taking vengeance on them that know not God"—(then you perceive ignorance is no excuse there)—"and obey not the Gospel of our Lord Jesus Christ." But what is connected with this? My soul ought to tremble and yours too, while we hear the effects and horrors of indignation. "Who shall be punished with everlasting destruction from the presence of the Lord and the glory of His power." I could lay down my glasses, were it necessary, and say, 'Good Lord, who can comprehend everlasting destruction?' "Horrors past imagination" seize the guilty, the trembling soul. And if there are those to whom the coming of our Lord will be hotter in vengeance than to others, I humbly conceive—and you will allow me to remark with proper feeling—it will bear most awfully on Gospel-hardened sinners, on those who have heard His Word and rejected His salvation, while sitting under the sound of His mercy. If judgment thus begin at the house of God, what will the end be of those who know Him not? "How shall we escape if we neglect so great salvation?" Well they shall wail, and well they may. The word *wail* is an affecting one, indicative of the horrors, distress, and anguish, they shall feel. I do not know that I can make any quotation this morning more in conformity with this expression, than the feelings and horrors expressed in the opening of the sixth seal: "And I beheld, when He had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken with a mighty wind; and the heaven departed as a scroll when it is rolled together." I must stop. How awful His appearance must be, before whom such things take place! "And every mountain and island were moved out of their places; and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free-man hid themselves in the dens, and in the rocks of the mountains." Then mind how they exclaim, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who

shall be able to stand?" How awful this! Suffice it to say, on this painful part of our subject, wailing does not stop here; no, there is to be endless wailing and punishment in death. Such seem to be the connected circumstances of the appearance of our Lord Jesus Christ. But I would not say a word to intimidate the humble believer; I would not say a word to cast down the confidence of those, who repose on Christ. The believer may lift up his head and say,

"Come, Thou long expected Jesus,
Born to set Thy people free."

Consider next, the assent expressed, and the confirming declaration of "Him who is to come. Even so. Amen." "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty."

We frequently meet with the word Amen; so be it, so let it be, so it shall be. But there seems to be something more here: "Even so, Amen." This expresses a mind in accordance with the subject, or a pleasurable anticipation of something. If there be any thing that touches me to the quick, my nature says Not so. This is the language of our frail nature under painful circumstances. But behold the language of assent here. No man charges John with hypocrisy. 'Even so let it be;' it bespeaks a mind in accordance with His righteous judgments. But we pass on to a nobler expression—that is, the confirming declaration of our Lord; "I am Alpha and Omega, the beginning and the ending, saith the Lord." I do not know that it will answer any material purpose in my saying, when these words caught my eye, they came upon the reader with an admiring overwhelming force. If you only take your Bibles, you will see this is the first time Christ speaks, the first thing uttered by "Him who is to come." How important, when you read, you should understand who the speakers are! John has been the speaker or the writer all along, proclaiming the approach and giving the character of Christ; now, the voice of our Lord is heard; and who will not bow before it this morning? Admire His character in this declaration. How grand is the expression! how sublime is the language of our text! Oh! ye Elijahs, Isaiahhs, Jeremiahhs, and the rest of you, nothing of this has been heard from any of you, no language of this sort can be used by any but by Him, who is the Almighty. This is one of the most astounding passages to those who have opposed the dignity of Christ. Who sent John, I ask, but our Lord Jesus Christ? Who appeared to him in the Isle of Patmos on the Lord's-day? How grandly our Lord seems to enter upon this communication, "I am Alpha and Omega." It would be childish to take up your time by saying, these are the first and last characters of the Greek alphabet, taken to express the glory of our Lord Jesus Christ. The latter part of this passage explains the former—He is without beginning and without ending. I should suppose, we are to understand, not only the everlasting dignity of the Son of God, but as the "Great First Cause" and final end of all things. Look at creation; who is the first there? Christ; who the last there? "these things shall be changed, like a vesture shalt Thou fold them up; but He remaineth the same." Look at the origin of Divine Providence; who is the "Great First Cause," and moving end? our Lord Jesus Christ. Look at redemption, and look at the new creation; He is the first and the last. One thing more, I shall only glance at, Jesus Christ asserts,—asserts what? Why; the possession of an underived attribute—*Almighty*. What a weight there is in that, is there not?—it is well it is so. There are many, who are mighty; there are mighty men; Satan is mighty; but one *Almighty*; equal with the Father and the Spirit, one in honour, power, and glory. It is well it is so; for "He is able to save to the uttermost all who come unto God by Him." I think I have called it a confirming declaration respecting His approach. Looking forward to the event, some have said, "Where is the promise of His coming?" and when? Some have been extremely rash in fixing the period, even to the very month: we love the fact, the exact period we must leave. But will He change His purpose? Is He able to perform this? God the Redeemer meets every objection. 'I am the first and the last, the Almighty; I will work, and who shall let it?' We have briefly gone over these things—they are but the touch of a subject awfully profound and

grand. Do you believe, Christ will finally appear for the purposes we have named? I beg the solemn question may have its weight upon your spirits. Are you prepared for the event? I look upon some with anxious fears, and have no doubt conscience is at work on some this morning. Some are not prepared. How awful to meet Him in this state! You are unprepared, if you have not received the Divine grace, if you have not fled to Christ for refuge; if you are still in an unconverted state, it is to be looked for with horror and distress. Knowing, in some measure, the terror of the Lord, we persuade you. The Lord enable you to fly to Him; you will then be safe in life, in death, for ever! Some have felt such workings of conscience, have felt such dismay, that they could scarcely set about their work—no rest, no peace; what will it be in that day when He shall appear, and God shall pour out His fury? The Lord impress us with the importance of seeking an interest in His grace; then shall we finally be admitted to share in His glory. Consider how grand the Lord appears in the words we have been considering—how big the events of that great day! “What manner of persons ought we to be in all holy conversation and godliness?” My time is gone; may God impress this subject upon your hearts, for Jesus Christ sake.—Amen.

THE MYSTERIES OF THE SLAUGHTER-HOUSE.

BY DR. CHALMERS.

VERY different emotions are awakened in different bosoms, at the sight of a suffering creature; for the mental eye of each, though directed to the same object in the gross, rests upon distinct and different parts of it. The first is perhaps taken up with a view of the suffering alone, as in the case of the philanthropist;—the second with some comic exhibition afforded by the cries or the movements of the sufferer, as in the case of some reckless and unfeeling reprobate;—the third with his guilt, as in the case of a man whom he may have injured, and who now breathes vindictiveness against him;—and the fourth with some striking exhibition that he makes of himself in the moments of anguish, as in the case of a spectator at a public execution, who eyes the wretched victim with intense curiosity; or as the philosopher does, when he prosecutes his experiments on living animals. It is thus, that neither the man of compassion nor the man of cruelty may delight himself with pain viewed in itself; and when the latter rejoices, either in the view or in the infliction of it, it is not because the law which separates suffering from sympathy differs in his mind from the law in the mind of another, but because, looking to something else than the mere suffering of the object, he resigns himself to some other emotion, by which the emotion of sympathy is overborne.

There is instruction to be gathered on this topic, even from the dreadful mysteries of a slaughter-house. We must have heard of the lingering death, that many an animal has to undergo for the gratification of a refined epicurism. It were surely desirable, that the duties (if they may be so called) of a most revolting trade were all of them got over with the least possible expense of suffering; nor do we ever feel so painfully the impression of a lurking cannibalism in our nature, as when we think of the intense study, which has been given to the connection between the mode of killing and the flavour or delicacy of the viands, which are served up to the mild and pacific and gentle-looking creatures, who form the grace and ornament of polished society. One is almost tempted, after all, to pronounce them so many savages in disguise; and we are forcibly reminded of the declaration of Scripture, that “the whole creation groaneth and travaileth together in pain,” because of that arch-devourer man, who stands pre-eminent over the fiercest children of the wilderness, as an animal of prey. But we most readily allow, that, on the part of the *consumer* in this process, the law which binds together the view of suffering with a feeling of sympathy is not reversed; for in truth the suffering is not in the view at all;—it is scarcely, if ever, thought of. And as to those whose hands have perpetrated the deed of violence, we believe it will be found that in no one instance is the alacrity, wherewith they can plunge the knife into a warm and palpitating bosom, resolvable into a process the opposite of that by which the simple view of pain gives rise to the simple emotion of pity. It is

not in consequence of any such opposite law, but in spite of the universal law of humanity. On inquiry into the education of butchers, it will be found, that, instead of receiving aid from any original law of nature in their bosoms, by which the pain of another was followed up with pleasure in one's-self,—that instead of this, all the relentings of nature had to be overcome; a struggle had to be made; and other emotions were pressed into the service, that the one troublesome emotion of sympathy might be effectually overruled. We can be at no loss to understand what these other emotions or influences are;—the absolute need of a livelihood—the love of gain—even the family-affections coming into play, when the connection is adverted to between the business of one's profession, and a provision for his children. And then there is the spiriting-on of the uninitiated—the factitious conjuring up even of something like a sense of honour, in the manly acquittal of themselves on their first or earliest attempts at the trade of slaughter—the rivalry of young apprentices, with whom a resolute and unshrinking hardihood will confer the same proud distinction, that adventure does in the chase, or that prowess does in war—and, opposite to this, the contempt of all his fellows, should any one falter or fall away at the moment of execution. These are the strong elements, by which strong emotions are excited in the heart; and all of which are often necessary to be put in operation, ere its native sympathies can be overpowered. After this, we admit, a very feeble principle might be able to overcome the now tamed and subdued sensibilities, which at the outset were so difficult to be brought under. Even a principle so feeble as that of idle or professional curiosity might then lead these stout and hacknied practitioners to deeds of atrocious wantonness. The most appalling confession, that we ever heard upon this subject, was given by one of the brotherhood, with whom upon this very topic we deemed it of importance to hold a most minute and searching conversation, and who reported of one of his fellow-savages, that, instead of the one deep and deadly incision which he ought to have given, it was his habit (at times) to do the work by halves, and then suspend the wounded animal by the feet, when it had to welter long in agony ere it expired. The recital is distressing enough; but we resolved, if possible, to get at the motive, which could prompt so horrid a barbarity; and then the explanation was, he “just wanted to see how it would go on.” The truth is that, at this stage of their education, the sufferings they inflict are about as much out of sight, as they are out of sympathy. They positively do not think of them. They are not present to the mind by reflection; and therefore they are not present to the heart in the way of commiseration. In the act of felling a sentient creature, and dividing it into fragments, he no more thinks of sensation, than if he were splitting a block into pieces of fire-wood. And so it comes to be with the men of this, as it is with the men of every other calling;—they take a very keen interest in every thing that relates to their trade. Their whole talk is about it; and should any of them be laid up from the business of his vocation, still he will keep alive in his heart a most affectionate remembrance of it. This is the true rationale of a story, which we know to be authentic, but which is just a story of that kind, that one knows not whether to laugh or to cry at the recital of it. A certain senior of this profession, after having realized a handsome competence, withdrew from the labours of it. He had fully entered the sixth age of life, when man descends into “the lean and slippered pantaloons,” and thought himself now fully entitled to an immunity from all sorts of anxiety and fatigue during the remainder of his days. Even he however felt, at length, (as other men of business do), the irksomeness of total vacancy; and was accordingly visited with a strong hankering after his wonted occupation. A neighbour meeting him one day remarked that he understood he had now retired from business; and (as our pursuit is after the genuine exhibition of human nature) we must give his answer in all its native and characteristic freshness. He said that he *had* retired; excepting that, now and then, “he just stickit a lamb for his diversion!”

The amusement of such a story flows from a principle, by the help of which we shall now complete all the explanation we have to offer upon the subject. We feel quite sure, that the act just referred to would be no diversion to any of our readers, but that each and all of them would personally recoil from it, with the utmost

horror. What then is it, that hath ministered to their diversion at the moment of perusal? How comes the *narrative* of a thing to entertain, when the thing *itself* (and more especially if it were proposed, that we should ourselves be the agents in the deed of violence) would be utter abomination to us? What incongruity is there in our mind's eye, when we thus come under the power of the ludicrous emotion? The poor and innocent sufferer, we scarcely so much as think of; and it is not in that quarter, that the incongruity lies. It lies altogether in the very odd exhibition of human character, that is given forth upon the occasion. The lamb under the process of slaughtering could give no entertainment to any; but the trait which we have just recorded of its executioner and of his perfect *sangfroid*, in a matter which was so fitted to disturb and agitate *us*, forces a smile into many a countenance. Our attention does not rest upon the victim, but upon the executioner; and the ludicrous effect depends on the want of keeping between the decent circumstances and hospitalities and neighbour-like manners of our aged acquaintance on the one hand, and the kind of savage exhibition which he makes of himself, in this instance, upon the other; or, perhaps, between the horrid and revolting thing which he said, and his perfect unconsciousness that there was any thing at all horrid or revolting about it. Certain it is, that the zest of this story lies not in any savage satisfaction felt by the hearers from their attention being directed to a spectacle of agony in one of another species; but it lies in the light and ludicrous emotion, which is awakened by the attention being directed to a most incongruous exhibition of character in one of our species. The truth is, that to be suddenly presented with *one* state of feeling, in circumstances in which we expected *another*—to see a man come forth with an emotion, that is at utter antipodes to the object which excited it—all this is such an incongruity as come within the definition of the ludicrous; and is fitted, in the absence of every counteracting emotion, to awaken the mirth of the observer. It is thus that we have ever regarded the propensity to the ludicrous, as a most formidable engine of corruption. We have no doubt it speeds the career of many an unfortunate youth to a still blacker and more abandoned profligacy—that it mingles a sort of agreeable zest with schemes of depradation, and even with deeds of atrocious violence;—that the loud laugh of his companions is readily awarded to the captain of many a murderous band, who outdares or outdoes all his fellows in iniquity; and thus it is that we regard this apparently innocent and undesigning emotion, when unchecked by moral principle, as of mighty influence in hastening forward the character of man to that state, in which the measure of his depravity is full.

THE PASTOR'S REMEMBRANCER.

"To set up on high those that be low, that those which mourn may be exalted to safety."—Job. v. 11.

SOME commentators connect this verse with the former, and so make the blessing, of which Eliphaz here speaks, an effect of God's goodness in sending the rain. "Who giveth rain upon the earth and sendeth waters upon the fields." This supply of rain produces an abundant harvest; in this way many, who were poor, low, unhappy, are raised in their circumstances, and thereby reinstated into the enjoyment of prosperity. When the fruitful showers are withheld for a long time, and a scanty harvest follows, then many are brought *low*; but when the fruitful showers descend upon the thirsty earth, when the clouds drop and distil upon man abundantly, when God enriches his land with His river—then He sets up on high those that be low. Our beloved country has been greatly favoured in this respect. Perhaps no spot under heaven, taking one season with another, is so blessed with abundant harvests as happy England. Yet it is a painful consideration, that few entertain that deep sense of their obligations to the Father of mercies, which it is their duty to do. The gift of the rain is one of God's great gifts. Suppose it were withheld for two or three years, how dreadful would be the conse-

quences! This, however, is a trial, with which God does not visit us: notwithstanding the ingratitude of man, He sends His fruitful showers from year to year, and, if He make one year an exception, in the next the deficiency is made up, and thus those that be low are set up on high. "Oh! that men would praise the Lord for His goodness and for His wonderful works to the children of men!" The words, however, now under consideration, we shall take in a more extended sense. Job was at this time in very reduced circumstances. Once he had seven sons and three daughters, "his substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household, so that this man was the greatest of all the men of the East;" he also dwelt as a king in the army, his glory was fresh in him, and the dew lay all night on his branch; but now, when Eliphaz said to him, "He sets up on high those that be low," he was without children, without property, without health, without honour, without influence; now fools make him their song, the young forward his calamity, his bones are pierced in him in the night season, his sinews have no rest, his disease changes his garment, he is cast into the mire, he is become like dust and ashes; when he looks for good, evil comes, and, when he waits for light, then comes darkness: he is a brother to dragons, a companion to owls, his skin is black upon him, his harp also is turned into mourning, and his organ into the voice of them that weep. Such was the condition of Job, when addressed by Eliphaz. These words, "To set up on high those that be low," would be as welcome to such a man, as the rain to the parched earth. The text also may contain comfort for some of my Christian friends; you, perhaps, are brought low; misfortunes, oppression, injustice, have hurled you from the mountain of prosperity into the vale of adversity; when you thought to die in your nest, an invisible Hand stirred it up; the gourd was in all its freshness one day, but the next day God prepared a worm, and the gourd withered. This is trying—you have need of sympathy, of comfort, of direction; then accept the aid of a fellow Christian, offered to you in these lines. The same invisible Hand that sends waters upon the fields, that disappointeth the devices of the crafty, that saveth the poor from the sword, from famine and from death, can comfort you when in sorrow, raise you when low, deliver you when in danger. "Unto God," therefore, "would I commit my cause, which doeth great things and unsearchable; marvellous things without number." Let us notice,

I. *The condition in which God sometimes finds His people.* Sometimes He finds them in *poverty*. "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" Again, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." And again, "I will also leave in the midst of thee an afflicted and *poor people*, and they shall trust in the name of the Lord." These passages show that the Lord has many children amongst the poor. Not that He adopts them into His family, that the joys of heaven may be given as a compensation for the trials of earth: no, the poor, unless converted, must suffer in both worlds. But the Lord finds many of His children amongst the poor, because this is agreeable to His purpose. The Lord's purpose is to convert many of the poor; hence that influence is received, which leads to the effect designed. Many of the Lord's people are in poverty. In many cases this poverty is unavoidable, but in some instances it is the consequence of their own folly. The poverty of some Christians may be traced to extravagance, or to imprudence, or to ignorance. God finds His people also in *sorrow*. Poverty and sorrow do not always go together; some are very poor, yet very happy. Happiness does not depend on *outward* circumstances; persons may be very rich, yet very miserable. The state of the inner man, the degree of our conformity to the moral image of Christ, the extent of our devotedness to the Divine glory, the manner in which we act out our convictions—these are the things on which happiness depends. The apostle Paul was happy in the midst of all his trials: the cause of this he records in the fourth chapter of Philemon, 11th, 12th, 13th verses. The Christian finds his happiness not in the things which perish with the using, but in reconciliation to God, in the reign of the Holy Spirit in his soul, in the anticipation of the glory which is to be re-

vealed. The Christian has an infinite spring of happiness in the blessed God, from whence he can draw, by meditation and faith and prayer to the full extent of his desires. Hence, though he has no downy pillow on which to lay his head, no sumptuous table to which he can invite his friends, no mansion in which he can display his grandeur, yet he has hidden springs of joy, the streams from which can delight his spirit continually. "Therefore with joy shall ye draw water out of the wells of salvation." The Christian, however, has hidden sources of sorrow, as well as of joy: in addition to the afflictions, which are the common lot of men, he has those, which arise from felt corruption within. This corruption is often irritated by oppression, disappointment and poverty; these and other evils disturb the peace of the soul. The soul is often in troubled waters. The Lord sees His people also in situations of extreme danger. This is implied in the high place, to which He raises them; "That those which mourn may be exalted to safety." The Christian lives in the midst of dangers; he is so surrounded by them, that he can only escape by being raised over their head, by the hand of Omnipotence. The number, potency and subtlety of devils endanger his peace. Unless he be constantly clad in the whole armour of God, he is sure to be foiled. "For it is a shame even to speak of those things, which are done of them in secret." The world also is an enemy to the child of God; unless God is his shield, his prosperity of soul is sure to be injured. The things of time will soon strike their roots into the affections of the soul, and uproot its joys. But the Christian's worst enemy is within; the remains of sin often occasion a dreadful conflict in the inner man. This is the condition in which God finds us. Now let us proceed to notice,

II. *The help which the Lord vouchsafes unto us.*

1. The Lord raises us, when low. Of this the Scriptures are full of examples. The Israelites were reduced almost to a state of starvation, when the Lord sent them manna from heaven, and in this way raised them up. When the prophet Elijah was hid by the brook Cherith, the ravens brought him bread and flesh in the morning, and bread and flesh in the evening. The God of Elijah still lives! The mother of our Lord, though of royal extraction, was brought very low; but listen to her song. "For He hath regarded the low estate of his handmaiden—for, behold, from henceforth all generations shall call me blessed; for He that is mighty hath done to me great things, and holy is His name; and His mercy is on them that fear Him from generation to generation; He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts; He hath put down the mighty from their seats, and exalted them of low degree; He hath filled the hungry with good things, and the rich He hath sent empty away; He hath holpen His servant Israel, in remembrance of His mercy; as He spake to our fathers, to Abraham, and to his seed for ever." The same God can raise us up; yes, though a host of difficulties lie in the way—though mountain after mountain rise to view and darken the prospect, yet the hand that made the universe can hurl these mountains from their seats, and raise us to prosperity. Why despair? "The Lord raises those who are low, and exalts to safety. When our enemies would put us on the sand, and thereby endanger our salvation, the Lord can set us on a high place, beyond the reach of danger; upon an impregnable rock. Hence the word "exalted" is used for a fort, a tower, a castle, because these being places of defence were usually built upon some high place. The rock on which God places the feet of His people is the perfect work of Christ, the perfections of Deity, the promises of Scripture: standing on this, they feel that they stand on a rock too high for any ladder to scale, too strong for any engine to batter down, too distant for any gun-shot to ruin them. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." The Lord thus comforts the mourners. Much of the Christian's sorrow arises from his fears, lest he does not stand on this high place; but when he is satisfied of this, his mourning is turned into joy. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Observe,

III. *The glory, which these deliverances bring to God.* Eliphaz had said that the Lord doeth great things; one of these great things is the exaltation of His people to safety; this is a manifestation of God's greatness. The salvation of His

people brings glory to His *knowledge*. The low ones, of which Eliphaz here speaks, are scattered all over the earth; but not one is hid from the eye of Him, who saw Ruth in the field of Boaz, Elijah at the brook Cherith, Lazarus at the gate of Dives.

“O wondrous knowledge, deep and high!
Where can a creature hide?
Within thy circling arms I lie,
Beset on every side.”

The exaltation of the low brings glory to the *power* of God. For example, the raising of Job to his former prosperity, the supplying of the wants of the Israelites, the preservation of Elijah, required the exercise of the same Omnipotent energy, as reared the universe. This exaltation brings glory to the *goodness* of God. These low ones are looked down upon with contempt by the great ones of the earth; but this need not disquiet them; the Ruler of the universe looketh upon them. “The Lord be magnified.” “But I am poor and needy, yet the Lord thinketh upon me: Thou art my help and my deliverer.” Learn, then,

1. The merciful changes which take place in our condition should be attributed to God.

2. The Christian should never regard his trials as immovable.

3. The difference between the exaltation of the wicked and of the righteous. The wicked man may be exalted to worldly prosperity, but never to safety: death will hurl him from his high place to the bottomless pit. “Surely Thou didst set them in slippery places: Thou castedst them down into destruction. How are they brought into desolation as in a moment! they are utterly consumed with terrors. As a dream when one awaketh, so, O Lord, when Thou awakest, Thou shalt despise their image.” The wicked, therefore, that they may not experience a fall so dreadful as this, should get upon the rock of the Saviour’s merits; here they can stand firm, in the midst of Jordan’s river. Until the sinner gets on to this rock, he stands on a foundation of sand, which is sure to give way when the tempest of God’s wrath shall arise. This thought should lead us instantly to Jesus, of whom it is said, “Behold, I lay in Zion, a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded.”

THE CHRISTIAN ENCOURAGED.

“And the light shall shine upon thy ways.”—Job. xxii. 28.

Eliphaz, in order to encourage Job to return to God, gives him many promises; this is one of them. “And the light shall shine upon thy ways.” Observe,

I. *The persons, to whom this promise is made.* This promise is made to those, who repent of sin, receive God’s law, and hide His Word in the heart. “Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from His mouth, and lay up His words in thine heart. If thou return to the Almighty, thou shalt be built up; thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.”

II. *The blessing contained in this promise.* The Christian’s way means his course of life. The promise includes—

1. Direction. “And I will bring the blind by the way they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.”

2. Prosperity. Success shall attend thine undertakings.

3. Comfort. Light is an emblem of comfort. "Unto the upright there ariseth light in the darkness: He is gracious, and full of compassion, and righteous."

III. *The means used in the fulfilment of this promise.*

1. Scripture. "Thy Word is a lamp unto my feet, and a light unto my path."

2. Ministers.

3. The advice of Christian friends, who are the light of the world. God is able to fulfil this promise; this is seen in His omniscience, power, and faithfulness. This promise should lead us so to act that we may enjoy its fulfilment, should encourage us in the prospect of the future, and make us thankful if the light has hitherto shone upon our path. "Light is sown for the righteous."

UNPUBLISHED LETTERS OF THE REV. JOHN NEWTON.

(Addressed to the Rev. Thomas Robinson, late Vicar of St. Mary's, Leicester.)

XV.

MY DEAR FRIEND—Welcome from the sea shore! Were you not pleased while there? There is something grand and solemn in the situation. The expanse of water, the breaking of the surges, awaken a kind of enthusiasm—a true enthusiasm, indeed, if our hearts take fire and rise from the survey of the objects around us to the contemplation of their Author. To feel Him near and puny mortals withdrawn, to have all still within and no noise without but the dashing of the billows upon the strand—oh! how should I like a walk of an hour or two on such a spot in such a frame! How should I relish and feel what Pliny wrote, and more than he felt when he wrote it—*O dulce otium! O mare! O littus! verum seerctumque movetur! quam multa invenitis, quam multa dictatis!* Indeed, I long for the rural, the retreat—the mountain, the wood, or the beach, any where that I might rove about for half a day without being seen. Here I am watched and crowded and pestered with the noises, the littlenesses, the follies and the absurdities of men—of men, women, and children, for they all act from the same principle, though upon a different scale.

However, notwithstanding this sally, I wish you to understand (for it is to the Lord's praise) that I am quite satisfied and happy (considering what I am and what a world I live in) with my new noisy situation. I find, when He pleases I can be alone in a crowd. And I am sure, were I in the deepest solitude, I should have a crowd with me and in me, except He were pleased to keep them off. Let us not listen to the murmurings of self-will, which is so ready to suggest we could place ourselves better, at least more pleasantly, than He has placed us. It is false. The path of duty, the spot where I ought to be, is and must be the best spot in the whole creation for me. To think otherwise is to dishonour that Infinite Wisdom and Goodness which condescends to direct our steps.

I know little more of the parish of Mary Woolnoth, than I do of Mary Leicester. I have no persecution to boast of. The parishioners give me no trouble, and some of them attend. But as I told them in my first sermon I should not intrude myself, and as they have not yet invited me, I have no access to their houses, except three or four serious families. I wish to pray for them, and wait the Lord's time. Perhaps this winter may bring us to a better acquaintance. In summer they are much out of town. The church is well attended, and, so far as I can judge, I have never been favoured with more pulpit liberty than since my removal to London. I am sowing in hope, and beg you to help me in watering the seed by prayer. My congregations are made up from all parts, and of all sorts—almost as many different names attend my preaching as of nations when Peter preached—(Acts ii). And with me, likewise, they all seem to hear, as each in their own tongue, the wonderful works of God. They sit quietly, and if I bear hard upon them all in their turns, they all in their turns seem pleased. I have more than a few of Mr. Wesley's people, some in my own parish, who seem excellent people indeed—and we agree as well as if we were of the same length and breadth to a hair.

In a few weeks you will see advertised "Cardiphonia, or the Utterance of the Heart, in two volumes duodecimo, by Omicron." I shall order a small parcel to Leicester, and shall beg Mr. Robinson, the two Mr. Ludlows, and Dr. Ford to accept a copy as a token of the author's love. These letters, I hope, my correspondents will accept in the lieu of new ones; for henceforward I shall be able to write but few and

short. I have but little leisure here, and have something else in view for the press, if the Lord help me to bring it forth. But if I mean to print, correspondence must be much abridged. So that when my friends want a letter from me, they must take up the book and read one.

I was glad to see the Confrater ; we talked a good deal. May *He* speak to our hearts, who can affect them as He pleases ! All others speak in vain, till He puts in a word of His own ; then disputes are presently settled.

You and I are agreed about the Pro-Association. I believe they meant well ; that is those who had any meaning ; for I am persuaded not a few were like the Ecclesia, Acts xix. But they were wrong in their principle and manner. True religion depends on the Lord for protection, needs not carnal weapons, nor encourages persecution in any mode or degree. The Lord poured awful contempt on their misguided zeal, in permitting them to be what they little designed—the immediate occasion of such outrages as will stain the annals of our history. I am glad of good news from you ; I trust the Lord will bless you more and more, that you shall see the work made *broader and deeper*—the lines lengthened and the stakes strengthened. But we must not expect every blossom will set and abide, and become fruit. We have much encouragement ; and the things, we would prevent if we could, should not distress us over much. The Lord has told us beforehand what to expect. The parable of the sower and of the tares are in the Scripture, and the Scripture cannot be broken.

We join in love to you and Mrs. Robinson, and all friends, who are not named for want of room. I think, when I say *all*, I do not forget one—I love to recollect the kindness I have received in Leicester.

16 September, 1780.

I am, your affectionate friend,

JOHN NEWTON.

XVI.

MY DEAR FRIEND—I know not in what stage of dear Betsy's illness I wrote last. She was long disconsolate, long delirious ; for two or three days we did not expect her life for an hour, and more than once or twice those about her thought she was dead. But the Lord, to whom belong the issues from death, has revived her ; she seems to gather strength though slowly. The enemy still harasses her, but she is not overpowered. She has been brought very low ; and her nerves have suffered so much, that we cannot expect a very speedy recovery.

Illness and the weather prevented Mr. Clarke from coming up till Saturday last. I have not yet had time to speak to him on the subject of your letter, nor am I yet determined to do it—though, perhaps, I may before he goes. I sent you his first letter to me ; I now send you his last. I cannot discern the thoughts and intents of the heart ; but, according to the best rules I can collect from Scripture and observation for forming my judgment of others, I cannot but judge favourably of him. I shall give him my best advice, and pray that he may be faithful and successful.

I hope, when due allowances are made for human infirmity, the exaggeration of report, and the prejudices even of good people in a narrow sphere of life, what might justly be laid to his charge will not be found very important. When I lived at Olney, one of the best women I ever knew was not a little hurt by finding me one day playing upon the German flute ; so strong was the connection in her mind between music, and dancing and drinking ; for probably she had never seen them separated. I knew his father's character and views for his son, which, so far as his influence prevailed, would probably urge him to more acquaintance with polite people than he might otherwise choose. It must be left with the Lord ; for, after he was approved and appointed by the Society and warmly patronised by the Bishop of Lincoln, it was too late to throw in difficulties upon the ground of suspicion and rumour.

Mrs. Newton is pretty well ; she means her love always to you and Mrs. Robinson, but does not know of my writing, for I am not willing to puzzle her with the suspicions about Mr. Clarke till he is fairly gone, which, now the Lord has mercifully broken the frost, I suppose may be within two or three weeks.

The good Lord bless us all, keep us humble, faithful and diligent, and preserve our characters from the strife of tongues ! Pray and praise for us.

14 January, 1789.

I am, most affectionately yours,

JOHN NEWTON.

FROM THE SERMONS OF THE LATE DR. M'CRIE.

"Before faith, a man looks at the Saviour with the eyes (as it were) of other men; *after* faith, he looks at Him with his own."

"The tear of true penitence flows only from the eye of faith; and it is only when looking to Jesus, that a man has such views of sin as to lead him to hate, and dispose him to turn from it."

"If there were to be a sudden transition from midnight darkness to noontide splendour, the effect, both on the animate and inanimate creation, would be alike disastrous. The Jews were a stubborn and perverse generation, and Christ would not commit *His doctrine* to those, to whom He could not commit *Himself*. 'He did not many mighty works there, because of their unbelief.'"

"Afflictions are spurs to excite us to prayer; and when they are sent to Christians, either individually or as a body forming a church, they are just to excite them to greater diligence in its performance. How is it, that so comparatively few of the nobility and gentry are men of prayer? It is because they are raised above those afflictions to which other ranks are exposed, and taste fewer of the trials of life. Prayer appears to be the attitude and exercise of a beggar; and such, in a spiritual sense, are all prayerful people. Many prayer-meetings have been established in our city and elsewhere, since the cholera appeared among us; but we are to remember, that many hypocritical people have been excited by fear to greater diligence in the performance of that exercise."

"False humility is like an article of dress, which (when the purpose for which it was assumed is accomplished) may be put off as easily as it was put on. But *true* humility is like the 'covering for the eyes' of a modest female, which cannot be removed but by an act of force. 'The watchmen that went about the city smote me,' and then they 'took away my veil'—says the spouse."

"We are exposed to temptations even in the house of God; for Satan appeared among 'the sons of God.'"

"There are mysteries in Christian morality, as well as in Christian doctrine. Christian morals and Christian doctrines are correlatives."

"All the individuals in a corrupt society are not equally depraved. There is a great difference between leaders and followers—between deceivers and the deceived."

"Our Lord's words about 'not resisting evil,' are, according to the Oriental style, proverbial; and are not to be *literally* interpreted; for had they been so, Christianity would have unmanned men, and would have offered a premium to injustice and violence."

"'The Gods,' says Seneca, 'do good to the undeserving; for the sun rises on the wicked, and the sea is open to pirates.' Seneca was brother to the proconsul of Achaia, before whom Paul was brought; and was probably acquainted with the Gospel of St. Matthew, which was circulated during the life-time of that philosopher."

"Many Papists there will be in the kingdom of heaven; and multitudes of Protestants, aye, and of Presbyterians too, will be shut out."

"Humility, my friends, is one of 'the things that *accompany* salvation;' but still we are not saved by humility, but by faith in the Lord Jesus Christ. Those who, on pretence of reverencing the Saviour, keep at a distance from Him, dishonour His willingness to save, and give the lie to His faithful word. Feel all the humility that becomes your character; but still come to Him at His bidding. Imitate the publican in standing afar off, and casting down your eyes, and beating on your breast; but still *pray* with the publican, and pray with *faith*—'Lord! be merciful to me a sinner.'"

"The stronger your faith, the more glory do you give to the Redeemer; and let me add, the stronger your faith, the deeper will be your humility. Faith is a self-denying virtue; and in the full glow of its assurance, it is like the lily of the vale—it droops its head!"

"There is a providence in every thing, although we trace it only on rare and

extraordinary occasions. Afflictions do not spring from the dust. Death's arrows are not shot at random."

"O sin, sin! what anguish hast thou caused in this fair world! what prospects has thy poisonous breath blighted! what hopes has it cankered! what widows hast thou made! what orphans, what childless!"

"The Bible knows, no 'benefit of clergy,' except that which 'saves themselves and them that hear them.'"

"Those who preach good works as the ground of salvation, and exclaim against others as Antinomian teachers, do not always exhibit in their own private character the brightest examples of purity. Thus we know that our Lord referred, as an instance of hypocrisy, to one of the 'lawyers'—the *legal preachers* of that day—and He advances as a proof of it, that they loaded men with 'burdens grievous to be borne,' while they themselves would not touch them, no not with their little finger."

"The Jews, who 'built the tombs of the prophets, and garnished the sepulchres of the righteous,' and led men out to behold their good works, said by it, 'Had we been alive in the days of our fathers, we would not have been partakers in the blood of the prophets.' They said so; but Christ, who knew them better, told them it was quite the contrary. They killed John the Baptist, who was greater than all the Old Testament prophets; and they were now meditating the death of Him, to whom 'all the prophets bare witness.'"

"Men who have been hated, violently hated, during life, have been deified after death. The Church of Rome went farther than all before. They canonized martyrs and worshipped relics, and appointed masses to be offered and psalms to be chanted for them; while, at the same time, they were persecuting those men who practised their principles. They canonized Augustine, and Ambrose, and Bernard; while they anathematised Luther, and Calvin, and Zuinglius. Why? Because the latter practised the precepts, which they had drawn from the writings of the former."

"We speak highly of modern reformers; and we have 'built their tombs,' and garnished their decayed sepulchres. And we have gone a little farther; by preaching at the graves of the martyrs, we have done what was very like that which let in superstition in former days. But all this does not prove that we hold their principles; that we would not have acted like the Jews, had we lived in their times; or that they would not have acted like us, had they lived in ours. Were such men as the martyrs to appear now, we should not send them to the scaffold or the stake. That is not the fashion now-a-days.* But we should build their sepulchres, and give them strong hints that it was time they were gathered into them."

THE SABBATH AT COURT.

IN collecting Intelligence for this number of our Magazine, we lighted on the following Editorial remark upon passing events, in the *Record* of September 6th; we copy it, because we believe that the subject interests multitudes of Christian men, and the distinct mention of it may lead to additional prayer, that the heart of our beloved Monarch may be "so disposed and governed by Almighty God," "that she may above all things seek His honour and glory."

"What shall we say to the frequent presence of the Queen at the Opera-house till the morning of the Lord's-day? What shall we say to the drive in the parks on the after part of the Sabbath, amidst scenes fitted to banish every holy and heavenly feeling from the mind, and to set an example of woful tendency to the country at large? What shall we say to Windsor Castle (and this during the residence of the Queen) thrown open to shoals of idle people on the Sabbath—while the terrace resounds with the sound of martial music, and the appearance and accompaniments of a fair distinguish the residence of the Sovereign, and put at defiance every thought appropriate to, and becoming the sacred day? What can we say to these things? What sorrow and even dismay do they not excite in the breasts of hundreds of thousands of loyal and faithful subjects?"

* That is, not in this country. It is still the fashion in Madagascar.

LETTER OF THE REV. JOSEPH WOLFF, LL.D. MISSIONARY TO THE JEWS;

ADDRESSED TO ALL HIS JEWISH RELATIONS, COUSINS, NEPHEWS, SISTERS, NIECES AND
BROTHERS-IN-LAW RESIDING IN GERMANY.

MY DEARLY BELOVED SISTERS AND RELATIONS,
—After, led by Divine grace, two brothers of mine and other relations had followed my example by embracing the religion of our Lord Jesus Christ, who is over all Jehovah, blessed for ever, my dear brother Matthias Levy, late reader in the synagogue at Amonsgruen in Bohemia, also arrived at London, for the purpose of being admitted into the Christian church; and on the 25th of August, 1838, you might have witnessed that rare sight of a brother being baptized by his own brother. I baptized my brother Matthias Levy "in the name of the Father, Son, and Holy Ghost, Three Persons, but one God—the thrice Holy One!" I then preached on the epistle of Paul to the Romans, the eleventh chapter; and Jew and Gentile had a visible demonstration and indisputable proof of the truth of the words of the apostle, *that even at this present time there is a remnant according to the election of grace*—for the person, who preached to them the Gospel as an ordained minister of the purest branch of the Universal Church, was one of the remnant according to the election of grace—and the person baptized his brother, surrounded also by many others of our nation, who, a long time before, had followed the same example. Oh! if only Rabbi Hirschel had been present, he would have been forced to confess that there must be an excellency in the Gospel of Christ! This happy event, dear brethren, took place in the Episcopal Jews' Chapel, at Cambridge Heath, when as godfathers were the two friends of our nation, Sir Thomas Baring, Bart., represented by the Rev. Mr. Cartwright; Sir George Rose, represented by the Rev. Mr. Hoare; and also the Rev. Professor Alexander, himself a Jew. My only son, seven years of age, was present, seeing his uncle received as member of the Christian church! Now, dear friends, if circumstances should permit, I intend to go to Germany, in order to baptize my brother's wife and five children; I then shall be also enabled to accept the invitation I received from many of you to visit you, and proclaim to you the tidings of salvation, remission of sins, and inheritance among them which are sanctified by faith which is in Christ Jesus, whom I believe to be "my Lord and my God." I hope then, also, that my excellent cousins the Rev. Dr. Levy, Great Rabbi at Furth, Aaron Cohen at Munich, and Moses Cohen at Uhlfeld will, by God's grace, be enlightened with that same light from heaven, which shone round about Saul of Tarsus that he fell to the earth, and compelled him to ask, "Lord, what wilt Thou have me to do?" And I also do not despair to see our excellent Jewish brethren, the Rothschilds, setting an example by turning away their attention for a moment from the consideration of worldly riches, to the importance of trying to gain all the riches of heaven, which only can be acquired by faith in the Lord Jesus Christ; for there is only one name given under heaven by which men can be saved, and this is the name of Him whose name is above every name—the name of Him, whose name from angels is adored—the name of Jesus Christ!

My dear friends! there are two extremes of mistakes committed frequently by inquirers into religious truth: One extreme is this, that people frequently make of religion simply a matter of speculation, and consider it only a *system*: those who thus take up religion simply with the *head* become *cold formalists*. Others, again, assert that religion is simply a matter of the *heart*: this latter extreme leads to *monstrous fanaticism, mysticism, or quietism*! Religion ought to engage all the powers of intellect, and at the same time warm our hearts, and increase our affections towards God. But at the same time I must confess that the internal evidences of religion are, after all, the most powerful with every real believer; so, for instance, the clearest prophecies predicting and confirming the Messiahship of Jesus of Nazareth, may be cavilled away by people inclined to scepticism, but it can never be cavilled away that nothing can

separate the real believer from the love of God, which is in Christ Jesus our Lord—it can never be cavilled away that the Gospel of Jesus Christ affords a peace which the world cannot give, a *peace* which passeth all understanding; for these things are experienced by every believer. Theory in medicine may be disputed about, whether such a medicine will cure a sick person or not; but after the experiment has been made, and the sick person restored to health, no philosopher, no physician in the world will ever be able to prove that that *theory* of such a physician was not a good one.

My dear friends! that Jesus of Nazareth is God, who is able to hear prayer, and to grant the petition of him who prays, I, Joseph Wolff, your brother, have experienced. During my seventeen years' peregrinations as a missionary, I was frequently considered by one as an impostor, by others as a fanatic; that *peace*, which He, Jesus, promised to His disciples, never forsook me; and when put in prison by the Coords, and ill-treated by them, that peace which Jesus promised never departed from me; and when wandering about in the mountains of Roumelia, without bread and water, that peace which Jesus promised to His disciples never separated from me; and when in slavery among the people of Khorossaun, and tied on a horse's tail, that peace which Jesus promised to His disciples never departed from me; and when the sentence of death was pronounced against me amongst the wild people upon the Hindoo Koosh, in the land of Afghanistan, that peace which Jesus promised to His disciples never departed from me! And He heard my prayer, and delivered me out of all tribulation.

My dear friends! oh! that you would come to London, and see what the Gentiles are all doing for the Jewish nation. At London you will meet with your excellent brother HOGA, the greatest Hebrew scholar of the age, who may be justly styled SHASS POLAK by the Jewish nation, who has translated the heart-elevating psalms and hymns used by the Church of England into the *finest biblical Hebrew*. In Palestine Place at Hackney also, you would meet with a Gentile, born in Ireland, Dr. M'Caul by name, who has acquired the knowledge of the Talmud in a most remarkable manner, and who produces proofs from the Talmud and the Sohar in favour of the doctrine of the Trinity and the Messiahship of Jesus of Nazareth! You also would meet with Rabbi Alexander, who reads the Divine service of the Church of England in the Hebrew language, and advocates the cause of Christ with zeal all over Britain. You also might witness the baptism of a Hungarian Rabbi, dressed in his rabbinical robe, and without cutting off first his beard. Verily, if you, my friends in Germany, were to come to Palestine Place, London, you would move about your heads, and exclaim with astonishment, "These things are '*Seman hamma, Sheeah*;' that is, '*Signs of the speedy coming of the Messiah*.'" You also would meet our dear German countryman, Mr. Reichardt, surrounded by twenty converted Jews, whom he instructs daily with zeal and energy, and teaches them also to be an industrious people, for you know, my brethren, that it is said, "In the sweat of thy face shalt thou eat bread;" and, therefore, we ought not only to pray, but also to labour; in short, brother Reichardt is Director of the Operative Institution. There, in Palestine Place, you will also find a school for 200 children of poor Jews, in which those children are taught to sing, "*Hosannah to the Son of David*."

On the 9th of September I myself shall also preach in the Episcopal Jews' Chapel on my darling subject, *the conversion of St Paul*. Farewell, my dear friends.—I am, with the greatest affection, dear brethren, yours truly,

JOSEPH WOLFF, LL.D.
Chaplain to Lord Viscount Lorton, Missionary
for Palestine, Persia, Bokhara, and Abyssinia.
Richmond, Surrey, Aug. 27, 1838.

Review of Books.

RECOLLECTIONS OF A MINISTER ; or Sketches drawn from Life and Character. By the REV. J. T. BARR. 8vo. cl. price 3s. 6d. pp. 132.

Snow, 26, Paternoster Row.

THIS book records some of those occasions in a minister's life, which bring him (more probably than any beside,) acquainted with circumstances, that touch the deeper springs of feeling in the heart. The author assures us, that the strange incidents narrated by him really occurred, and we have no reason to doubt this statement; there is not that artificial connection and correspondence of motive with conduct, which we see very frequently in romances, but find to be often absent in real life; a careful observer of men will soon find real events "stranger than any fiction."

The volume contains six short narratives. The first is entitled "The Disobedient Son;" it is the history of a youth, who was led into folly and vice by a fellow-apprentice, and broke the hearts of both his parents. The second is "The Sunday School Boy"—an unruly disobedient lad, but brought in manhood to become an active servant of "the living and true God." To the third we will immediately refer more at length. The fourth is "The Converted Infidel;" and there is an interesting conversation with him, in a season when he could not perceive invitations in the Bible precisely including his own case. The fifth is entitled "My poor Schoolmaster"—a tale of heavy trials, which could be borne in calmness and patience only through a faith, which makes the chastened not to faint because it discloses a Father's hand in the bitterness of all the bitter. "The Two Orphans" are the subject of the closing narrative—children who meet with one, that is for a father to them in reference to their eternal good.

The third history is entitled "The Backslider's Death-bed." Here we have the sadly frequent case of a pious young lady, induced (partly by pecuniary advantages and partly by willing credulity in a few tokens of respect for religion,) to give herself to one, who was a stranger to vital godliness. She became a worldly-minded wife, and religion was, utterly neglected. In a dangerous illness a consciousness of the guilt of her condition overwhelmed

her; she resolved if spared, to return to the ordinances and the service of God; she *was* spared, and her first visit on recovering was to a *ball*. A blow, however, had been struck, which was fatal to her constitution; she lived two years more, in delicate health, and in that fluctuating state of mind, which leaves Christian survivors in fearful doubt. The author was by her dying bed;

" 'Do you feel,' said I to the dying woman, 'more comfortable in your mind, in the prospect of death?'"

" 'I do not,' she replied."

" 'Then have you no hope, that God will for Christ's sake, restore you to the joys of his salvation?'"

" 'No.'"

"I then endeavoured to point her to Jesus and exhorted her again to venture on His atoning blood. I repeated several of the promises of God to backsliders, in which He declares His willingness to 'receive them graciously and love them freely.' I also called her attention to some examples recorded in Scripture, to whom these promises were verified."

" 'Alas!' she sighed, 'I am an awful exception. I fear the Lord has given me up to the hardness of my heart. I cannot feel, as I ought to feel, the burden of my sins.'"

" 'But,' I said, 'did you not feel your need of a Saviour, when you sent for me to converse with you about Him, and to encourage you to seek Him afresh?'"

" 'I did feel it, and I still feel it. But He will not regard so vile a sinner as I am.'"

" 'But hear His own language, 'Though your sins be as scarlet, they shall be white as snow: though they be red like crimson, they shall be as wool.'"

" 'Ah! these promises are not for me. There was a time, when I might have secured the favour held out to backsliders; but the opportunity is gone for ever! In my former illness, when brought to the brink of the grave, I vowed and promised my God, that, if He would spare my life, I would immediately repair to His house, in order to express my sense of His goodness. I declared in the face of heaven, that the subsequent period of my existence should be devoted to Him. But I fled to a ball, from the presence of the Lord, and ever since I have been living according to the course of this world. My days are numbered; eternity is at hand; and I have not a gleam of hope to cheer my departing spirit.'"

"Then with a look, and emphasis which pierced me to the soul, she cried 'Oh, Mr. Barr, never forsake the Lord; for if you do, you will feel a hell kindled within your breast as I feel at this moment.'"

"I then knelt down by her bedside, and fervently wrestled with God on her behalf, and soon after took my departure. Alas! poor Ellen! I never saw her more.

"The following week I had to preach in the village, when, just before ascending the pulpit, a person informed me that she had already passed into a 'world unknown.' 'Was there hope in her death?' I asked. He answered with a sigh, 'I fear not.'

"Such is a brief history of Ellen. Lovely and happy in the morning of life, but wretched and hopeless in its decline."

"I have seen the death-bed of the weeping penitent, while his stifled groans and dying cries for mercy have ascended to the throne of grace; and have rejoiced with him, when the voice of the Saviour has whispered in his ear, 'To day thou shalt be with Mein paradise.' I have seen the death-bed of the Christian, when, in the very precincts of glory, he has cried out in an ecstasy—'Now, Lord, lettest Thou thy servant depart in peace, for mine eyes have seen Thy salvation.'—But never shall I forget the *backslider's death-bed*, when the expiring Ellen exclaimed, 'Never forsake the Lord; for if you do, you will feel a hell kindled within your breast, as I feel at this moment.'"

We like this book, and think it will be very useful; each narrative is made the medium (as the author says) of conveying one or other of the leading truths of the Gospel, and the biographical sketches with which those truths are here connected attract the mind to them. Mr. Barr, we presume, is a Wesleyan minister; but there is not a word of sect or party in the work; when a Methodist chapel is mentioned as having been attended by the persons he writes of, it is evidently because his avocation brings him acquainted with such persons chiefly. The volume is a welcome and valuable addition to the class of religious narratives.

TEN SERMONS on the power and grace of Christ, and on the evidences of His glorious Gospel. By P. DODDRIDGE, D.D. 18mo. cl. pp. 215.

Religious Tract Society.

We have here an exceedingly valuable selection from the writings of a man "who would have been" (said an eminent metropolitan clergyman), "an ornament to any church." It contains some of his best sermons, abounding in striking thoughts and powerful appeals to the conscience, and rich in appropriate references to Scripture. To an awakened and inquiring mind this book is likely to prove an abundant blessing; and we commend

it, with all affection and earnestness, to those who are anxious concerning the way to the celestial city.

FRIENDLY COUNSELS, addressed to various characters; in twenty familiar letters. 24mo. cl. pp. 232.

Religious Tract Society.

THESE are letters, which "were all addressed to real characters, well known to the writer." They are on subjects of great interest, and their publication by the Tract Society is of itself a proof that they contain Christian sentiments on the matter to which they refer. In fact they do but need to be *known*; when known they will be valued. The writer argues fairly with his correspondents, remonstrates with point and energy, and supports his appeals by apt quotations from the book of God. We subjoin the list of subjects; the volume will be very useful to persons, who are in the cases there described.

Letter 1: To a young person, who prefers evangelical preaching, but who expresses an opinion of sermons and preachers with levity and unconcern.

Letter 2: To the same.

Letter 3: To a young person of amiable disposition, in easy and respectable circumstances, whose family and friends are all of the same worldly character.

Letter 4: To a young lady, who is willing to listen to the advice of pious friends, but who still continues to pursue the gaieties of fashionable life.

Letter 5: To one who openly professes contempt for serious religion.

Letter 6: To a young lady, of peculiarly amiable character, whose religious profession has never been tried by any circumstance of difficulty or discouragement.

Letter 7: To one who has had a religious education, and who is considered by friends as a real Christian, but who cannot cherish that confidence respecting himself.

Letter 8: To one, who is seriously impressed, but who, from defective views of Divine truth, is fearful of not continuing steadfast in a religious course.

Letter 9: To an aged person, highly respected and useful in society, professing to disclaim all confidence in her own righteousness, and yet evidently not humbled as a sinner before God.

Letter 10: To one who has but recently embraced the Gospel, whose partner in life is not a pious character, and who, by residing in a secluded village, is deprived of all the advantages of religious intercourse.

Letter 11: To the same.

Letter 12 : To a young person professing to be religious, yet preferring the society of those who are irreligious and worldly.

Letter 13 : To the same.

Letter 14 : To a fastidious hearer of the Gospel.

Letter 15 : To the mother of a large family, deeply involved in worldly cares ; on the death of an infant.

Letter 16 : To a person who has had many afflictions, without appearing to profit by them—accustomed to seek relief from sadness in company and amusement, and whose nearest connections are all of a worldly and thoughtless character.

Letter 17 : To one who makes the inconsistencies of professing Christians an excuse for neglecting the means of grace altogether.

Letter 18 : To a young lady of intellectual character, and highly cultivated mind.

Letter 19 : To a sabbath-scholar, who has removed to a distance.

Letter 20 : To one who had been a sabbath-scholar, who has not only left the school, but has almost entirely forsaken the house of God.

STORIES ON THE COMMANDMENTS, or the Commandments explained; with short histories from the Bible. BY FRANCES UPCHER. With five elegant engravings.

Harvey and Darton, Gracechurch Street.

MISS UPCHER presents us, in this book, with that which will do more than many excellent sermons to explain the commandments to the mind of a child, and to fix them in his understanding. We think that inspired summary of "all the law" is, in the education of very many, greatly neglected, while in other cases the words of it are known—and that is all that is known of it. We are sure this volume would correct both errors ; and they are seriously important too. Most of the book is in the form of dialogue, written in a simple and interesting style, that much attracted us, and made us agree with Mrs. Hoffland's remark in a letter to the authoress, (not ostentatiously, but, we think modestly, inserted in the preface,) that "it can hardly fail to elicit the approbation of parents and teachers, and become extensively useful to those for whom it is designed." It is adapted even for children of five years old, but would suit and interest one of eight or ten. It is, we collect, the first publication on which Miss Upcher has ventured ; it deserves, and we hope will receive, the greatest encouragement.

THE FATALIST, AN EPIC; with the Broken Heart, and other Poems. BY ROBERT THOMAS KINNAIRD.

Sherwood, Gilbert, and Piper.

THE preface of this work informs the reader, that the author is an engraver; an animal here is designated by the appellation of a "centaur of society—half artist, half mechanic." A good deal is said on this subject ; quite enough to make it evident, that Mr. Kinnaird is, or fancies himself to be, quite out of his sphere. Of engraving he speaks in a tone of disparagement ; as "of a thing by which he is doomed (to use the *poor* man's phrase) 'to gain a livelihood,' though an inglorious one ;" and thinks he "was born a *poet*, not an engraver." No doubt he finds the aspirations of genius very much checked and controuled, during the many hours that his profession chains him to the table ; and that he would rather be handling his pen than his burin. We confess, however, that we cannot sympathize in these gloomy views, which we are inclined to look upon as something morbid, depending on temporary depression of mind, instead of being the healthy effusions of intellect in a wholesome state. We can assure him, that if engraving, after supporting in ease and comfort the family of which he speaks, allows him to bring out such a handsome little volume as the present for his amusement, it does more for him than poetry, if he had been so misguided as to follow her erratic footsteps, would have been likely ever to accomplish for him ; and having seen some of his performances in both departments, we can safely say, that, however his poetry may be admired, we give our decided preference to his engravings. In the present flourishing state of the art, we look upon him as in the bright road to a handsome competence, if not to fame and wealth ; and we earnestly recommend him to break resolutely away from the depressing thralldom of despondency, and inhale to the full the invigorating breeze of hope. Let him, by all means, stick to his vocation, however "inglorious" he may consider it ; being well assured, that to a man so unromantically situated as to have a wife and an increasing family, "solid pudding" is a great deal better than empty fame.

It is quite plain that our author has met with ill-treatment ; and so have

most people. He speaks of a life embittered by "recollections of a sordid tyrant, to whom he served an apprenticeship of seven years," and of "renegade relations;" and he has allowed these unpleasant reminiscences to prey on his mind, till, in connection with "uniformly wretched health," they have given a tone of morbid melancholy to his feelings. Those who have treated him so unkindly must wince, we should think, under the severe castigation he has administered; but, as he well observes, "conscience" is a "tormentor" that will "find them out;" and to the tender mercies of that tyrant he finally hands them over.

After such a view of the author's state of mind, it will not surprise the reader to be informed, that the principal poem in this volume is announced as "the offspring of pain and hate." We certainly could have wished it had had a more amiable parentage. It was composed during the odds and ends of time "of eight years," and we have therefore to thank our author for not following the bad example of some authors, who pester the public with their crude effusions, and think they make an ample apology for their imperfections, by ascribing them to "the hasty manner in which the work was composed." We advise such precipitate authors to take more time. Their readers can well afford to wait. The public, they may rest assured, will brook any delay that may be necessary; and the only question of the slightest interest to any one but themselves is, not how *fast*, but how *well* they can write.

The poem (entitled "The Fatalist") opens in a very spirited manner, with the joyous exclamations of a man, who has long been chained in a dungeon, but is suddenly restored to light and liberty. Our space will not suffer us to go through the poem; and we must therefore leave the reader to seek out its beauties for himself, by a careful perusal; contenting ourselves with announcing (as we gather from a well-written introduction) that its object is to show a great mind struggling with adversity in its various and most appalling shapes of bodily disease, friendlessness, and tyranny; principally supported by philosophy; led into partial error by the false light of pride; and finally triumphant over all, by the true light and power of religion.

The second part of the volume is occupied by miscellaneous poems, many of which we think quite equal, if not superior, to the poem which holds the place of honour. This is especially the case with a piece entitled "The Broken Heart," written in the Spenserian Stanza. It contains many pleasing and poetical passages; but we can find room for only one.

"Hail, holy men, who liv'd in Judah's land!
Prophets, evangelists, apostles, all
Whose pens were guided by God's own right hand!
Who taught the knowledge that hath freed from
gall,
Grief, and the fear of death; and thro' death's pall
Bade the rapt soul look forward without fear.
But chief on Thee, Messiah great! I call;
To bless Thy holy name, and hail Thee near;
Binding the broken heart, and wiping every tear!"

The principal other poems (which we the more readily enumerate, as the volume has neither a Table of Contents nor an Index) are "A Day-Dream," "Mankind," "Anticipation," "Ode to Spring," and the other usual topics which make up a volume of poetry. We were much pleased with a "Sonnet to my Daughter Fanny, when apparently dying." We are happy to hear that the danger was only apparent, and that Miss Fanny has grown into a very engaging little girl. We join most cordially in the good wishes expressed in the closing lines, with which we take an appropriate leave of the work:—

"Fair, death-like, slumbering child! thee should
heaven spare
Till riper years enrich thy little mind,
Be thou a child of God; be this our prayer,
And on thy heart His just commandments bind."

MEMOIRS OF MR. JOSEPH ALLEN, of
Mevagissey, Cornwall. BY SAMUEL
DUNN. 12mo. cl. price 1s. 6d. pp. 174.
Simpkin, Marshall, and Co., Stationer's Court.

THE indefatigable editor of the series of "Christian Theology" has here furnished a memoir of a fellow-teacher of his in a Sabbath-school, who was also his friend and relative. The book consists almost entirely of extracts from the diary and letters of Mr. Allen, so that he may be said to have been unintentionally his own biographer. He appears to have been (as Mr. Dunn says,) "a faithful man, and one that feared God above many." No one can read the volume, without feeling that he is brought into converse with a man of God, who had "begun to bear the image of the heavenly;" it is well calculated

On the following day, Earl Howe laid the foundation stone of a new church at Ashby-de-la-Zouch. On Monday August 27th, Viscount Combermere laid the foundation stones of two—St. John's church, Dukinfield, and St. George's church, Stalybridge. And on Monday September 3rd, Viscount Down laid the first stone of a new church at Newton upon Ouse.

The Bishop of St. Asaph, on Monday August 20th, consecrated a new church at Greenfield near Mould (containing 524 sittings, two thirds of which are free); on Tuesday August 21st a new church at Brymbo in the parish of Wrexham—on Wednesday August 22nd, a new church at Cein Cychan near Raubon—on Thursday August 23rd, a new church at Rhyday Croesan in the parish of Llan-sillin near Oswestry—and on Friday August 24th, a new church (erected by a liberal individual) at Llanfawr near Bald.

The Bishop of Lincoln (on behalf of the Bishop of Litchfield) on Saturday August 25th, consecrated a new church at Dinisthorpe. The Misses Moore of Appleby contributed £1,500, provided a bell, clock and fittings, and built a parsonage house.

The Bishop of Litchfield, on Friday August 31st, consecrated a new church at Chesterfield, to be called Trinity Church. The same Prelate on Tuesday September 4th, consecrated one at Smethwick, containing 800 sittings, 447 of which are free.

The Bishop of Exeter on Friday September 7th, consecrated a new church near Hough Town, Scilly. It is dedicated to St. Mary, and cost £1,500, of which £1,000 were contributed by his late Majesty King William the Fourth.

The Bishop of Winchester, on Thursday September 13th, consecrated a new church in the Old Kent Road, in the parish of St. Giles's Camberwell; it is to be called Christ Church, and the Rev. F. H. R. Burton, B.D. is minister; the ground was given by Mr. R. Turner, and the expense of the building (£5,000) defrayed from a fund left by a gentleman for building and endowing the church.

On Sunday afternoon September 2nd., the chapel of the Metropolitan Benefit Societies' Asylum was opened for Divine worship by the Rev. John Sandys, M.A. Minister of St. Paul's, Ball's Pond. This desirable object has been attained through the assistance of the Church Pastoral Aid Society.

THE REV. HENRY E. HEAD—We insert a letter addressed to the Bishop of Exeter, which has been circulated by its author and much commented upon in the public journals; we do so with pain, as we do not like the tone and spirit of it, but we copy it because we wish in this department of the Magazine to record the occurrences that have interested the minds of Christians during the preceding month. The remark made upon it in almost every Newspaper, whether of Conservative politics or Liberal, from the *Standard* to the *Morning Advertiser* has been, that Mr. Head cannot consistently continue to receive the profits of a benefice belonging to the Church of England:—

“ Rectory, Peniton, Aug. 24, 1838.

“ My Lord, I have this day had the honour of receiving from your lordship a printed letter, subjoining an exhortation, &c., for me to read ‘at least four Sundays preceding the day of confirmation.’ No man has a greater respect for you than I have; no man honours more your good intentions and character as a member of the upper House of Parliament; and no man is more willing to obey you, ‘in all things lawful and honest,’ as I pledged myself to one of your predecessors in office. But on what authority do you order me to enjoin my people to ‘read over, with due attention, the *office of Baptism in the Common Prayer Book*?’ and to require at their hands ‘such an account of their knowledge of the Christian religion as is contained in the church catechism.’ Is it not more becoming a Christian minister to exalt *the Bible*—to exhort them to the study of the *Bible*—and to require such an account of their knowledge of the Christian religion as is contained in *that*? If you choose to draw your doctrine from tradition rather than the Bible, is that any reason that I should do the same?

“ On what authority do you command me to throw into the back ground that which God commands me prominently to hold aloft, namely, ‘the promise of life which is in Christ Jesus?’ 2 Tim. i. 1; Acts v. 28. On what authority do you command me to ground my pastoral exhortations on a foundation different from that which is laid in Scripture, and abstracted from the promises of the covenant of grace? God holds out the oath which He swore unto Abraham and his seed as the strong and fundamental consolation of believers. You command me to hold out to them promises made for them by their proxies, the benefits of confirmation, and the blessing of the bishop. God commands me to preach Jesus Christ His Son, the efficacy of His all-atoning blood, and that men should find salvation in God their Saviour. You require me to instruct men, that the chief part of a religious ordinance is their own. God teaches that we are admitted into covenant with Him, when He, of His own free grace, has written His laws in our hearts. You require me to teach men that they enter into covenant with God by *the responses which they are directed to make*. God teaches that we find salvation in the Saviour, and in faith (faith being not indigenous naturally in the human soul, as is often falsely represented, but one of the parts of the covenant of grace—faith being the same thing as the ‘knowledge of God,’ mentioned by the prophets as one of the gifts of the covenant of grace, Rom. iv. 16.) but you command me to teach that men are to find their salvation wholly or partly in themselves.

"In short, on what authority do you sit down and write *any* sermon, good, bad, or indifferent, send it to me, and command me to preach it to my congregation? A minister of the Gospel should preach that which he learns from Scripture, under the teaching of the Eternal Spirit. He should preach none of the productions of other men, no not of the most enlightened; and as for such sentiments as those which you require me on the present occasion to adopt and to preach, they are calculated to mislead inexperienced ministers, and give countenance and currency to those damnable heresies now springing up like mists among the marshes of Oxford, and darkening all the land far and wide. Moreover, I defy any man living to reconcile these sentiments of yours with the 10th, 11th, 13th, and 17th articles. The 20th article also I advise you to study before you send us any more '*exhortations*' to read in our churches. I have no disrespect to you personally; if you suspect me of being actuated by a spirit of contumacy in what I am saying, I would only remark that unresisting acquiescence in unscriptural doctrine forms no part of the Christian character, nor has ever promoted true religion in this country; and that brotherly remonstrance against spiritual usurpation is a thing perfectly distinct from insubordination to secular authority.

"The substance of the matter is this: You command, or request us to lend ourselves to the propagation of doctrines contrary to the principles of the oracles of God, and to the whole tenor of the doctrine of justification by faith, as taught in the thirty nine articles, the true source (let it be well understood) of the Church of England doctrine. And (as if once were not enough) you require us to read *your form* 'four times, at least.' Ought we not to answer, We are much obliged to you, but we have already forms enough and to spare, and do not need to borrow just now from your private store? *We will not worship the image which thou hast set up.* To answer, however, for myself: I do not refuse to give all due publicity to the confirmation, but I refuse to do the other things which you require in this matter. I will neither substitute the precepts of man for the omnipotent Word of God, nor represent the ceremony of confirmation as superseding the promise made to Abraham and his seed, nor exalt the bishop to such a degree of super-apostolical preeminence as nullifies the sovereign grace of God, nor ascribe to you, your office, or your ministrations, the smallest part of that glory which is due to God our Saviour, to whom alone the glory of the whole of our salvation is due. "I have the honour, &c. &c."

"HENRY E. HEAD."

THE JEWS.—Twenty eight Jewish converts have within a few years past been baptized at Liverpool, where there is now a regular Hebrew service with the Hebrew Liturgy of the Church of England. Mention of a similar baptism in August last is made in Dr. Wolff's letter ante page 447.

On Saturday September 1st a distinguished Jewish Rabbi from Hungary was baptized at the Episcopal Jews' Chapel, Bethnal Green, and a sermon was preached by the Rev. Dr. M'Caul. Dr. Wolff preached at the same chapel on Sunday September 9th, and on Sunday September 16th; the former of these sermons will be found in No. 839 of "The Pulpit."

CHURCH RATES.—We subjoin a list of the instances reported during the past month, where the granting of a Church Rate has been opposed.

St. Mary's Bungay	Rate carried.
Hythe	Rate carried.
Beccles, Suffolk	Rate carried.
St. Saviour's Southwark	Rate carried.
Kegworth, Leicestershire	Rate carried.
St. Nicholas, Durham	Rate postponed one year.
St. Botolph, Aldgate	The like.
Holmfirth, Lancashire	Rate refused.
Ramsgate	Rate refused.

BISHOP JOLLY.—The venerable Bishop Jolly, the father of the Scottish Episcopal Church, died a few weeks ago. The particulars of his death are deeply interesting. He was reading, the night before, a beautiful old work, called *Disce Mori, Learn to Die*, which he was very anxious to finish. He continued reading till a late hour, when he dismissed his servant. In the morning he was found not only dead, but actually laid out for burial, *by himself*. He had closed his eyes with his own hand, had drawn a napkin over his face, and folded his arms over his breast in the form of a cross, to show the faith in which he died. Thus closed a life of primitive simplicity, piety and self-denial, worthy of the purest ages of the church.

CHURCH OF SCOTLAND.

Her Majesty has subscribed £300 in aid of the Scottish Church Extension Fund.

The Rev. Dr. Chalmers commenced his Church Extension tour in Scotland by visiting Stranraer, the Presbytery of which he addressed on Tuesday, August 28th. On Tuesday, September 11th he delivered an address on the subject to the Irvine Presbytery, in the Low Church Edinburgh, and afterwards proceeded to Ayr, to attend the meeting of the County Church Extension Association on the following Friday. He has also been addressing large meetings on the subject, at Greenock and Dunoon.

DR. CHALMERS AND THE GREENOCK MECHANIC'S INSTITUTE.

Dr. Chalmers being at Greenock lately, Mr. Robert Sinclair, Secretary to the Mechanic's Institution, in name of the Committee, wrote to the Rev. Gentleman, requesting him, before leaving the town, to deliver a lecture on education. The following reply will be read with interest:—

"Gourock House, Sept. 8, 1838.

"Dear Sir,—It is with great regret that

I feel myself compelled by circumstances to decline, for the present, the request by which you have honoured me. You do me no more than justice when you count on the interest which I feel in every thing connected with the improvement and comfort of our working classes; and had it not been for a weight and variety of engagements, which will occupy me, I fear, for many months to come, I should have instantly betaken myself to the preparation, and that with a view to the delivery of such a lecture as you have done me the honour to propose.

"I am the more gratified by your application for a public address on the subject of education, that I flatter myself you have made it in the knowledge, or at least with a pretty confident belief, of my principles on this subject. The truth is, that I look upon no system of education as available for the well-being either of individuals or of society at large, which is not based upon religion; and I deprecate the attempts which are now making to dis sever the Christianity from the scholarship of our people. So that, while I rejoice in observing that the moral improvement of those who attend is one great object of your proposed Institution, I do so consistently with my own firm persuasion that the Gospel of Jesus Christ is the most efficient and powerful of all moralisers.

"On the other hand, let this principle be conceded to me, and let our primary or parish schools be protected and placed beyond the reach of the infidel or demi-infidel spirit of the times—and nothing would delight me more than the multiplication and prosperity of well-conducted Mechanics' Institutes all over the land. I have no sympathy whatever with those, who would grudge our workmen and our common people the very highest scientific acquisitions which their taste, or their time, or their inclinations might lead them to realise. For next to the salvation of their souls, I can truly say that the object of my fondest aspirations is the moral and intellectual, and, as a sure consequence of this, the economical advancement of the working classes—an object, which, of all others, in the wide range of political speculation, is the one which should be dearest to the heart of every philanthropist, and every true patriot.

"Such being my views, you will understand the cordial interest I feel in the subject of your communication. I dare not undertake any additional extra work during the present, or even the whole of next summer. But if beyond these periods I am spared, and in circumstances for entering on such a walk of exertion, I hereby promise that I shall make a commence-

ment with one, and should they allow me, I would, if able, like it better, with two, three, or more lectures, to the mechanics of Greenock.

"With my earnest prayers to the Giver of all blessings for the best and highest interests both of themselves and of their families, I entreat you to believe me, 'dear Sir, yours most respectfully and sincerely,

"THOMAS CHALMERS."

"Mr. Robert Sinclair."

WESLEYAN.

On Tuesday, August 28th, the foundation stone of a new chapel was laid at Stanningley, by the Rev. J. Sedgwick, superintendent of the Bramley circuit.—On Wednesday, August 8th, a new chapel (holding 400 people) was opened at Stanton, in Ledbury circuit. On Wednesday, August 29th, one was opened at Tutbury, near Uttoxeter; on Tuesday, September 4th, one at Antrobus, in Warrington Circuit; and on Sunday, September 9th, one at Ousby, near Penrith.

DEPARTURE OF MISSIONARIES.—The Rev. John Waterhouse (of the second London circuit), the Rev. J. H. Bumby (of Birmingham) and nine other missionaries have during the last month departed for the South Seas, under the direction of the Wesleyan Missionary Society. On Monday September 10th they took a public leave of their friends in a meeting held at Great Queen Street Chapel; and on Friday Sept. 14th, the valedictory service was held at the City Road Chapel, on which occasion seven of the number (not being previously in the ministry) received ordination. On Thursday the 20th they embarked at Gravesend for their several destinations.

MISCELLANEOUS.

NEW CHAPEL.—On Thursday, September 13th, a new Baptist Chapel was opened at New Romney, Kent.

ORDINATIONS AND CHANGES.—The Rev. J. T. Davies of Royston, having become pastor of the Congregational Church at Tintwistle, near Manchester, commenced his labours there on Sunday August 26th.—And the Rev. Thos. Bliss, of Trinity College, Dublin, having received an invitation from the Baptist Church at St. Ives, Huntingdonshire, has commenced his pastoral labours there.

On Tuesday, August 28th, the Rev. E. Davies of Rotherham College was ordained pastor of the Independent church at the Tabernacle, Stockport.

The Rev. Clement Dukes, A.M. (late of March, in the Isle of Ely,) has accepted a unanimous invitation to become minister of Trinity Chapel Philip Street, Kingsland Road, and will commence his duties there on the first Sunday in the present month (October). The Rev. William Davies, fourteen years minister at Hailsham, Sussex, has accepted an invitation from the Baptist Church at Canterbury, and will proceed thither in the course of October.

MISSIONARY ORDINATIONS.—On Wednesday, August 1st, the Rev. Jas. Kennedy, A.M. was ordained in Blackfriars' Street Chapel, Aberdeen, with a view to his proceeding to India under the auspices of the London Missionary Society; and on Thursday September 13th he, with the Rev. Geo. Gogerly, the Rev. Dr. Summer and others, took leave of the friends of the London Missionary Society, in a public service held in Bishopsgate Chapel. On Thursday, August 2d, the Rev. Jno. Lumb was ordained at Stepney Meeting as a Missionary, about to proceed to Combaconum, India, under the direction of the London Missionary Society. And on Wednesday, August 29th a valedictory service was celebrated at Claremont Chapel Pentonville, before the departure of three individuals sent out by the Colonial Missionary Society—the Rev. J. West and the Rev. — Morrison to Van Dieman's Land, and the Rev. J. T. Byrne to Canada; the latter was ordained at Yarmouth on Thursday August 16th, the others had been previously ordained.

REV. JOHN LEIFCHILD.—At the commencement of New York University, in July last, the degree of Doctor of Divinity was conferred on this gentleman, who is minister of Craven Chapel, London.

THE PENNY CYCLOPÆDIA; ARTICLE, "COUNTESS OF HUNTINGDON.—In July last the Penny Cyclopædia, in due alphabetical course, contained an article on "the Countess of Huntingdon," from which the following is an extract:

"She became deeply religious. It was at the time when the preachers and founders of Methodism, Wesley and Whitfield, were rousing in the country by their exciting ministry a spirit of more intense devotion than was generally prevalent, and leading men to look more to

what are called *the distinguishing truths of the Gospel*, than to its moral teachings, to which the clergy had for some time chiefly attended in their public ministrations. She found in these doctrines, *painful as some of them must be to every benevolent and hopeful mind*, matter of consolation and delight. The doctrine, to which she was most inclined was that of Whitfield, who founded his Christian exhortations on a system of Gospel truth which was high Calvinism, rather than the doctrine of Wesley which was Arminian; and to the Whitfieldian section of Methodism she may therefore be said to belong."

The Rev. J. B. Marsden, rector of Tooting, has very properly called attention to this passage, occurring in a work which is placed in the hands of the young as a book of instruction, in reliance upon the pledge of neutrality on matters of religion professed by the "Society for the Diffusion of Useful Knowledge," by whom it is issued. In defence of it the Publisher states, that the writer only meant to represent as thus painful the Calvinistic doctrines of Whitfield, such as "the sweeping condemnation of all but the few elect." This is certainly not what the writer *says*; and giving him even this latitude in the construction of the paragraph, he must at least mean that the doctrine of God's sovereign and electing love is "painful to every benevolent and hopeful mind."

We gather a lesson from this on the subject of national education. This passage (not a solitary instance of its kind, as may be seen by referring to the articles on *Bunyan*, *Chubb*, &c.) occurs in a work, which was to be neutral on religious subjects, and which is the favourite production of the men, who propose the new system of a national education that shall exclude religion. If that system shall in an evil day be established in our country, the time will speedily come, when its teachers will be too wise (in worldly wisdom) not to be active in decrying truths, which are "foolishness unto them," and too kind (with a fatal kindness) not to warn the young against imbibing doctrines, which are "painful to every benevolent mind." A straw has shown the direction of the current; neutrality in religion satisfies neither God nor man.

THE EVANGELICAL REGISTER.



NOVEMBER, 1838.

SACRED GEOGRAPHY.

SACRED Geography is a subject of so extensive a nature, comprehending such a vast number of facts and so great a variety of detail, that a dissertation, which should embrace all its branches, unravel all its intricacies, and examine all its difficulties, would quickly swell into volumes, instead of occupying a few short pages. In an essay, therefore, in which conciseness and brevity are indispensable requisites, it would be impracticable to enter into a regular and minute detail of the situation occupied by all those remarkable places, and the scenes of all those memorable events, recorded in the Old and New Testament; or to involve ourselves in a laborious and unprofitable investigation of the various and contradictory opinions, entertained by writers on this subject. It will be sufficient for us to glance at a few of the most conspicuous occurrences mentioned in the Holy Scriptures; and to determine, as nearly as the obscurity occasioned by the lapse of time and the insufficiency of our records will allow, the situation of those places, the history of which is most deeply impressed upon our memory.

Paradise, the residence of our first parents, where man was favoured with the familiar converse of his Maker, and where sin, with all its frightful attendants, entered into our world, is, from these considerations, peculiarly interesting. Respecting its situation, numerous opinions have been expressed, no less remarkable for variety than for inconsistency. The sacred writer informs us, that it was watered by four streams; the names of which were Pison, Gihon, Euphrates, and Hiddikel.* The Euphrates is a very large river in Asiatic Turkey; rising near Erzerum, and running into the Persian Gulph. The Hiddikel is again mentioned in the fourth verse of the tenth chapter of Daniel; where it is recorded as the scene of one of the prophet's visions.† It is now called the Tigris. It likewise takes its rise in Armenia; and, after a course of eight hundred miles, unites with the Euphrates, about sixty miles north of Bassora. The rivers Pison and Gihon are considered to be those, which are now called the Phasis and Araxis; the former of which falls into the Black Sea, and the latter into the Caspian. The land of Ethiopia, mentioned as being compassed by the river Gihon,‡ is not, of course, the *African* Ethiopia. In the Hebrew it is called Cush; and is the same with the ancient Cussœi, on the borders of Turkey. These four rivers take their rise in the same tract of country, though not from the same source. If a spot, therefore, be taken near their origins, the probable situation of the garden of Eden will be ascertained. This will prove to be about thirty-eight degrees north latitude, and forty-two degrees east longitude.

* Gen. ii. 10—14.

† 'I was by the side of the great river, which is Hiddikel.'

‡ Gen. ii. 13.

The mountains of Ararat, on which we are informed that Noah's ark rested after the flood,* are situated in Armenia. On which particular mountain the ark was fixed, it is not possible to determine. Common report has selected the highest of them as the most probable; and since it was three months after the resting of the ark, before the tops of the neighbouring mountains were seen,† it is reasonable to suppose that it rested on the highest of the chain. Many reports have been circulated respecting the remains of the ark being still visible at this place; but M. Tourneford (a celebrated French traveller) informs us that there is nothing of the kind existing.

In an extensive plain near the city of Bagdad, in Irak Arabia, are the remains of the Tower of Babel; the builders of which proposed that its top should "reach unto heaven.‡ The materials, of which this edifice was constructed, were large bricks, (now as hard as stone,) with layers of reeds (which remain as sound as when inserted) at intervals of every four feet. Nebuchadnezzar, king of Babylon, (which was situated in the same plain,) repaired and beautified this tower, and dedicated it to Bel, or the sun. Very near it, on the Tigris, stands Mosal; a place of considerable trade, built with the ruins of the once famous Nineveh.

The place, where Sodom and Gomorrah formerly stood, is now occupied by a sea, or lake, (seventy miles in length and eighteen in breadth,) called the Dead Sea. The waters of this lake contain so much salt and alum, that few fish can live in it. Hence it has sometimes been called the Salt Sea.

Many persons have entertained the opinion, that Lot's wife, in her changed form, still exists; and that the "pillar of salt," into which she was transformed,§ is an exact resemblance of her living appearance. This belief has its origin in the tales of artful monks and unprincipled travellers, who, from motives of interested policy, have published absurd fictions of having visited her, coupled with a ridiculous story that, though many persons brought away a finger, or a toe, as a memento, the next comer nevertheless found the form complete. Respectable travellers, who have lately visited the spot, and made very particular inquiries on the subject, have been unable to discover any traces of this pillar; and it is most likely that it has long since, disappeared. Indeed, it seems probable, that, if this statue had been still preserved, we should have met with some account of it at a subsequent period of the sacred history; but no mention of it is afterwards made, except where our Saviour delivers that short, but impressive warning to the disobedient—"Remember Lot's wife!"¶

After the children of Israel had continued in bondage to the Egyptians for more than two centuries, the Almighty was graciously pleased to "remember His servant Jacob." He promised to deliver the descendants of the patriarch from their captivity, and to lead them, by the hand of Moses, into "a land flowing with milk and honey." Pharaoh king of Egypt, refusing to let the people go, was visited with ten successive plagues; and was at last constrained to permit their departure. They began their journey on the fourteenth night of the month Abib, setting out from Rameses (now Grand Cairo) in the land of Goshen; and after having travelled about twenty miles, they pitched their tents at Succoth. The nearest road from Egypt to Canaan, was that which the patriarchs had always taken in their journeys. This road lay much to the north of that, which the Israelites pursued; and by it the Red Sea, and the river Jordan would have been avoided. By this route, the distance from Rameses to Jerusalem would not have been more than two hundred and eighty miles. By following it, however, they would have had to pass through the land of the Philistines, who would, most probably, have resisted their progress; and as slavery had so degraded their minds, as to render them incapable of any noble exertion, a war-like encounter, at the commencement of their journey, would have so dispirited them, that they would have returned to Egypt in despair. Besides, they were most probably not *prepared* for an engagement; being, as far as we can ascertain, unprovided with arms. On this account, God led them through the wilderness of the Red Sea; where, by reason of their disobedience, their sojourning was prolonged forty years. That part of the Red

* Gen. viii. 4. † Gen. vii. 5. ‡ Gen. xi. 4. § Gen. xix. 26. ¶ Luke xvii. 32.

Sea which the Israelites crossed, appears to have been about ten miles broad; and after having passed it, they arrived at the desert of Shur. They proceeded thence southwards, towards Sinai; and, after three days, came to Marah, the waters of which were bitter. This place is supposed to have been that which is now called Corondel, where there is a brackish rill to this day. Their next resting-place mentioned was Elim. They had twelve wells at this place; and nine of them are still remaining.

The situation of Mount Sinai, a hundred and thirty miles from Shur, is delightful. The approach to it is by a plain, nine miles long and three broad; open at the north, where it is entered, and closed at the opposite end by the mountain. On the eastern side of the mountain is the desert of Sinai, where Moses saw the angel of the Lord in the burning bush. A convent is now built upon the spot; the monks of which walk barefoot, in commemoration of that event.

From Mount Sinai, the Israelites proceeded northward, as far as Kadesh Barnea. Here, however, when within sight of the promised land, notwithstanding the forbearance of the Almighty in having so repeatedly pardoned their transgressions, they rebelled yet again, and provoked the Lord with their murmurings. He therefore commanded them to turn into the wilderness, "by the way of the Red Sea," where they sojourned thirty-eight years; the Lord declaring, that, in consequence of their disobedience, none of that generation (save Joshua and Caleb) should reach the land of Canaan. Let us not imitate their example, or ever, by our discontented repinings, provoke the anger of the Almighty, lest the Lord should "swear in His wrath," that we shall not "enter into His rest!"

Having thus bestowed some attention on the most remarkable places mentioned in the Old Testament, let us briefly touch on the scenes of the most memorable events recorded in the New.

Jerusalem, the capital of Palestine, or the Holy Land, is situated in latitude $31^{\circ} 35'$ north; and in longitude $35^{\circ} 40'$ east. Josephus informs us, that it was built on mounts Moriah and Acra, two thousand and twenty three years after the creation. David afterwards erected a new city on Mount Zion, separated from the old one by a valley; and Solomon his son, by the beauty of the edifices which he built, rendered Jerusalem one of the finest cities of the East.

Bethlehem, the city of David, and the birth-place of the long-expected Messiah, is pleasantly situated on the side of a hill, eight miles south of Jerusalem. It was thither, that the meteor in the heavens (the star of Bethlehem) conducted the wise men of the East, who came to render the Saviour homage. In Bethlehem, the patriarch Jacob erected a monument to the memory of Rachel; and it was the scene of the history of Ruth—so celebrated for simplicity and beauty.

Nazareth of Galilee, the residence of our Lord after his return from Egypt, was situated fifty miles north of Jerusalem. When about thirty years old, He removed thence to Capernaum, seventeen miles from Nazareth, on the borders of the lake of Gennesareth, or "sea of Tiberias." This was the scene of our Lord's principal miracles, during the three years of His public ministry. It was on the banks of this lake, that He called many of His disciples, while mending their nets, and promised to make them "fishers of men." It was on this sea, that He calmed the raging of the storm, rewarded the toils of His followers by the miraculous draught of fishes, and, on another occasion, alarmed them by fearlessly walking on the tempestuous waves.

Within a few months of His death, our Lord set out from Capernaum, and travelled towards Judea, by the side of the river Jordan. On His way thither, He passed through Jericho—fifty miles from Jerusalem. He here foretold His approaching dissolution; and healed the two men who sat by the way-side begging. On His arrival at Jerusalem, six days before His death, He was daily in the city, teaching the people; but in order to escape the snares laid for Him, He went every night to Bethany, a village about two miles distant, over Mount Olivet.

Outside the walls of Jerusalem (but now included within the city, and covered with houses) was Mount Calvary, or "place of a bare skull." To this spot was our Saviour conducted, after the blind rage of the Jewish rabble, excited by the malicious harangues of the High Priest, had doomed the "Lord of glory" to an igno-

minious death. This was the closing scene of a life spent in active benevolence, and characterized by devotedness to the spiritual and temporal interests of ungrateful men. Here was offered the sacrifice, ordained "from before the foundation of the world," for the taking away of sin. On this memorable day, all that the prophets had foretold respecting the advent and sufferings of the Messiah was punctually fulfilled. The promise which God gave to our first parents in Eden, that "the seed of the woman should bruise the head of the serpent," was here gloriously performed. At Golgotha our Saviour achieved that splendid triumph over death and the grave, which has furnished believers, in every age, with such a fund of consolation and encouragement; which—

———"makes them conquerors while they die,
Through Christ, their living head."

His disciples, indeed, when they saw their beloved Master expiring on the cross, and His inanimate body committed to the tomb, were ready to despair; and exclaimed, in the language of despondency—"We trusted that it had been He, who should have redeemed Israel;" but they were not allowed to remain long in this state of doubt, for, on the third day, Jesus himself appeared, and "expounded to them, in all the Scriptures, the things concerning Himself." May we all be partakers in that freedom from guilt which His blood produces; in that redemption which He left heaven to obtain; and in that rest which He died to secure!—N. R.

CHRISTIANITY TO BE DISPLAYED IN THE LIVES OF ITS PROFESSORS.

A Sermon,

BY THE REV. W. JAY.

PREACHED AT ARGYLE CHAPEL, BATH, ON SUNDAY MORNING, SEPT. 15, 1838.

———

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."—Matthew v. 15.

"WIDE is the gate, and broad is the way, that leadeth to destruction; and many there be which go in thereat." Hitherto (oh! for a change! "when shall it once be?") the multitude, in all ages, have followed evil; and hence we are commanded not to be conformed to this world;—that is, we are not to make the mass our model. Hence we read, "The friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world, is the enemy of God."

Yet God has always had a people for His name, and a seed to serve Him; and, with regard to these, there is nothing more remarkable, than the difference we perceive between the opinions of their fellow-creatures and the judgment of God, which is always according to truth. "The precious sons of Zion, comparable to fine gold—how are they esteemed as earthen pitchers, the work of the hands of the potter!" The world knoweth them not; the world views them as false or foolish, as mean or mercenary, as selfish or singular, as superstitious or melancholy—"their lives madness, their end without honour;" and it is probable, if the wishes of the world could be accomplished, they would be frequently removed from hence as "the filth and off-scouring of all things," or as "busy bodies in other men's matters"—as disturbers of the community, and as those who would turn the world upside down.

Now, O God, for *Thy* judgment concerning them. He owns them as His treasures and His jewels. He calls them "the repairers of the breach, the restorers of paths to dwell in." He tells us, that of them "the world is not worthy." He represents them as "more excellent than their neighbours;" as "the chariots of Israel, and the horsemen thereof;" and as the best benefactors of the human race. Let us see what the faithful and true Witness says concerning them, in the words before us. "Ye are the salt of the earth;" that is, you preserve it from corruption and putrefaction; "but if the salt have lost his savour,

wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men;" that is, it is unprofitable and irrecoverable. "Ye are the light of the world;" you preserve it from total darkness. "A city that is set on a hill cannot be hid;" you *will* be observed; you *must* be observed; and you *ought* to be observed; and, for this purpose, to be exhibited. "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

Let us, *first*, consider Christians as the possessors of light; and, *secondly*, show how they are not to conceal, but to display, this light. "If ye *know* these things, happy are ye if ye *do* them."

I. Let us consider CHRISTIANS AS POSSESSED OF LIGHT. The way in which our Saviour expresses this is very striking, and worthy of our observation. He has two allusions; the one is to the *sun*, and the other is to a *candle*. "Ye are," says He, "the light of the *world*;" not the light of a *room*, however large; no, but of the *world*;—to show the extensiveness of their destination, and of their influence. *Here* the allusion is obviously to the orb of day. But Christians always think meanly of themselves; and they will be sure to say, hearing this, 'Well, I am not a sun; if I am anything in religion, I am no better than a candle, and a very small one too; often flaring, and requiring frequent snuffing, and always burning dimly.' Well, if you are a candle, and lighted, you possess a portion of that very light, which distinguishes the sun in the firmament; and you are to make use of it. A candle is not self-illuminate; you *light* a candle—before, a dark body; and thus it shines. You Christians derive the light, not from yourselves; it cometh down from the Father of Lights, as an instance and expression of His peculiar mercy and grace. "Ye were once darkness; but now are ye light in the Lord."

Let us drop the *figure*, and attend to the *fact*. The light here spoken of, my brethren, does not mean the light of *learning* and of *science*. Now we do not undervalue this light; it is pleasing, it is profitable, it furnishes us with a thousand advantages and comforts. But, as the apostle says, "Whether there be knowledge, it shall vanish away." A man's acquaintance with the languages, with commerce, with mechanism, and a thousand other things, will soon be of no avail to the pursuers; or perhaps they have injured or ruined their health in the acquisition. Neither is it the light of *nature* and of *reason*. This, again, is not to be despised; but "the world by wisdom knew not God;" their very wise men became "vain in their imaginations, and their foolish hearts were darkened." The light of Christians is the light of *Christianity*. Christianity is called *light*, for a reason assigned by the apostle, when he says, "Whatsoever doth make manifest is light." And, upon this principle, how well is the term applied to the glorious Gospel of the blessed God! This is a light the most necessary, a light the most grand, a light the most glorious, a light the most gladsome, a light the most pure and purifying too.

On these particulars we cannot enlarge; but it will be necessary to observe, that Christians are in possession of this light in two ways; they have it *without*, and they have it *within*. The one refers to their *condition*, the other to their *experience*. They are the subjects of an *external revelation*, and they are the subjects of an *internal illumination*; and therefore the apostle, addressing the Hebrews, says, "After ye were illuminated." Christians are not only enlightened in a way of dispensation—though this is an inexpressible blessing, and they who are destitute of it are lying in darkness, and in the region of the shadow of death; and you ought daily to be praying, that God would "make His way known upon earth, His saving health among all nations." But need I tell you, that this light often shines in vain? that this "light shineth in darkness, and the darkness comprehendeth it not?" Now with regard to all the Lord's people, He shines in their *hearts*, "to give them the light of the knowledge of the glory of God in the face of Jesus Christ." They receive the truth in the love of it; and "the entrance of His word," to use David's expression, "giveth light." It "giveth understanding" even "to the simple." Thus it informs their minds; thus it rectifies their judgments; thus it relieves and refreshes their consciences; thus it renews their

minds; thus it makes them wise unto salvation; and, as the apostle says, they are all "the children of the light, and of the day;" they are "not of the night, nor of darkness;" and they "walk as children of the light; they *rejoice* in the light, they *walk* in the light, they *work* in the light; and they "show forth the praises of Him, who hath called them out of darkness into His marvellous light."

But now the grand question is, for what purpose God has thus enlightened them. "Men," says our Saviour, "do not light a candle, and put it under a bushel, but on a candlestick: and it giveth light to all that are in the house." This brings us to the second part of our subject, in which we are engaged to show—

II. How CHRISTIANS ARE NOT TO CONCEAL, BUT TO DISPLAY THE LIGHT THEY POSSESS. There are *four* ways, in which Christians may be guilty of "putting the candle under a bushel," instead of "putting it on a candlestick, that it may give light to all that are in the house."

1. This is done *by unnecessary withdrawment from society*. Every Christian will love retirement; he has much to do with God *alone*; and unless he has occasional and frequent seclusion and intercourse with God in private, it is impossible that his soul should ever prosper. But now, what the Scriptures say concerning forsaking the world, and "coming out from among them, and being separate, and not touching the unclean thing"—we know that this was very early misunderstood and abused. Ecclesiastical history tells us of some, who even supposed that they were pleasing to God, just in proportion as they tormented themselves. Hence marriage was forbidden; hence a peculiar sanctity was ascribed to celibacy. Hence, also, the prohibition of various meats and drinks, saying, "Touch not, taste not, handle not; which all are to perish with the using; after the commandments and doctrines of men. Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." Hence many resigned their occupations and their businesses; they severed themselves from their relations and friends; they retired into convents and monasteries, yea, into dens and caves of the earth. Some of these were most notorious for living in filth, covered with vermin, feeding upon roots, and exposing themselves to all the inclemencies of the weather. Was this *Christianity*? It was *ignorance*, it was *folly*, it was superstition, it was a reproach of *common sense*, it was disobedience to all the claims of nature and of providence, it was rebellion against Him who has "given us all things richly to enjoy."

This was "putting the candle under a bushel;" not overcoming the world, but fleeing from the conflict; not resisting temptation, but shunning its approach; not doing good to their fellow-creatures, but despising and neglecting them. Hence *half* their religion was not to be exercised in any way. They could not forgive injuries, for there were none to offend them; they could not bestow charity—there were no recipients; they could not feed the hungry, and clothe the naked, and heal the sick. The apostle says to Christians, "Be not *slothful in business*;" "If any man will not *work*, neither shall he *eat*;" "Labour, *working* with your hands the thing which is good, that you may have to give to him that needeth;" "Let every man abide in the calling in which he is called of God." I never knew a man *more* happy, more holy, more useful, by resigning active employment. I have known many *less* happy—because they come into an element for which they were not previously prepared, and at a time of life when new habits are not easily acquired. I have known many *less* useful, *less* generous—because they handled money less than before, and knew precisely their income. I have known many, who have less attended *the means of grace* in their *leisure*, than in their engagement. Yea, I may appeal to *yourselves*; the most regular and constant attendants in the house of God are always persons in active situations in life. A tone of diligence is favourable to every thing, while the want of it leaves the mind an easy prey to every trifling excuse. It is one of the striking and profound remarks of Mrs. More, that "retirement requires a good mind to enjoy it, and a wise one to improve it." There is hardly an instance in which God appeared to people in the Old Testament, who were not engaged. Rebecca, and Rachel, and Zipporah,—all these met with good husbands as they were drawing water. The woman of

Samaria found a Saviour in doing so. Moses was keeping sheep, when he received the Divine commission. Saul was seeking his father's asses, when he was anointed king over Israel. Matthew was sitting at the receipt of custom—James, and John, and Peter, and Andrew, were either mending their nets, or fishing—when our Saviour said to them, "Follow me." The shepherds were keeping their flocks by night, when the angels of the Lord appeared to them, and they heard the carol "Glory to God in the highest, on earth peace, good will to men."

But are we not in danger from the world? Let me explain. Our defence as Christians is always of God, and not of ourselves; we must be "kept by the power of God through faith unto salvation." On the one hand, there is no danger, if you are where God would have you to be; and, on the other hand, you can never retire from the devil and your own heart, and you are more exposed to these in *leisure*, than in *avocation*. Eve was alone, when the serpent beguiled her; and David was lolling upon the house-top, instead of being at the head of his army, which was in the field, when he entered into temptation. *All* are the subjects of temptation; but the proverb says, that the *idle* tempt the *devil* to tempt *them*. Bishop Hall says, "Our *idle* days are always the devil's *best* ones." And Watts says

"Satan finds some mischief still
For idle hands to do."

The Saviour therefore prayed, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." I think I have more than once told you, that the religion of the Bible at once calls you *out* of the world, and calls you *into* it. It calls you *out* as to its *spirit*, and as to what the apostle calls "the *course* of this world;" but it calls you *into* it as a *sphere of action*, and as a *field of usefulness*. You are not to consider what is most pleasing to yourselves, but what will render you most profitable to others. You may be much more delighted in reading a good book alone, or in engaging in conversation with a pious Christian; but, at the very time, you may be really required to pass through a kind of wilderness, in searching after a lost sheep or lamb, until you have found it.

I do not therefore think, that good men should decline public offices when they come before them; they know not what good they may be able to effect. Why should Parliament, and all the seats of magistracy, in their various grades, be filled by unprincipled or wicked men? Nor, upon this principle, should Christians refuse intercourse with others. 'Oh! but they are *not religious*.' Very well; then we should be concerned to make them so; and how is this to be done, if you abandon them? How is this to be done, if you only display a repulsiveness, shaking them off, and saying, like the Pharisees of old, "Stand by yourself; come not near to me; I am holier than thou." 'Oh! but we are only to choose the *godly* for our companions.' Very true; but then these persons are your neighbours; they are your fellow-creatures; they are your fellow-subjects. Our Saviour was not *of* the world, but you see from His history that He was *in* it. He was an example of temperance; He was not abstinent. "John came neither eating nor drinking, and they say, He hath a devil; the Son of Man came eating and drinking" such things as were set before Him. He refused not the invitation to dine at the house of the Pharisee. He attended the marriage-feast in Cana, and wrought His first miracle, not to turn the *wine into water*, but the *water into wine*. He attended Levi, when he "made a great feast, and bade many." The *saints* of the day murmured at it; but our Saviour justified Himself, and said to these sanctimonious villains, "If ye had known what that meaneth, I will have *mercy*, and not *sacrifice*, ye would not have condemned the guiltless; the Son of Man came not to call the righteous, but sinners to repentance; they that are whole need not a physician, but they that are sick. I am come into the world as a Physician." And where should the physician be found? Not in the dancing-room, but in the sick chamber, and amongst his poor, disordered, dying patients.

2. Another way, in which Christians may "put their candle under a bushel, and not on a candlestick, that it may give light to all who are in the house," is, *by not making a profession of their religion*. Perhaps you may think this is inconsistent

with what our Saviour says in the following chapter—"When thou prayest, enter into thy closet;" "do not thine alms to be seen of men;" and so on. But it is not. He is opposing vain-glory, and regulating our motives. We are to do nothing to be *seen* of men; but we are to have no objection that men *should* see it. Yea, we should rather *wish* to be seen; and therefore our Saviour says, immediately after our text, "Let your light so *shine before men*, that they, seeing your good works, may glorify your Father which is in heaven." Observe the *aim*; this is not *your* glory, but *His* glory; and when this is your wish and your design, as the praise of men will never draw you "of the world," the frowns of men will never drive you into it. Daniel did not *court* publicity, but he had no *objection* to be seen. When, therefore he "knew that the writing was signed, he went into his house; and, his windows *being opened* in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

The profession of religion is not now so difficult and trying as it was formerly; and yet trials, of some kind or other, will always attach to the cause of the Redeemer; and they, who would "go forth to Him without the camp," must be prepared to "bear His reproach." This is almost the only way, in which we incur persecution *now*; but it is often a very *trying* one. Colonel Gardiner says, "I can bear to be *shot at* easier than to be *lampooned*;" and the apostle throws in "cruel mockings" amongst the severest troubles of the people of God. The world will never do justice to real religion. The adherents of it, therefore, if they act their parts properly, will be, more or less, "a sect that is spoken against." And hence there are some, who think to avoid it by endeavouring to be religious without appearing so. They will, if they can, love their Master without ever owning Him. But this is a love, which, as it must always be insincere, so He always declines it, and says, "He that is ashamed of Me and My words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when He cometh in the glory of His Father, with all the holy angels." You are required, therefore, to "hold fast," not only the *reality*, but "*the profession* of your faith without wavering." You are commanded not only to "believe with the heart," but to "confess with the *tongue*" unto salvation. You are therefore not allowed to keep aloof from the children of God, but to walk with them "in all the commandments and ordinances of the Lord blameless"—to come to His table with them, to co-operate with them, and to enjoy every religious advantage with them.

There are some, we well know, who *profess* religion, who do not *possess* it: and there are some, we have reason to conclude, who *possess* it, and do not *profess* it. This, I believe, is, occasionally and in some measure, the effect of something good, especially where it results from an apprehension of hypocrisy and future delusion. But it is obviously the will of God, that we should not only *possess* religion, but that we should *profess* it—that we should not "put the candle under the bushel, but on a candlestick, that it may give light to all who are in the house." Man is a *social* creature; his social disposition must be *indulged*; and *here* it can be indulged safely and advantageously. Profession excites and binds us to duty by the force of consistency. "I have opened my mouth unto the Lord, and therefore I cannot go back." There never would have been a martyr in the world, if the system of concealment had been always acted upon. Were you to follow the example of some, there would be no such thing as social religion in the world: there would be no religious institutions, no church society; or in other words, no candlestick to show the light, and to hold it forth to the neighbourhood. You are required, therefore, to be *added* to the visible church of God; and not only to "give yourselves to the Lord," but "unto His *people*, by the will of God"—to show that you are His soldiers, by enlisting in His army, by joining some *corps* of the sacred troop—to show that you are His scholars, by entering His school—and that you are His disciples, by openly avowing His doctrines.

Though by a profession of religion we always *mainly* mean your union and communion with Christians in a church state, yet it also takes in your *avowal* of it whenever you have opportunity. *Verbally*, I now mean. I know well, that *here* wisdom is profitable to direct; for there are some individuals, who violate all the de-

cencies of time, and place, and company, and manners, by their religious intrusions. But if religious *zeal* requires *wisdom*, *wisdom* equally requires *zeal*, or it will become like a December's night—as cold as it is clear. As there are some brazen-faced religious professors who are full of impudence, so there are others who are overcome by the fear of men, which “bringeth a snare.” There are those who feel a dastardly shame, which leads them sneakingly to conceal their religious connections, or attainments, or convictions. Sometimes a false delicacy leads them to this. I remember that Baxter says of Judge Hale, “I thought at one time he was deficient of religious conversation, especially as he never made any reference to his own experience; but I soon found that he had seen so much of cant, and fanaticism, and hypocrisy, in many professors of his day, that he was urged into the extreme of reserve.” And this may be the case with others; but it may be carried too far. You should not be backward to speak to your God and Saviour, and *for* Him too. You should say with David, when you have opportunity, “Come and hear, all ye that fear God; and I will tell you what He hath done for my soul.” “I will speak also of Thy testimonies,” says David, “before kings, and will not be ashamed.” You are to be willing to avow His truth, not only before His friends, but before His enemies: to be able to say with Dr. Doddridge—

“Is there a lamb in all the flock,
I would disdain to feed?
Is there a foe, before whose face
I'd fear Thy cause to plead?”

I have read of a man who was naturally dumb, who, when he saw his father in danger of being murdered, made a violent effort, and produced, though not speech, a noise which was effectual to the prevention of the deed. The Gospel ought to be dearer to you, than any relation upon earth: and can you, when you hear the truth and the cause of Christ blasphemed, sit, as David says, “as men in whose mouth there is no reproof?” Should you not be always ready to “contend for the faith once delivered to the saints?” A little maid taken captive by Naaman, while attending on her mistress, prattled away, and said, “I wish my master knew of the prophet in Israel”—and was the means of his cure, and of glorifying of the God of Israel. And one of the most useful converts God ever favoured me with was not the produce of *preaching*; she was impressed with something I was enabled to say on a journey from Bath to Chippenham in a stage coach. Let God have “the calves of our lips.” The tongue is our glory: oh! let it be employed to glorify God, and edify our fellow-creatures.

3. Another way in which Christians may “put the candle under a bushel, instead of on a candlestick, that it may give light to all who are in the house,” is, *by not exemplifying the Gospel in their tempers and practice*. For their Christianity is to shine forth in their disposition and character. “A good man,” says our Saviour, “out of the good treasure of his heart bringeth forth good things;” but then these things must be *within*, before they can be brought forth. We are far from running down experimental religion; there is no real religion without experience; you must *know* things, before you can *tell* them; and you must *feel* them, before you will properly *pursue* them. But remember, that experience is *internal*, and affords evidence to *yourselves* only. “He that *believeth* hath indeed the witness in *himself*,” but your *practice* is *evidential* to *others*; and it goes much further than words with them.

Peter has made this subject peculiarly his own; and therefore we will turn to him for a moment, and observe *three* advantages which he ascribes to such an exemplification of religion. Thus, he says, “Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.” *Shame* is the first fruit—“For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.” *Silencing* them is the second. But *converting* them is the third: and therefore says he, “Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” And unless you hold forth the Gospel by your *tempers* as well as by your *tongues*, and by your *lives* as well as by your *lips*, you had a great deal better never say any thing about it. If you recommend

a remedy to a man for a disorder, under which he sees *you* are pining away and dying, he will be sure to say, "Physician, heal thyself:" he will be sure to say, "Why, you do not believe one word now of all you are saying to us: if you did believe in the efficacy of the remedy, you would try it upon *yourselves*; and from your restoration you would come forth with advantage, and enforce it upon us."

Whenever, Christians, in any case you do not behave so as to do justice to your religious principles, you "put the candle under a bushel." People see, instead of your religion, something else. Your religion is comely. They do not see your religion—it is *humility*—but only your *pride*: they do not see your religion—it is *patience*—but your own *discontent*: they do not see your religion—it is *forgiveness*—but your own *implacability*: and so of the rest. Let people therefore see your Christianity: let them see it in your families; let them see it in your tribulation; let them see it in your prosperity; let them see it in all your relations of life. Are you *masters*? remember *you* "have a Master in heaven." Are you *servants*?

"Exhort servants," says the apostle, "that they be obedient unto their own masters, and please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." Are you *husbands*? let it be seen that you love your wife "as you love your own body." Are you *wives*? "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear."

4. You may "put the candle under a bushel, instead of on a candlestick, that it may give light unto all who are in the house," *by not labouring to diffuse it*. For whatever you have, you have for *others* as well as for *yourselves*. God, who could dispense with instrumentality, always employs it: He sustains us with *food*; He refreshes us by *sleep*; He comforts us by *friends*. He does not pour down His favours, therefore, *immediately* upon His creatures, but He conveys them by means of *others*, and who are themselves improved while they are thus employed. Why, He could by a single volition of His will, spread the Gospel universally; but instead of this He sends forth His servants, saying, "Go into all the world, and preach the Gospel to every creature." Thus He makes you the *subjects* of His goodness, and the *medium* too. And you can *all* do *something* in this way. You cannot all exert yourselves in the same *manner*: the abilities, and the stations, and the opportunities of Christians are very various. You may not be able to go *abroad* as missionaries; but you may be missionaries *at home*: "go home, and tell what great things the Lord hath done for you." You may not be able to *write* tracts; but then you can *disperse* them. You cannot *translate* the Scriptures; but you can aid in *supporting* the Bible Society: you may not be able to *give* for this purpose, but then you may *collect*. You cannot *preach* the Gospel; but you may *invite* people to come under the Word; you may teach poor children in the Sunday School; you may say to your neighbours, "Come with us, and we will do you good, for the Lord hath spoken good concerning Israel." You have relations: you may resemble Samson, who, when he found honey in the lion, "took thereof in his hands and went on eating, and came to his father and mother and gave to them, and they did eat." No man is *necessarily* useless: every man has *one* talent at least; and you should remember that the most common temptation to which we are exposed is to neglect this. It was the man with *one* talent who was condemned—not the man with five, or with ten: and *he* was condemned, not because he *abused* this talent, but because he wrapped it up in a napkin. It is only another way of expressing the same thing with our text: "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

Let us conclude by *three* remarks.

1. Let us observe *what a commendation of Christianity our subject supplies*. Falsehood always dreads the light; error shuns examination. Peter tells us, that there shall be "false teachers," "who *privily* shall bring in damnable heresies." The freemason is even *sworn* to secrecy. But it is the honour of Christianity, that it requires *no* concealment—that it *forbids* it—that it even demands *development*. What did Moses, the founder of Judaism did *he* court secrecy? he went at once to

the court of Pharaoh—then the first court in the world : he performed his miracles ; he announced them for some time before ; and he even mentioned the very things in which they should be realized. And he enforced nothing upon the Jews but what they had *witnessed* : says he, “ You *saw*—you *heard*—in that day.” Our Saviour says, “ I spake *openly* in the temple ; and in private have I said nothing.” His miracles were performed *publicly*, and before those who were disposed and *able*, had they been founded in imposture, to detect them : while He was crucified at a *festival* and upon a *hill*, and in the view of *thousands*. And when the gift of the Holy Ghost was poured down, it was at a *festival*, when there were men aggregated together from every nation under heaven. Therefore the Saviour could well say, “ Fear them not therefore : for there is nothing covered, that shall not be revealed ; and hid, that shall not be known. What I tell you in darkness, that speak ye in light : and what ye hear in the ear, that preach ye upon the housetops.”

Therefore He said, “ He that hath ears to hear, let him hear.” Let Jews compare Christianity with the prophecies and the types ; let moralists compare it with the law of nature ; let philosophers compare it with the condition of men ; let governors compare it with the soundest maxims of civil polity, and let them see whether there is anything in it which tends to make bad subjects—whether there is not every thing which tends to make them good ones. Was Paul a hole-and-corner man ? No ; says he, “ The thing was not done in a corner : ” “ Prove all things : hold fast that which is good.”

2. *The character of Christians should be formed from hence.* There should be nothing in it insidious, nothing dark, nothing suspicious : all should be, as we may be allowed to say, *above-board*. There should be nothing in their creed, nothing in their character, nothing in their conduct, requiring concealment. Do nothing of which you are ashamed ; then you need be ashamed of nothing you do. Venture not without a full conviction ; but having obtained that, be steadfast and immovable. “ Let integrity and uprightness preserve you ; ” be not only just, but be fair and honourable in all your dealings with your fellow-creatures. Feel your dignity, and avoid every mean compliance. Let confidence brace up your resolution : be decisive, and say with the apostle, “ None of these things move me ; neither do I count my life dear unto me, so that I may finish my course with joy.”

Lastly ; You see *how little the religion of Christ countenances selfishness*. “ No man liveth to himself ; ” that is, no man *ought* to do so ; and no man *will* do so, or *can* do so, if he lives under the genuine influence of the Gospel. In all God’s favours conferred upon you, He looks beyond yourselves ; He thinks of others as well as you. If you are rich, you are to be “ ready to distribute, and willing to communicate.” If you are converted, you are to “ strengthen your brethren.” If you are comforted, you are to “ comfort others with the same comfort.” And if you are enlightened, He says, “ Arise, *syine*, for your light is come ; and the glory of the Lord is risen upon you.” Amen.

DIDACTIC, CONTROVERSIAL, AND HORTATORY THEOLOGY.

BY DR. CHALMERS.

PART II.

It is important to be aware of the distinction between the right method of *studying* a doctrine, and the right method of *teaching* it. It is the object of the first, to ascertain what the doctrines are ; to compare texts ; to reconcile apparent inconsistencies ; and, from the concurrence of many testimonies, to establish the truth of those doctrines. After a long and laborious process of this description, you may come to the assurance that they have the impress of heaven. But it is not thus you are to deal them forth to the people. For *them* the mere annunciation of the text, or at any rate the concurrence of a few other passages, will be sufficient ; not because they are less *reasonable*, and therefore less *reason* is required for them, but because we would curtail the *first* process in order to leave more room for the *second*—for the latter should be the object in every sermon. There is not the same necessity for the first process in the *pulpit*, as there is in the *class-room* ; for the testimony of the word of truth, and the manifestation of truth to the conscience, are abundantly sufficient for the great bulk of your hearers.

It is not the tenth part of the business of a sermon, to establish the doctrine. Instead of occupying his discourse in proving the doctrine, and giving up when proved, it would be far better for the preacher, without proving it at all, to *proceed* upon it as already proved. The great bulk of the sermon should be occupied, not in *establishing*, but in *enforcing* the truth. The doctrine is an effective weapon; but without fabricating it before them, you should proceed to *use* it. It is not to be *proved argumentatively*, but *wielded effectively*. You are not to give a formal *demonstration* of its truth, but a persuasive warning *founded* on its truth. Even in reference to plain and unquestioned doctrines, a difference of treatment should be observed between the *congregation* and the *class-room*. In the latter, the *proofs* of the doctrine are to be chiefly studied; in the former, its practical *influence*. But a wider difference should be observed, when, from the generally admitted truths of simple *didactic* theology, we pass to the much agitated truths of *controversial* theology. A lengthened formal proof, or elaborate vindication, is here as little called for in the pulpit as in the former case; for there is as efficient Scripture testimony, and as clear a manifestation to the conscience. A fierce controversy may have been passed through; and if this is put forth in the pulpit, the people may be satisfied when they have arrived at a conviction in their understandings alone. You may learn to substitute *scholastic* for *scriptural* language; propounding the message in the words, not of God, but of man; and, as that language is not so well fitted for the one end as it is for the other, the proper work of the pulpit suffers in efficiency. Instead of receiving the message from God, their attention is turned to the controversies of men. The minister may triumph, and the people along with him; but "what is *set* and *settled* is often *set by*;" and the people are satisfied, as though they had done enough, when their business is only begun. They may be all *intellectually* right, but your great object is to make them *morally* so. Without this the Gospel may have come to them "in word," but not "in power." What is the *end* in mathematics, forms only the *means* in theology. The latter does not *end*, but only *begins* there. You are not to conduct your people to orthodoxy, as a landing-place; but to set out with them from it, as a starting-post. So present the truth as to awaken right emotions. Do not press it on their *conviction*, by *proofs*: but on their *consideration*, by its *importance*. Your business is not to conquer, by argument, the heresy of those who oppose the doctrine; but to conquer, by the doctrine itself, the indolence and death-like torpor of those before you.

With respect to the divinity of Christ, we know it to be a very prevalent opinion, that your chief business is to prove it as a doctrine. In some doctrines they would not make the truth a resting-place, but in others they are apt to stop there. The latter are much controverted; the former are not; so that, in the first case, you rest satisfied when the proof is established, as naturally as you take repose after victory, and rest after long and laborious exertion. If you go forth after any object, on reaching it the mind reposes; as if it had obtained all it wanted, and all it aspired after. When a doctrine is taught in Scripture, it is for the sake of its moral and ultimate effect; not for the information of the understanding. The *credenda* (things to be believed) are not the landing-place; they are only the stepping-stones to the *agenda* (things to be performed). This is true of its most peculiar, or (as they are called) its highest doctrines. For example, the divinity of Christ is adduced, by the apostles, as the most persuasive argument for brotherly love, mutual forbearance, &c. The apostle John *proceeds* on the divinity of Christ; but he argues it only in the first chapter. By another writer it is brought in only as an episode. That is made subsidiary, on which others have effervesced all their energy. "Let this mind be in you, which was also in Christ Jesus; who, *being in the form of God*, thought it not robbery to be equal with God." Here is a *collateral* lesson for faith; but the *direct* lesson is one of charity, which the Scripture pronounces to be greater than faith. "All Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" but the ulterior effect is, "that the man of God may be made perfect, thoroughly furnished unto all good works."

It is not our object to banish the *didactic*, or even the *controversial*, wholly from

our pulpits. With respect to the former, there should always be enough, either in the text or in the accompanying argument, to gain the intellectual assent of your hearers; and with respect to the latter, such occasions might arise as to require the arm of controversy to be lifted up, even in the house of God. Nothing can be proceeded on till it is believed; but a far shorter process, than you are accustomed to in the divinity-hall, will be sufficient to enlist the audience on your side. It is generally accomplished before you begin; or, at any rate, a few texts will be sufficient. You need not *expound* your hearers into the belief of a doctrine, if they are already established in the faith of it. The great objection to such a proceeding is that it takes up time, in which there is so much else to do.

We have dwelt longer on this point than we anticipated; but we wish to explain another distinction between the *chair* and the *pulpit*. In the former, theology is pursued as a *theory*; in the latter, as a *practical art*. The one is the business of a theological professor; the other of a Christian minister. Their objects are different, and they go differently to work. The *dogmatic* is different from the *hortatory*; but not more different than your studies in the hall from the ministrations in the pulpit. In the former you begin with a first cause; so that the very commencement is shrouded in mystery. You have to clear your way through conflicting opinions, resorting to the aid of biblical criticism; and after you have traced the doctrine of the Trinity through the Bible, and brought it safely through every controversy, you establish it firmly in the system. The same is to be done with all the other doctrines, generally proceeding in the chronological order of the Divine administration; proceeding from recondite speculations about His *nature*, to others equally recondite about His decrees; then from His eternity to the creation of angels and men; then to the fall of man, the ruin of our species, redemption, repentance, faith, and sanctification; then to the day of judgment, when the wondrous scheme shall receive its full development; and, lastly, to the final destinies of man. All this progression may be gone through in true scientific order, and a perfect theoretical exhibition may be given of the science of theology. Nor does the word "*theoretical*" here imply anything *doubtful*; but a *just* and *solid* theory, based on the representations of Scripture. It may be a true exhibition of Christianity; but it is not that exhibition, which should be made in the work of Christianization.

But if this theoretic exhibition of Christianity be *true*, will not another exhibition be *false*? It will not. In a complicated scheme, we may change all the aspect and order of the parts, by merely changing the point of view. The mundane system would have a different appearance, if viewed from the sun, than if viewed from a planet; but it would be the mundane system still. We may view the scheme of Christianity, either in connection with the ways of God, or in relation to the heart and homestead of a single individual. The representation of Christianity is different, but it is one and the same Christianity. It differs, as any "*scheme*" or "*projection*" differs, when viewed in different points. It is not the *scheme*, but the *perspective*, that is different. As the objects in a landscape differ, according to the side from which it is taken, so there may be two representations of Christianity; and if one be proper for the chair, the other is proper for the pulpit.

The nearest approximation, that we find in Scripture to the first, is in the eighth chapter of the Epistle to the Romans. Paul there appears as a systematic theologian; but none were more successful than he in practical exposition. He did not begin with the nature and attributes of God; but he began by calling on all men to repent, and to do works "*meet for repentance*." This is the account he gives of the object for which he went about. Thus Peter begins, not with a dissertation on the Trinity—not with the decrees of a predestinating God—but with other topics coming more immediately home—a call to repentance and baptism, and a promise of regeneration and forgiveness. In whatever way you receive the truths from the *chair*, this is the way to deliver them from the *pulpit*. First give a demonstration of the sinfulness of every one; and then exhibit an open door, through which all may see a God waiting to be gracious. Assure them of the promised aids of the Spirit from on high; enforce on them the obedience of the

Gospel, by setting forth the urgency and imperative commands of the Scriptures; and make an application of all the reasons, which constrain to that obedience. Truths are then to be exhibited which are applicable to the Christian's progress. All Scripture is to be expounded; but the doctrine of the whole is to be brought forward, as a stepping-stone to a practical result.

Another distinction is to be made. Didactic theology, conversant with the generalities of the science, assumes a character of distant speculation, and is apt to be regarded rather as a subject of intellectual entertainment, than of individual concern. Your great object is to isolate each, and to make him feel that your message is addressed to him. There are certain terms in the New Testament, which warrant this; and an important transition is made when, using these terms, you pass from the didactic exposition of your subject to such an application as each may take home to himself. Peter said, "Repent *every one* of you;" and Jesus Christ said, "Come unto me *all ye* that labour;" and the book of Revelation says, "*Whosoever* will, let him come." There is a difference between the Gospel in its generalities, and in its specific application to each; and there is a corresponding difference between your studies as collegians, and your future duties as ministers of the Gospel.

ON THE CREATION AND THE INNOCENCE OF MAN.

A Lecture, BY THE REV. W. HODSON.

DELIVERED AT SION CHAPEL, WHITECHAPEL, ON SUNDAY EVENING, OCT. 7, 1838.

"And God said, Let Us make man in Our image after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—Gen. i. 26.

SURELY we ought to be thankful for the blessed Word of God—a Word which sheds light upon every subject connected with the dearest interests of man. As to the creation of this world, and of man in particular, we had been involved in everlasting uncertainty, had it not been for the records of Eternal Truth. In them we are informed upon every subject that can possibly interest our feelings or benefit our minds, whilst our attention is directed to subjects, in which, as accountable and immortal creatures, we have a deeper interest than any creatures in the universe besides. Jehovah having formed the earth, and adorned it with sublime beauty, and enriched it with fruitfulness, and stored it with living creatures, introduced man, and placed him at the head of this lower creation. And man, merely considered as a creature, has the highest reason to be thankful that God has made him what he is, and has endowed him with faculties so distinguished, that he is "but a little lower than the angels."

What would have been this earth, though it had been invested with beauties a thousand-fold more numerous than those which at present distinguish it, but a dreary solitude, without a voice to utter its Creator's praise? What would it have been, had it been inhabited by animals distinguished by instinct only? Would it not then, even though its surface had been covered with living creatures, have been unworthy of the infinite Supreme? But when we find this world peopled by a race of a higher order—a race capable of appreciating the wisdom and the power of the great Creator, and of enjoying and rejoicing in His goodness and love—we are led to adore that great Being, who hath said, "The heaven is His throne, but the earth hath He given to the children of men." And as if to mark the amazing superiority of man to every thing which He had previously formed, *his* creation is introduced with an emphasis and a solemnity, which had not marked any of His previous operations. For if we regard the works of the five previous days we shall perceive that there was a simple but a majestic command which was instantly obeyed—"Let there be light; and there was light"—"Let the waters under heaven be gathered

together unto one place; and it was so"—"Let the earth bring forth grass; and it was so." "He spake and it was done, He commanded and it stood fast." But here, in the creation of man, there appears something like a pause—something like deliberation—something to mark the superiority and the importance of the work He was about to achieve, in the production of an intelligent and immortal creature. It is not—*Let Me make man in My image*; but—"*Let Us make man in Our image, after Our likeness.*" And to be created in the image of God was the highest honour, that God could confer upon a creature. To possess mind—mind capable of acquiring vast stores of knowledge—mind capable of realizing the highest possible good—mind distinguished by unsullied purity—is to occupy the loftiest station that a creature could possibly occupy. And such was the mind of Adam, when it first flowed from the infinite and uncontaminated source of all mind. The peculiarity of the sentence—"Let us make man in our image"—has been accounted for in several ways; for that some reason exists for such an unusual mode of expression is evident to every one who remembers that God never acts without a reason, though He may not condescend to give that reason to His creatures.

Surely it could not be an address to the elements; it could not be an address to the angels, as some suppose; for God, as a jealous God, could not give to any portion of His creation, though it might be high as He could possibly make it, the honour of being creators. To create is the sole prerogative of Jehovah. He only "can create and He destroy." To whomsoever the address is made, it implies equality, equality between the speaker and them who are spoken to: and as the work of creation in all its parts is attributed to Jesus Christ and also to the Holy Ghost, we imagine that we may safely conclude that it was an address to them, both of whom co-operated in the production of him, who was to be the master-piece of Divine wisdom and power. Thus we have the very earliest intimation of a Trinity of Persons in the Divine Essence; the language most plainly implies this fact, and we believe it, though we cannot comprehend it; we do not reject it, because we cannot comprehend it; if we believe only that which we can comprehend fully, we shall scarcely have any thing at all to believe. But if, in the text, we have a proof of a Trinity of Persons in the Divine Essence, in the succeeding verse we have proof equally convincing of the unity of that Essence; for in that verse the terms *us* and *our* are changed into *he* and *his*—"God created man in His own image, in the image of God created He him."

We have to direct your attention to the creation and the innocence of man. On the former part of this subject I intend to be brief, that we may have the more time for the consideration of the innocence and the happiness of man in his primitive state.

1. As to the creation of man, we are told that the body was formed "of the dust of the ground;" of matter that pre-existed. But the pre-existence of this matter did not detract aught from that wisdom and power, that moulded it into a form so inimitable and admirable, and that made of it flesh and blood and bone; because the matter, of which the body was made, was the production of Him who made all things out of nothing. In one essential part of his nature, then, man is allied to the beasts of the field. The body of the crowned monarch and of the burdened slave is made of the same mean material, as the beast and the creeping things of the ground. And it would be well, if they who boast of their noble ancestry, or of their personal comeliness, or of their strength, their stature, or their wealth, would consider this—would consider that as it respects their material structure they have the same mean origin as the lowest reptile that creepeth upon earth.

It would require a practical knowledge of the anatomy of the material frame—a knowledge to which I have no pretension—to do justice to a description of the body of man; but we know without such knowledge, that it is so admirably constructed, so delicately combined, so wisely adapted to answer all the purposes of a sentient and an intelligent being, as to justify the exclamation of the psalmist—"I will praise Thee, for I am fearfully and wonderfully made." We require neither the knowledge nor the help of the skilful anatomist, to perceive that the body is furnished with organs adapted to the enjoyment of the various objects with which it is surrounded. The eye and the ear convey the beauty of sight and the melody of

sound to the mind. We know not how this is done, but we are sensible of the fact, and are led to bless the great Supreme for contrivances so wise, and which involve so much delight. The bones of the body are so nicely articulated, that it easily bends in different directions, and easily moves from place to place. These bones are covered with flesh, composed of muscles by which they move, and nerves which convey feeling to the utmost extremities of the material structure. The organs of secretion and digestion—the circulation of the blood—the action of the lungs—the symmetry of its form—the beauty of its features—all prove them to be of workmanship Divine. What overwhelming emotions must Adam have realized, when, at the command of God, he started into existence, and beheld, not a dreary or barren waste, but a world, over which was spread the luxuriance of summer, and enriched with the tokens of Jehovah's regard! As to the creation of woman, it is necessary to say but little. Adam was but half blessed, whilst he was alone; but as yet in the whole creation a suitable helpmate could not be found; he was unfit for association with pure spirits—he was equally unfit for association with the brute creation. But God knew his want and mercifully supplied it. He caused a deep sleep to fall upon Adam, and from him He took one of his ribs, and of this He made woman; and bringing her to the man, Adam exclaimed—"This is now bone of my bone, and flesh of my flesh." This method, however, of producing woman, intimated the closest conjunction between her and him who was to be her husband, and the endearing intimacy of the conjugal relation. Mathew Henry observes, Woman was not taken out of his head that she might top him, nor out of his feet that she might be trampled upon by him, but out of his side to be equal with him, and under his arm to be protected by him, and near his heart to be beloved by him. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."

II. Let us especially direct your attention to the innocence of man in the estate in which God created him. We are told that "God created man in His own image," and the phrase intimates several important particulars worthy of our serious consideration.

1. Man resembled God in the immateriality and the immortality of his soul. Matter bears no resemblance to spirit; and therefore matter, however compounded, and bearing whatever form, has no resemblance to God. I know that it is extremely difficult to define the nature of the soul; its existence is mysterious—its faculties are mysterious—its operations are mysterious. The greatest wonder to man is man. We are told that God is a Spirit—a Spirit who thinks and wills and acts. And man has a spirit distinct from his material structure, which thinks and wills and acts—acts upon matter by the exercise of his own volitions; and in the possession of an immaterial and an immortal spirit man bears a resemblance to his great Creator. The usual definition given of the soul is—"that it is un-compounded, indivisible, immortal, and capable of thought and activity." And perhaps such a definition is as correct as any that could possibly be given, and accords with our notions of the soul of man. To think, is the sole property of mind; it cannot be predicated of matter even in its purest forms; the solar light, the electric and magnetic fluids, are probably the purest forms of matter; they are the purest of which we have any conception; but they are as far from the power of thought, as the rude and flinty rock that bounds the ocean's ravages. The power of thinking argues an immaterial and an immortal principle, which approximates to the Deity, because marked by the same properties which distinguish the Divine Essence—that also being un-compounded, indivisible, and capable of thought and activity. Indeed, to deny the immateriality and the immortality of the soul would be to affirm, that man was only a superior animal, and that like all other animals, his existence would terminate for ever at death. But why, we may ask, has there been a constant bias in the minds of men—men of all ages, and of all countries, and of all customs—to some kind of religion? Why is there in man a constant clinging to life, very often arising from a conviction that he is unprepared for death, and from a dread of a day of final reckoning and retribution? Why is there in man an aspiration after a higher state of being—

A longing after immortality,
A secret dread and inward horror
Of falling into nought?

Why does the notion of a future state obtain such ready admission into the minds of men? Why do most men evince a concern for the credit of their posthumous character? And why is it, that the power of thinking is sometimes in a state of extraordinary vigour, when but a few grains of sand are in the hour-glass of life? These facts bespeak the immortality of the soul of man.

To you I trust the question admits of no doubt. Revelation has declared the fact, and you believe it; it declares the spirit to be so independent of the body, as to exist in a state of conscious enjoyment or misery, when the body is mouldering away in the gloomy grave, or wasting in the caverns of the mighty deep. Man, then, in the nobler part of his nature, resembled his Creator—and in the nobler part of his nature he now resembles his Creator. But, alas! how great the difference between the spirit of man *now*, and *then* when it was in a state of innocence! It was then unblasted, uncontaminated immortality—unsullied as the sunbeam—pure as the source whence it flowed—sparkling with the lustre of righteousness and true holiness—and reflecting the glory of God's moral perfections. But now, though it retains its immateriality and the vigour and the enterprise of its immortality—yet, alas! it is contaminated, sunk in degradation, driven from the true source of happiness, and bearing most prominently all the features of a dark and settled rebellion against God. “How is the gold become dim, and the fine gold changed!”

2. Man in his primitive integrity resembled God in the purity of his knowledge. God is a God of knowledge. He knows Himself in all His unbounded perfections. He knows His works in all places of His dominion, in the vastness of their extent, and in the magnitude of their greatness and their grandeur. It is true, the knowledge of man in his first estate did not reach omniscience, for to know all things is the sole prerogative of God, and is one of those perfections which cannot be communicated to a creature; still He knew all that was necessary to his happiness, for he had the knowledge of the true God, the knowledge of His will, the knowledge of His nature, the knowledge of His perfections. And His knowledge was identified with love; therefore it was a knowledge that yielded happiness, for it is life eternal so to know God; to know Him so as to love Him, so as to obey Him, so as to delight in Him—this is bliss supreme and ineffable. He knew himself. He knew what duties he had to discharge, that the favour of the Deity might be perpetuated. He knew what he had to dread from disobedience to the Divine injunction, and what to expect from obedience. The blessings which a perpetuated life of innocence and the evils which rebellion would involve, were placed before him, when God said to him, “In the day that thou eatest thereof thou shalt surely die.” It may be said, that he was not ignorant of so much as one thing, that could possibly contribute to his happiness, or tell upon his usefulness. And the glory of his knowledge was, it comprehended no evil. One of our Poets says—

“If ignorance is bliss, 'tis folly to be wise.”

And ignorance of sin against God—ignorance of rebellion against heaven—would have been bliss. Man knew no suffering, till he knew sin; he knew no gloomy foreboding, till he knew that God was his enemy. While he had the knowledge of good only, he was happy; but when he had the knowledge of good and evil, he was miserable. The knowledge, which he acquired by sin against God, was knowledge, that wrung his heart, and that rolled upon him innumerable woes.

3. Man resembled God in the rectitude of his will. God can no more will anything that is evil, than He can do anything that is evil; all the volitions of Jehovah's will are in accordance with the infinite purity of His character, and illustrate the unimpeachable rectitude of His government. The will of God is only to do good. And such was the will of Adam, in the state in which he was created; for his liberty to reject the good and to choose the evil did not at all affect the state in which he was created. He was made a mutable creature, not a sinful creature; God endowed him with power amply sufficient to the maintenance of his primitive character, yet left him free to fall. Had He confirmed him in bliss as He has done

the saints and angels, where had been the freedom of his will? and where had been the necessity of giving a test of obedience, as that will had been put under the restraint of Omnipotence, that it should everlastingly incline to holiness? When it is said, that "God made man upright," we are to understand the language in the most unqualified and unlimited sense. If there had been the least inclination to evil—if there had been any pleasure but what arose from doing his Creator's will—if there had been the faintest disposition to sin—how could he have been made upright? Surely, we must conclude, when it is said "that God made man in His own image," that every appetite, that every feeling, that every desire of man in his complex form of body and soul was regulated and governed by supreme love to God and by an unlimited regard to holiness.

4. Man resembled God in holiness. When we speak of the holiness of God, we do not so much refer to any one distinct attribute of His nature, as to a property that distinguishes them all, and which is the chief glory of all. God is independently holy; there was no anterior cause from which His holiness could be derived, none on which it could be dependent; God is unchangeably holy; He never can become unholy; God is essentially holy; God is infinitely holy; and holiness unsullied, holiness beyond the power of contamination, distinguishes God, all that He is, and all that He does. He made man, we are told, "in true holiness;" and the terms imply several interesting particulars. They imply, that his intellectual powers were not only vigorous, but rightly directed; that his affections rested only upon one object, and that object was God, upon whom the affections of man ought ever to rest; that his will was in perfect accordance with the will of God; that there was neither weakness in his constitution, nor irregularity in his desires, nor proneness to sin in his heart; but that as the ray is bright as the sun from which it emanates, so man, as he came from God, shone resplendent in all God's moral excellencies.

Created in true holiness, he was fitted to hold communion with his Maker; no gloom darkened his understanding, no error beclouded his mind, no obstacle characterized his mind, no lust ensnared his affection, no perplexing cares disturbed his peaceful breast. To what, then, must we trace his fall? Was there a principle within him to co-operate with temptation—a principle to facilitate the success of temptation? was the power with which God had invested him insufficient to sustain any hour of trial? These questions must be answered in the negative, or the admission that the original state of man was a state of absolute perfection can never be sustained; and besides, to answer them affirmatively would be to cast reflection upon the Great Supreme; for if the fall of man was owing to something which God ought to have done for him—if his understanding had been insufficient to detect the sophistry of the foe that tempted him—if his moral sagacity and power had been inadequate to contend with that adversary—then his fall had not been culpable, as it had been owing to a deficiency which the Deity ought to have supplied. But we affirm, that, with the exception of not establishing him in bliss, God did for man all that was requisite to be done, and gave him wisdom and power sufficient to have overcome any adversary, who might seek to invade his happiness by destroying his innocence; and had the power with which he had been invested been exerted in the hour of trial, victory had been certain, and the abashed and conquered foe would have been driven from the battle field in disgrace. Alas! he was overcome in the hour of trial, because he attended to the temptation alone, and disregarded the considerations, which would have counteracted its influence, and he suffered his power to lie dormant, when it should have been put forth in its energy. We contend for the absolute perfection of man, as he came from the hands of an absolutely perfect God. And God looked upon him with complacency, and pronounced him "very good." And though, in that state of perfection, he was nothing when compared with God, yet he was as a diamond resplendent with holiness; yet was he the glory of all things here below; there was nothing but light in his mind, nothing but purity in his affections, nothing but love in his heart; and love—supreme love to God, actuated a soul attuned to praise God, and formed to glorify Him and to enjoy Him for ever.

5. Man in his primitive innocence resembled God in happiness. God is infinitely happy, God is supremely happy—so happy that He cannot be rendered

happier—so happy that nothing can affect His happiness. And the happiness of man in his state of innocence was the consequence of his holiness. The place in which he was situated would contribute to his happiness. God planted a garden eastward in Eden. Though the exact site of Eden cannot be ascertained, yet, as it was near the origin of several rivers, which usually take their rise in mountainous districts, we may conjecture that its situation was in the eastern part of Asia. Doubtless the garden of Eden exceeded our loftiest conceptions of beautiful and magnificent scenery, and there was every thing that could possibly please the eye with seeing, or the ear with hearing; nature was dressed in all her loveliness; the trees were covered with verdure, the fields “stood dressed in living green,” the shrubs and the flowers emitted the sweetest perfume, and the beauty of spring, summer, and autumn were combined. Amongst the provisions for man’s happiness was labour. Man, in his state of innocence, was not intended to dwell in slothful ease; labour was prescribed to him; but it was labour that would have involved his happiness, that would have been agreeable recreation; it would have been labour without weariness, languor or pain. It contained every thing adapted to the accommodation of man, everything that could contribute to the pleasure of man, every thing to meet the wishes and the wants of man. And as the hand of God had beautified the whole, and shed upon it the freshness of youth, he must have realized the most pleasurable emotions. It was not, however, in the beauty of exterior objects, it was not in the gratification of his senses, that his happiness consisted, but in communion with his Maker; it was this, that filled his soul with joy unspeakable and full of glory; it was this, that rolled a tide of ineffable felicity into his spirit, and that diffused rapture through every faculty. And the calmness without him resembled the calmness and the heavenly tranquillity, that reigned within him. There were no storms to ruffle the beauty of the scene, there were no thunders to affright the innocent creation, there were no lightnings to scathe its beauties; all without man, and all within man was distinguished by quietness and repose and peace. We can hardly conceive of the extatic emotion, which swelled the bosom of Adam, as he rejoiced in a sense of the Divine favour, and in the assurances of the Divine love and friendship, and as he surveyed the beauty of his dwelling place, the splendour of the heavens, the varied scenery of earth, and the manifold beauties, which in every direction met his eye. “God made man upright,” and in that state, he was a transcript of perfection, an image of God; a mirror which reflected the unspotted purity, the unsullied holiness of the Divine character.

(1.) From this subject we may first learn the sad change which sin has introduced. I would not anticipate the subject we shall speedily bring before you—the fall of man; but a few remarks cannot be out of place. Alas! sin entered the world, and threatened to eclipse the dazzling glories of Jehovah’s throne; it did mar the beauty and disturb the order of this lower creation; it obliterated the image of God from the spirit of Adam, and gave birth to those malignant passions, which, alas! spread ruin and devastation into all the dwelling places of man. And to sin must be traced all the woes and the calamities of man; every tear that falls from his eye, every sigh that heaves his bosom, every pang that rends his spirit, and all the anxieties that oppress his mind, and all the bereavements that plunge him in sorrow, and all the cares that make the steps of his pilgrimage toilsome, and all that beglooms his prospect, and all that endangers his best and dearest interests, may be traced to sin. And it was mercy—amazing mercy—infinite mercy, that prevented this world from sinking into the blackness of darkness for ever.

(2.) We are reminded of our obligations to the ever-blessed Trinity. God did not bare His holy and omnipotent arm to strike, He did not brandish His awful thunders to appal His rebellious creature, He did not widen the breach that sin had made into an impassable gulph; but ere sin was committed, He had devised means to restore man to holiness and to happiness and heaven. And if in our creation the language of consultation was—“Let us make man in Our own image”—we may conceive that in our redemption the infinitely gracious proposal was—‘Let us restore man to Our own image.’ And there was a putting forth of the energies of the Sacred Three, to accomplish this work—a work which will spread through infinity and eternity the name and the fame of a Triune God. The love of God in

the gift of His Son, the love of the Son in coming to fulfil the conditions on which alone man could be saved, the love of the Holy Ghost in restoring men to the image of the Deity, will continue to be a source of unmingled happiness for ever and ever.

(3.) We are reminded then of the glorious change, which grace produces in man. All that Adam was in paradise, the believer will become; and all that Adam enjoyed in paradise, the believer will enjoy. And his happiness will be no more precarious; it rests upon an infinitely strong and unchangeable foundation, even upon that covenant, which is the rule of all Jehovah's dealings with the ransomed seed. Man will be placed in paradise again—a paradise in which there will be no serpent to tempt, in which there will be no danger of forfeiting our bliss, in which there will be no tree of knowledge of good and evil; and the charms of this paradise would eclipse the charms of the first paradise, and throw its brightest glories into the shade. And no cherub, with a flaming sword, guards the way that leads to this paradise; we have access to it—free access to it through the rent veil of the Saviour's flesh. Oh! that it may be our happy portion to have an interest in that inheritance, which is "incorruptible and undefiled and that fadeth not away, which is reserved in heaven for those who are kept by the power of God through faith unto salvation." May the love of the Father, and the grace of the Son, and the fellowship of the Holy Ghost be with you all. Amen.

THE BIBLE SOCIETY. *

BY DR CHALMERS.

I DEPRECATE the idea of the *home-supply* of Bibles being considered the *great* or *prominent* object of this Institution. If the home-supply be the main object of our Society, I contend, that (in a country like Scotland) it may do incalculable mischief. I may say of Scotland, that, with the great mass of its population, the habit of purchasing Bibles for themselves is *already established*. Shall we do anything to *unsettle* this habit, and to substitute in its place the officious and misplaced bounty of a Society? Every society has an obvious interest in giving itself as important and business-like as possible. It must give importance to its own principle. It must do justice to its own peculiar style of proceeding. It must prove that the devious track, into which it may have entered, leads to an object worthy of that deviation. 'Let us' it says 'accumulate funds. Let us assume the title, and give ourselves all the wealth and consequence of a great and useful Society. Let us show the world, that it was not for nothing the object we have in view was proposed. Collect all for this object, and *spend* all, or as much as we can upon it. Let us give to the people at home, and prove, by the extent of our distribution and the multitude of Bibles dispersed among the people, that we have not been idle.' Now I maintain that in a country like ours, where the people have got into a habit of purchasing Bibles for themselves, the operation of such a Society as I have referred to would be most mischievous. The people of Scotland look upon the Bible as a necessary of life. They count it worth the sacrifice of the money paid for it. Our security that the Bible is possessed and valued by our people is that it is *bought* by them; and shall this security be transferred from the deeply-seated principles of their own hearts to the exertions of a Society, irregular in its movements and uncertain in its duration? If I take a survey of my parish, with the view of ascertaining the number of Bibles, and find that there is not a single house or a single family without one, to what am I to ascribe this cheering phenomenon? To the fact, that the value of the Bible is a principle rooted in the hearts of my people, and that they count it worthy of its price. This forms a strong and perpetual security, and should be left to its own undisturbed operation. It is not enough that they count the Bible *worthy* of a sacrifice. That sacrifice they should be left to

* We think it very questionable, whether any of our readers have before met with this eloquent and impressive appeal. It was delivered at a meeting of the Bible Society in the county of Fife, and was published (evidently from the author's manuscript) in a Scottish periodical. Though uttered many years ago in this remote situation, the sentiments it contains are calculated for all times and for all places, and we therefore feel great pleasure in aiding their publicity by means of our pages.

make. It is too fine a principle for us to repress or to extinguish; and if, in the spirit of an injudicious charity I were to come forward with a fingering interference of my own, and teach them to look no longer to themselves, but to a public repository, I should destroy a habit, which forms the glory and security of our country. Teach them to look to such a repository as this for a Bible and not to their own individual sentiments of its worth and importance to them, let this habit be persisted in for years, and substituted in the place of that respectable habit of purchasing for themselves, which is now completely established among them—do this, and you place the religion of our people at the mercy of every capricious element in the human character. A breath of wind may blow this repository into atoms. The vote of one of our meetings may annihilate it. The faith and religious knowledge of our people, instead of depending on habits which are now fixed and in full operation among them, are made to depend upon *us* and our fluctuating majorities. In the course of years, when the habit of purchasing has become extinguished, the repository may be voted down, and this Society of ours will then leave the people of the land in greater want, and poverty, and nakedness than ever.

Leave a well-educated people, like the peasantry of Scotland, to themselves. There may be cases of aged poor, who stand in need of a larger copy, or of poor in large and in manufacturing towns, who are genuine objects of such a charity. These cases can be provided for as they occur. But the main objection to home-supplies forming a main or systematic part of our proceedings is, that the limit which bounds this species of charity is so narrow and so hazardous, that, the moment you transgress it, you are sure to do mischief. People must see the injurious tendency of overdoing these home speculations; and if they subscribe at all, they will be very sparing and moderate in their subscriptions. A languor and a heartlessness are sure to hang about the operations of a Society, the object of which is so very ticklish and so very questionable. It may go through all the lifeless forms of a public body; but it is quite impossible, that there can be that enthusiasm in its members, and that cordiality among its supporters, which you see exemplified to such an animating degree in the British and Foreign Bible Society. Connect yourself with the great and sublime objects of the parent Institution, and you lift off the dead weight, which fettered and restrained you. You see, that, in their magnificent designs, there is an extent which gives you room to expatiate. You cannot push your liberality to extravagance. You feel no limit necessary as to the amount of your subscriptions. The considerations, which made you hesitate as to the peasantry of Scotland, do not apply to England and Ireland and the mass of their uneducated populations. There you interfere with no habit; for the habit is *yet to be formed*. There Bibles are *not* bought; and the experiment, which the Society in London is making at this moment, is—where Bibles are not *bought*, let Bibles be *given*. Give them the *book*, and at the very time, too, when a kindred Institution (the Missionary Society) is giving them the capacity of *reading* it. Let the habit of *reading* the Bible be first introduced among them. This must be done by the external application of a Society at the outset. The habit of reading it will induce a *value* for the Bible; and this value for it will induce a habit of *purchasing* it. After this habit is firmly established, we shall leave it to its own undisturbed operation. The fostering care of our Society may be necessary in the first instance; but, after it has wrought its object, this care should be withdrawn, and it should give its undivided strength to other countries, and other populations. There is nothing chimerical in this experiment, or in this anticipation. It is the result of an experiment already tried. The peasantry of Scotland may be considered to have been a fair example, when a great many years ago they were presented with the Bible, and were also presented, by the institution of schools, with the capacity of reading it. What is the consequence? The habit of purchasing for themselves has been formed. Education transmits itself from father to son; and when a Scottish boy leaves the cottage-home of his parents, though small may be the equipment which their poverty can furnish, you are sure to find that a Bible forms part of it. This they make over to him, as his guide and companion, through the adventures of an untried world. So beautiful a picture as this to the moral eye, would only be tarnished and defaced by the interference of a Society. Give none of your repositories, none of your Institutions to *us*; but leave to its own un-

disturbed operation the religion of the people and the humble piety of our cottagers.

The experiment has been more recently tried in Wales. The protecting arm of a Society was necessary in the first instance. They threw in Bibles among them, and they have given education to their peasantry. What is the consequence? Wales, instead of being the *recipient*, is now the *dispenser* of that gift to other countries. The peasantry of Wales not only buy the Bible for *themselves*, but they subscribe with unexampled liberality to give the Bible to *others*. The impulse is given, and the motion communicated by that impulse is persevered in. The good that is done perpetuates itself. The habit is formed, and, if not tampered with by some fingering Society, will be persisted in to the end of time.

What has been done for Scotland and Wales, is still to do for England and Ireland. They are bringing the same engines to bear upon the population of these countries, that have borne with such undeniable success upon the peasantry of Scotland—schools and Bibles. And if, both from the press and in Parliament, the praises of the Scottish peasantry are lifted up as being the most moral, the most religious, the most classically interesting people in Europe, does not the danger of tampering with such a people as this form a most decisive argument against home-supplies being carried too far? And does not the duty of extending knowledge and civilization to other people, and carrying our exertions to those countries where the ground is still unbroken and where some external application is necessary for the commencement of the work, form an equally decisive argument in favour of those foreign objects, which in number and in magnitude call for the united contributions of the whole empire?

THE British and Foreign Bible Society does not stop at home. It looks abroad, and carries its exertions to other countries; and if we admit the identity of human nature in all climes, and under all latitudes, the transition is not a very violent one, when we pass from England and Ireland to those countries which are situated beyond the limits of our empire. If there be wisdom and liberal philosophy in the attempt at enlightening the peasantry of our island, by what unaccountable delusion is it, that these denominations are changed, and the terms "fanaticism" and "folly" are applied to the attempt at enlightening the peasantry of the countries that lie beyond it? We have too much hardihood, I trust, to be frightened away from a deed of glory, by the bugbear of a name! We have too much liberality, to let the sound of another country and another language freeze the noble principle of benevolence within us, and too much knowledge to suppose that the men of those countries are essentially different from our own. They occupy the same place in the classification of natural history. They have all the essential characteristics of the species. The same moral experiment is applicable to both; and schools and Bibles have been found, in fact, to be the engines of civilisation to the people of other countries. If the free circulation of the Bible here overthrew the reign of Popery among *us*, it will achieve an equal certain victory over its delusion among *others*. What Sheridan said of the freedom of the press, is eminently true of the fairest of its productions; "Give to the ministry," said that eloquent orator, "a corrupt House of Lords, give them a pliant and servile House of Commons, give them the keys of the Treasury and the patronage of the Crown; and give *me* the liberty of the press, and, with this mighty engine, I will overthrow the edifice of corruption, and establish on its ruins the rights and privileges of the people!" I go back to Ireland, and I transfer this language to the leading question in the politics of that country. Give the Catholics of Ireland their emancipation, give them a seat in the Parliament of the country, give them a free and equal participation in the politics of the realm, give them a place at the right ear of majesty and a voice in his councils; and give *me* the circulation of the Bible, and, with this mighty engine, I will overthrow the tyranny of Antichrist, and establish the fair and original form of Christianity on its ruins.

The Bible Society is the forerunner to the operation of an enlightened system of politics in this country; and she is, at this moment, reclaiming her thousands and tens of thousands, on the continent of Europe. The communications from the continent give us every reason to believe, that Popery is withering into a name. Impressions of the Bible are multiplying among the people. They are circulating

in the very heart of Popery, and through the highest places of her dominion. God is consuming His enemies by "the breath of His mouth;" or subduing the corruptions of human ignorance and iniquity by the silent operation of His Bible. The Bible Society of London has given an impulse to the whole population of Christendom; and the general cry is for "the law" and for "the testimony." Every eye is withdrawing from the paltry modifications of sect and system, and is being directed to that light, which beams, pure and unvitiated, from the original sources of inspiration. These are noble doings; and, to my view, they constitute one of the fairest and most inspiring spectacles in the moral history of the species. Yet people are to be found, who talk of "fanaticism," and who look upon the Bible Society as one of the wildest of its ebullitions. That Society enrolls among her children the purest, the most enlightened, and the most venerable members of our sister establishment. She is drawing around her all that is great in the politics, and all that is liberal in the theology of England. The nobles of the land are throwing in their splendid donations, and the poor widow is throwing her mite into the treasury of Christian beneficence. We may give it the humbling appellation of "fanaticism;" but transport yourselves to England, and you will see all the charm, and all the dignity of the most enlightened philanthropy annexed to it. The University of Cambridge, headed by a Prince of the blood, has come nobly forward with her testimony. She has espoused the cause of "fanaticism." The spirit and the science of Sir Isaac Newton still reside within her walls; nor does she think that she lets herself down from the high eminence, which his illustrious name has conferred upon her, when she forms her Bible Society, and consigns the work of its translations to the profoundest of her scholars.

In the mouths of some people, you may hear the cause degraded by this appellation of "fanaticism." But do the question ordinary justice. Apply to it the established maxims of candour and liberality. Do not pronounce upon it, till you have read the documents, and repaired to the authentic sources of information. Fall not under the condemnation of that ignorance, and bigotry, and unenlightened zeal, which has been so rashly, and so unknowingly imputed to the Society. You will scarcely proceed a single inch in your inquiries, before the cause will rise in your estimation, as the most magnificent scheme that ever was instituted for bettering the condition of the species. It is most simple in its object—the introduction of Bibles into places where Bibles are not, and that in the respective languages of the different countries. It is most unsectarian in its spirit; for it is not sectarianism that it wants to circulate, but the pure Christianity of the original record. It is most efficacious in its operation; for it is not an untried experiment. One would think, from the objections of some persons, that its translations were thrown away upon cannibal islands, and set up as a spectacle for savages to stare at. The languages of Asia are *written* languages. Can there be a language *written*, without being *read*? Wherever there is a written language, there are readers. But what is more, there is at this moment a population in India, (natives and the descendants of natives) who have been engaged, for more than *half a century*, in reading. And in reading *what*? The Bible in their vernacular tongue! The experiment has been tried in this one instance, and has been found to be successful. A Christian population has been formed out of the original natives. The translation of the Bible into their language has perpetuated Christianity among them. This, in natural science, would be looked upon as a sufficient reason for repeating the experiment. When you have the same elements, you anticipate with confidence the same result. Now you have the same elements in the present instance—the same idolatry to begin with, and the same agent, the history and doctrines of Jesus Christ, for transforming that idolatry into the service of the living God. We hear contempt poured upon the translations in India; but it should be known and understood, that, so far from being a precarious experiment, a new edition of one of these translations is being thrown off, not as a speculation upon an untried people, but to satisfy the actual demand of a native Christian population, who have worn out an old impression with their own fingers, and are looking forward to a new one with delight and eagerness.

But I have to record an achievement still more illustrious. Translations have

been made into languages, which were never before written ; and in behalf of people, among whom, a few years ago, there was not a single reader in existence. This is the point, at which the enemies of the cause are most outrageous in their cry of “ fanaticism ; ” and at this very point have its friends accomplished the most decisive and interesting step, in the great work of civilising mankind. They had no written language *before*, but they have *given* them a written language. They have put into their hands this mighty instrument, and they have taught them how to use it. They have formed an orthography for wandering and untutored savages. They have given a shape and a name to their barbarous articulations, and have supplied the painter with a finer subject, than all the imagery of the wilderness can afford—the wild man of the woods at his spelling-book ! It is not true, that these translations will be a piece of useless lumber, in the hands of ignorant and unskilful occupiers, or be appealed to, in future years, as a monument of blind precipitating zeal, on the part of those who have wasted their strength upon them. Parts of the New Testament are read, at this moment, by the Mohawks of Upper Canada. The Gospel of St. John is read and understood by the Esquimaux—a people whom the poet Thomson would call the *last* of men, because they live on the farthest outskirts of the habitable world. They hunt for furs in summer, and through the winter they live in caverns, under the snow. I am quite in readiness for any smile, that may be excited by the idea of presenting Christianity to such savages as these. But I do not need to waste my argument on *probabilities*. It is no longer a *speculation*. It is a *certainty*. The thing is *done*. I can appeal to the *fact*. They read the Gospel of St. John. They *believe* it. They *understand* it. They have all the elements of faith and piety, which exist among our own peasantry. They may be laughed at ; but a wise and liberal philosophy will tell you that they are *men*, and that they have all the feelings and perceptions and faculties of the species. This philosophy will listen to an Equimaux when he reads, and will perceive every mark of his reading with intelligence—that when he meets with pathos, he weeps—when he meets with comfort, he rejoices—when he meets with denunciation, he reveres and trembles. “ Fanaticism ! ” I am not to be frightened from my argument, by any odious and disgusting appellation. I make my confident appeal to the most enlightened moralist in the country. I should like our General Assembly to send him out on a voyage of observation, on this interesting question. I shall suppose them to fix upon him, because he is so great a proficient in the philosophy of mind, and so well cultivated in the contemplation of its aspect and phases. I think I could almost guess the terms of his report to the Assembly on his return. He would feel that he was addressing an assembly of Christian ministers, and that the *truth* of this said Gospel was not a question which he was called to pronounce upon. I have no doubt it would be a very well-bred and very gentlemanly report, and conceived in terms of the most respectful accommodation to the presumed principles of his employers. He would therefore proceed upon this said Gospel being “ the power of God unto salvation to every one that believeth,” and he would pass on to the examination of the instrument, and of the subject upon which that instrument was made to operate. Under the first head of examination, he would assure you, that the Gospel in the Equimaux language was an instrument of precisely the same kind of operation, on the other side of the Atlantic, as the Gospel in the English language is upon the side upon which we are now standing. He would perhaps give us (as would be very natural) a few of the technicals of his profession. He would tell us that the language was a mere *circumstance* ; that it appeared to him to be an *adjunct*, and not an *essential* ; that it was enough for the first question, if the spirit and the substantial meaning of the original were fairly transferred into the document under examination. And he would therefore pass on to the second question—the subject on which the instrument was made to operate. I am widely mistaken, if the result of his examination on this head, would not be equally encouraging. He would assure us, that an Esquimaux was a *man* ; that he had all the points and properties of a human being about him ; and that he was fairly entitled to the place he has hitherto occupied, in the classifications of Natural History. He would then wind up his report to a conclusion, by telling us that the same result may be anticipated from the same

instrument operating on the same materials; that if the Bible be a good to the people *here*, it will be a good to the people *yonder*; that the *scene* of the experiment does not affect the *result* of it; that its place in geography is nothing; that in both cases you have the same Word of God, operating on the same human soul, as the recipient of its influences; and if this Word be what ministers preach, and what the people are taught to regard as the "power of God unto salvation to every one that believeth," then the gift you have administered to these wanderers of the desert is great as the favour of God, and lasting as eternity!

UNPUBLISHED LETTERS OF THE REV. JOHN NEWTON.

(Addressed to the Rev. Thomas Robinson, late Vicar of St. Mary's, Leicester.)

XVII.

DEAR SIR,—When your letter came to Olney I was at London, nor did I receive it till a little before my return, and since I came home I have been quite taken up with things which could not be deferred: otherwise you would have heard from me much sooner. I should have made a point (though in general I cannot be a very punctual correspondent) of answering your first letter speedily, as a proof of the value I set upon it; and especially when it brought me the interesting news of the great danger Mrs. Robinson had been in, and the Lord's goodness in bringing her through it, and making her the mother of a living child. I know how to feel for you, both in the sorrow and the joy. Mr. and Mrs. Rennard (who left us this morning) informed us that Mrs. Robinson is still but poorly. We congratulate you both on the begun mercy, which I hope and pray will be perfected by her complete recovery. May you long be happy together, mutual helpmeets and comforts in the way, as fellow-heirs of the hope of eternal life; and may the child the Lord has given you live to know and serve the God of her parents.

To-morrow I take wing again. We propose spending the remainder of the week at Bedford. Shall return on Saturday to dinner; so that any time after Friday we shall be ready to receive Miss Boys, and heartily glad to see her, if it suits her to take Olney in her way to Cambridgeshire, which I hope it will.

Your situation is indeed important, and the Lord has greatly honoured and favoured you. It is one of your greatest mercies that He preserves in you a sense of your own weakness, and of the snares attending popularity. I am far from joining with those friends, who have suspected you of unfaithfulness or cowardice. On the contrary, I am thankful that the Lord has tempered your zeal with gentleness and prudence; without which I am persuaded your usefulness would have been greatly precluded, and, perhaps, your post hardly tenable. I hope the hasty censures of those, who cannot (at a distance) be proper judges either of your conduct or circumstances, will not make you uneasy. Wait a while, and they will readily retract them, if they know and love the truth. May God preserve us from a prudence founded upon the maxims of the world, and influenced by the fear or favour of man. But Christian prudence is a grace of the Spirit, very useful and ornamental; and many well-meant designs have sadly miscarried for want of it.

The providential turns in my life have indeed been very remarkable; yet I can readily allow you to think your own case no less extraordinary, because you are acquainted with your own heart, and are a stranger to mine. *Non omnia nec omnibus* might have been no improper motto to my narrative. Alas! the most marvellous proofs of the Lord's patience and goodness to me are utterly unfit for publication; nay, I could not whisper some things into the ear of a friend. It has been since my conversion, and not by what happened before it, that I have known the most striking instances of the vileness and depravity of my nature. My heart, as the ancients fabled of Africa, has been continually producing new monsters. *Et adhuc deteriora latent*. I have good reason to believe, that it is still comparatively a *terra incognita* to me; and that it contains treasures, mines, depths, and sources of iniquity in it, of which I have hardly a more adequate conception, than I could form of the fishes that are hidden in the sea, by taking a

survey of the fish-market at Billingsgate. But oh! wonderful, transporting thought! He, before whom its most retired recesses lie naked and open, can and does bear with me. How wonderful is it, likewise, that notwithstanding all these floods of abomination, He has been pleased to keep me outwardly, so that I have not been suffered to make any considerable blot in my profession before men, since He was pleased first to number me amongst His children. But verily I have nothing to boast of. I may well say, "The grace of our Lord Jesus Christ is exceedingly abundant." I believe most who are called by grace can recollect former periods of life, when they felt something of the workings of God's Spirit within them, and they derive instruction from them afterwards; yet I conceive these impressions are for the most part different, *toto genere*, from that great radical and instantaneous change which takes place in the moment of regeneration—when a new and truly spiritual light is darted into the soul, and gives such *perceptions* as we were before unacquainted with. All that is known, or can be done before, seems preparatory only, like the taking away the stone from the grave of Lazarus; the sinner remains dead in trespasses and sins, till the voice of the Son of God is heard; then the dead hear, obey, and live.

Please to give my respects to Mr. Ludlem. I trust and pray, that the Lord will reveal to him, and bestow upon him, the pearl of great price; and then I am sure he will account all other acquisitions but dross, in comparison of the excellency of the knowledge of Christ Jesus the Lord. What you say of his brother rejoices my heart. May the Lord confirm your hopes, and make him a happy and successful labourer with you in the Gospel.

We retain a grateful sense of the kindness we received at Leicester. Please to give our affectionate respects to all who received us for the Lord's sake. May grace be with you, and with all who love the Lord Jesus in sincerity around you; and may you see their numbers increase daily. We join in love to Mrs. Robinson and Miss Boys, and shall rejoice to see any of our Leicester friends, or any of yours. Cease not to pray for us, and believe me to be,

Your affectionate and obliged servant and brother,

Olney, Oct. 2, 1775.

JOHN NEWTON.

XVIII.

MY DEAR FRIEND,—This is to travel as far as Milton in a frank, to inform you of the Lord's goodness in leading us home in safety to dinner on Saturday last, as we proposed, and giving us the comfort of finding all well on our return. My people spoke with comfort and thankfulness of the supplies I procured for them in my absence, and will be very glad to see you and Dr. Ford hereafter.

One of the horses fell between your town and Harborough, but through mercy we received no damage; and the Lord was so good, that Mrs. Newton, who often fears without any apparent cause, was composed and very little hurried, when danger was to me very visible;—for we were going apace, the man fell under the horse and lost the reins of the other out of his hand, and it was almost miraculous that he could exert himself, so as to recover it and stop the other horse. Had he gone on a step or two further, the chaise must have inevitably been over. We were out and in again in a few minutes, and pursued the rest of our journey without any alarm.

Our late visit to Leicester has furnished us with much matter of thankful recollection, both to the Lord and to our friends, who were so kind to us for His sake. We repeat our thanks to you and to them all. I have many reasons to wish for such another opportunity and holiday in future, if I am spared; and whenever I can stir abroad, if left to my own choice, it would be no wonder if I should always give a preference to Leicestershire.

I am now getting into my old track by degrees, for I cannot recover it all at once. It is a mercy, that, notwithstanding the kind treatment I meet with abroad, I always feel a pleasure at returning home. This is my place, and here I love to be; but this is owing to the Lord's goodness; otherwise I should soon grow weary of it, and imagine something desirable in a change.

Though the Lord was very gracious to me when with you, and did not put me to shame, my spirit was generally dry and dissipated. Excursions and a change of objects have their use at times; but retirement is, upon the whole, best for the inward life. I know not how I could stand it long, to live in a continual bustle; though, if I were called to it, the Lord could support me. But I have reason to be thankful for my present lot. I wish I could more feelingly assure you that I am so.

Mr. Collins left word, that he was much pleased with his call here. The people were likewise glad to hear him, though in some points I believe he is rather above them. From the account I hear, he seemed to preach his own experience; spoke well of the privilege and effects of the indwelling of the Spirit of God, but had little to say of the exercises of those who feel themselves burthened with indwelling sin. We beg you to remember us affectionately to our friends. Please to remember that you are a letter and a long visit in my debt. Pray for us.

Believe me to be affectionately yours,

Olney, May 14, 1779.

JOHN NEWTON.

THE BUNDLE OF MYRRH.

A Sermon,

BY THE REV. H. HOLLIS.

PREACHED ON SUNDAY, AUGUST 26, 1838.

"A Bundle of Myrrh is my well-Beloved unto me."—Song of Solomon. i. 13.

ONE of the privileges of an Englishman in these days is this, a liberty to express his honest sentiments without endangering his property, freedom or life. This was not always the case; history informs us of days, when to maintain sentiments contrary to those which were popular involved the offender in immediate ruin. Hence the martyrdom of Cranmer, Latimer, Ridley, and thousands more, "of whom the world was not worthy," who were consigned to the flames for their firm adherence to their own views of Divine truth. These days, however, have happily passed away; the influence of the glorious Gospel has caused a brighter era to dawn upon us, which shall increase in brightness until the knowledge of the Lord shall cover the earth. This liberty to express my honest sentiments is a privilege I now claim, whilst I tell you that it is my settled belief, that the same Omniscient, Wise and Holy Spirit, which inspired Moses to write the Pentateuch, David to write the Psalms, or Paul to write his Epistles, inspired Solomon, or some other individual, to write that portion of the sacred Scriptures, from which my text is selected. The inspiration of this song we know has been questioned, and questioned by good and wise and great men, and we very highly esteem them notwithstanding this; but we do not choose to adopt their sentiments. Let them reject it as uninspired, if they think proper; but we are resolved to study it with the same faith, reverence and prayer, as we do any other part of the sacred canon. The arguments, which have been brought forward against its inspiration, have appeared to me to be very inconclusive, whilst those on the other side have strengthened my previous sentiments. Receiving, then, the Song of Solomon, as inspired, I certainly do feel as much confidence in the soundness of my foundation when I preach out of it, as I do when my texts are selected from the Psalms, Gospels, or Epistles. The words read to you as a text may appear singular; but allow me to ask, if the text is more singular than this—"The king's daughter is all glorious within: her clothing is of wrought gold; she shall be brought unto the king in raiment of needle work: the virgins her companions that follow her shall be brought unto thee"—or more singular than this, "I am the Vine, ye are the branches"—or more singular than this, "I am the Door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Surely there is no more impropriety in comparing Christ to a bundle of myrrh, than in comparing Him to a vine, or a door, or a stone. However this is the great question, Was Solomon's song inspired? Our decided opinion is, that Solomon was inspired to write this song; hence we proceed to explain our

text upon the same principles, which we should adopt if this were our text—"Behold the Lamb of God which taketh away the sin of the world;" or this, "Behold the Lion of the tribe of Judah;" or this, "I am the root, and the offspring of David and the bright and Morning Star." "A bundle of myrrh is my well-Beloved unto Me." Let us notice the subject, the significancy, and the author of this metaphor.

I. *The subject of this metaphor.* This is the Lord Jesus Christ. This wonderful Personage is the subject of most of the metaphors used in Scripture. These are some of them—a tree, a rose, a vine, a fountain, a head, a river, a fire, a way, a door, a stone, a temple, a star, a sun, a pearl, a branch, and a plant: of all these and many more Jesus is the subject. The subject of the metaphor in my text is the Lord Jesus Christ: let us contemplate Him as "our well-Beloved." Christians love Him who was once the Man of Sorrows. They love His *person*. "The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten Son of the Father, full of grace and truth." This human flesh was the blessed Shekinah, in which Deity dwelt. "Great is the mystery of godliness, God was manifest in the flesh." Now the eye of faith sees Deity united to man's nature, oh! this makes Jesus exceedingly precious.

"Till God in human flesh I see,
My thoughts no comfort find;
The holy, just, and sacred Three,
Are terrors to my mind.
But if Immanuel's face appear,
My hope, my joy begins;
His name forbids my slavish fear,
His grace removes my sins."

Christians love Christ: they love His *character*. Some persons think it strange they are not more beloved; but in many cases the cause is obvious; they are not lovely, and how can you love an unlovely object? The first thing such persons should do is to seek the removal of all that is unloveable in their character; then they are sure to be loved. Daniel is loved—why? Because he was such a lovely character. Paul is loved—why? Because he was such a lovely character. John is loved—why? Because he was such a lovely character. The root, the offspring, the son of David is loved—why? Because His character is so loveable. Such was the loveliness of *His* character, that not even Omniscience could find a flaw in it. "And in Him was no sin." Christians love Christ; they love His *offices*. Christians are scholars, they love their Teacher; sheep, and love their Shepherd; subjects, and they love their King. Thus loving the person, character, and offices of Christ, they love His Word, His house, His people. "Whom having not seen ye love." Jesus—the despised Jesus—He is despised by His enemies, He is "our well-Beloved." Let us notice—

I. *The reasonableness of this attachment.* Our affections are not placed on one, who is unworthy of them. No; Jesus, "our well-Beloved," is worthy of them all. The excellence of the object shows the reasonableness of this attachment. When we find an individual remarkable for his purity, benevolence, condescension, tenderness and love, can we help loving him? Who can help loving a Howard, a Martyn, a Spencer? Such lovely characters must draw towards them the affection of all sanctified hearts. Then, if we love the servants, how much more ought we to love the Master, whose perfect character has no parallel! Methinks I see Him in the Judgment Hall, standing before the time-serving Pilate. Oh! what an exhibition of moral loveliness! What forbearance! What condescension! What meekness! Methinks I see Him sitting on Jacob's well, conversing with the guilty woman, whom His grace reclaimed from her wanderings. How lovely His conduct! Methinks I see Him in Martha's house; on the brink of the grave of Lazarus; on the cross, praying for His enemies with His dying breath. Oh! what loveliness do I behold in His spotless character! Truly His conduct when on earth justified the description, which the spouse gives of Him to the daughters of Jerusalem—"My Beloved is *white* and ruddy, the chiefest among ten thousand; yea, He is altogether lovely." Again; the benefits which we have received from Christ show the reasonableness of this attachment. What are some of these benefits? One is

knowledge. Had it not been for Jesus, who is my Sun, Prophet and Guide, unto the present moment I had remained in *entire* ignorance of the purposes and moral character of my God, of the way of salvation, and of all those subjects which concern my deathless soul. For all my knowledge of Divine things I am indebted to Him, to whom my text refers. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth;" Jesus revealed this to me. "And when He is come, He will reprove the world of sin, and of righteousness and of judgment;" Jesus revealed this to me. "And he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him;"—Jesus revealed this to me. "In My Father's house are many mansions: if it were not so, I would have told you; I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also;" Jesus revealed this to me. "Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life and shall not come into condemnation, but is passed from death unto life;"—Jesus revealed this to me. See, then, how reasonable it is that I should love Christ. Another benefit which I have received is *a good hope* through grace. "Christ is our hope." Jesus is the object, the foundation, the Author of the Christian's hope. The Lord Jesus Christ is the *substance* of the covenant of grace; consequently, an interest in Him gives me an interest in all the blessings after which my soul pants. "All things are your's; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's; and Christ is God's." Christ, then, is the object of my hope: and He is also its foundation. The foundation which sustains my hope that all my sins will be blotted out, that the Father will treat me as His child, and that heaven will be my home, is Christ's sacrifice, Christ's intercession, Christ's promise. How reasonable, then, that I should love Christ! There is a third benefit received from Christ, namely, *grace to persevere* in His ways. Since I set out in my Christian course, innumerable have been my dangers, trials and sorrows; but Jesus has held me up. Have I been preserved from yielding to temptation?—my preservation I ascribe to Him, who said to Simon Peter, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy brethren." Have I been preserved from sinking into despair, when in the furnace of affliction?—my preservation I ascribe to Him, who said to Paul, "My grace is sufficient for thee." Have I been preserved from over-much sorrow in seasons of peculiar trial?—my preservation I ascribe to Him, who said to His disciples, "In the world ye shall have tribulation, but *in Me* ye shall have peace." How reasonable that I should call such a friend, "My well-Beloved!" Once more, we observe, that the new nature, which Christ has given us, shows the reasonableness of this attachment. "Therefore, if any man be in Christ Jesus, he is a *new creature*." This love to Christ is an evidence of this new creation. And let it ever be borne in mind, that Jesus Christ makes us new creatures, on purpose that we may love Him, praise Him, and live to His glory. Having pointed out the reasonableness of this attachment, we proceed to notice—

2. Some proofs of its existence. These are all supplied in the chapter from whence the text is taken. One proof of love to Christ is a laborious effort to exhibit His excellencies. How the church, in this song, labours to set Him forth! She calls Him the Rose of Sharon, the Lily of the Valley, the Apple Tree among the trees of the wood; these metaphors are used to denote our Lord's purity, pre-eminence, and fruitfulness. The spouse calls her Lord her Beloved, between twenty and thirty times in this song. What a splendid description she gives of her Beloved in the fifth chapter, "My Beloved is white and ruddy, the chiefest among ten thousand; His head is as the most fine gold, His locks are bushy, and black as a raven; His eyes are as the eyes of doves by the rivers of waters, washed with milk and fitly set; His cheeks are as a bed of spices, as sweet flowers: His lips like lilies, dropping sweet-smelling myrrh: His hands are as gold rings set with beryl: His belly is as bright ivory overlaid with sapphires; His legs are as pillars of marble, set upon sockets of fine gold: His countenance is as Lebanon, excellent as the cedars;

His mouth is most sweet: yea, He is altogether lovely. This is my Beloved, and this is my Friend, O daughters of Jerusalem." This laborious effort to exhibit the Saviour's excellencies is one proof of attachment to Him. This is seen in the conduct of the Church at the present time; though, alas! not to the extent to which it ought to be seen. What is the work of a Christian minister? This—the exhibition of Christ. "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to His working, which worketh in me mightily." What is the design of all our religious institutions? This—the exhibition of Christ. What is the great duty of Sabbath school teachers? This—the exhibition of Christ. The individual, who professes to be a Christian, and yet never takes any pains to exhibit Christ, should question the soundness of his conversion. Those, who love Christ, love to speak of Him. Peter loved Christ, and see how he exhibited Him. Paul loved Christ, and see how he exhibited Him. John loved Christ, and see how he exhibited Him. And let us *all* see to it, that we give this proof of love to Christ. What are *you*, and *you*, and *you*, doing to exhibit Christ. The world needs this "Bundle of Myrrh." Oh! endeavour to get it into every bosom. What are you doing for Christ? Are you a tract distributor? Are you a visiter of the sick? Are you a supporter of the Gospel? What are you doing to prove Christ is your well-Beloved? Surely if you loved Christ, you would speak of Him *oftener*; you would make Him known in your neighbourhood; you would enlist others in His service. Let us all come to the determination to *read* more about Christ, *think* more of Christ, and to live for Christ—2. Another proof of love to Christ is ardent desires for communion with Him. What this communion with Christ means will, no doubt, be unintelligible to an unconverted soul. This must be felt, in order to be properly understood. Jacob knew it, when he exclaimed, "How awful is this place! this is none other but the house of God and this is the gate of heaven." Peter knew what it meant, when he said to Christ, "Lord, it is good for us to be here." John knew what it meant, when he uttered these words, "Truly our fellowship is with the Father, and with His Son Jesus Christ." This desire for communion with Christ is expressed in this song, "Let Him kiss me with the kisses of His mouth." Again, "Draw me, we will run after Thee." Again, "Tell me, O Thou whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of Thy companions?"—3. A third proof of love to Christ, is an ingenuous acknowledgment of the source from whence all our spiritual mercies flow. The true Christian does not receive the benefits and conceal the Donor, but honestly tells others from whence they came. This honesty is seen in this song. The Church is represented as fragrant: and where did this fragrance come from? She tells you in the third, twelfth, and fourteenth verses of this chapter. The Church is represented as feeding on a banquet; and who provided it? Harken, "He brought me to the banqueting house, and His banner over me was love." The church expresses the delight she experiences; and where is its spring? Jesus; "I sat down under His shadow with great delight, and His fruit was sweet to my taste." The Church receives all from Christ, and to Him she gives all the glory—"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth sake." Here, then, you have three proofs of love to Christ. The first is a laborious effort to exhibit His excellencies—the second, ardent desires for communion with Him—the third, a grateful acknowledgment that Christ is all and in all in our salvation. Have you these evidences of love to Christ? Put not this question away from you; ponder it well; give yourselves no rest until you can reply, "Lord Thou knowest all things, Thou knowest that I love Thee." Such is the vast importance of love to Christ, that we will notice before we leave this part of our subject—

3. Some things which are essential to this attachment to Christ. The first is *knowledge*. We may love an unseen, but we cannot love an unknown Saviour. Christ must be known, in order to be loved. This fact shows the necessity of exhibiting Christ to sinners. Parents, would you have your children love Christ? then you must exhibit Christ to them. Ministers, would you have your hearers

love Christ? then you must exhibit Christ to them. Christians, would you have your unconverted neighbours love Christ? then you must exhibit Christ to them. The eye must see Christ, before the heart can love Him. Our aim, then, should be to let sinners see whom they are to love. The Holy Spirit, the Author of the sacred Scriptures, well knew the necessity of this knowledge; hence He has made Christ the Alpha and the Omega. Christ is set forth so gloriously, because a knowledge of Him must precede love to Him. May we all desire this knowledge! "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." *Faith* is essential to this attachment. The soul, that finds Jesus is precious, not only receives the Scripture testimony concerning Him, but also exercises a personal trust in His merits. Christ is the way to the Father—faith trusts in Him as such; Christ is the Physician of souls—faith trusts in Him as such; Christ is the sinner's only Advocate—faith trusts in Him as such. "Unto you, therefore, which believe, He is precious." *The renovation of the heart* is essential to this attachment. "And His name shall be called Jesus, for He shall save His people from their sins." The name of Jesus reminds us of His *holy* character. None, therefore, can love Him, unless they love holiness. The cause of men's dislike to Christ is the corrupt state of their hearts; when the Holy Spirit renews their hearts, then Jesus is their well-Beloved. How necessary then, is conversion! Let us now consider—

II. *The significance of this metaphor.* Myrrh is a vegetable production, of the gum, or resin kind, issuing by incisions, and sometimes spontaneously, from the trunks and larger branches of a tree growing in Egypt, Arabia, and Abyssinia. The taste of myrrh is bitter and acrid, with a peculiar aromatic flavour, but very nauseous: its smell, though strong, is not disagreeable. Myrrh is believed to possess the power of resisting putrefaction; and hence it was used by the Jews and Egyptians, as one of the principal ingredients for embalming the dead. The friends of Christ brought myrrh, aloes, and other spices, for the embalming of His body, after His crucifixion. The myrrh, therefore, we shall view as an emblem of the Saviour's preserving virtues. When Jesus was on earth, multitudes flocked to Him and tried to touch Him, because He was so full of healing virtue. "And when they were come out of the ship, straightway they knew Him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard He was; and whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment: and as many as touched Him were made whole." These bodily diseases were emblems of the diseases of the soul. Every one of us has a diseased soul; the soul's ignorance, pollution and guilt constitute this disease. This disease is very *infectious*; Satan infected Eve, and Eve infected Adam, and Adam has infected us all—"Evil communications corrupt good manners." Now God has appointed Jesus Christ, to become our spiritual myrrh tree: all, who obtain myrrh from this tree, find it an antidote for sin. The virtues of this tree are made known in the Gospel, and, when sinners believe our representations, trust in our Divine Saviour, and yield themselves to His instructions, then the blessings of salvation drop upon the soul like myrrh from the tree. Jesus imputes His righteousness to the believing soul, and thus heals its guilt by justification. "Blessed are they, whose iniquities are forgiven, and whose sins are covered. Blessed is the man, to whom the Lord will not impute sin." There is preservation. "A *bundle of myrrh* is my well-Beloved unto me." Let me show—

1. The *places* in which you may find this myrrh. This spiritual myrrh, or the Saviour's preserving virtues, may be found in the Scriptures. Here we are pointed to His sacrifice, His intercession, His Spirit, as the means of our sanctification. The Scriptures are full of this myrrh; the Lord Jesus Christ is the grand subject of the Scriptures; when, therefore, you find Him, you find this myrrh. This myrrh is to be found in the truth as it is in Jesus: all other truth is destitute of it. Let us notice some of those Divine truths, which are so full of this myrrh. This is one—"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." This passage should be

treasured up in the memory—should often be meditated upon ; each of us should pray, that the design of Christ's death may be answered in us. Now in this way you would get at the myrrh, the preserving influence of which would soon be perceived. Observe this passage—" Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." The Word of Christ is full of this myrrh, which will drop into your soul continually, if you meditate upon it in a suitable manner. The apostle, in a former part of the chapter, points out the diseased condition of the soul : hearken to his description, which is implied in the duty enforced—" Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry ; for which things' sake the wrath of God cometh on the children of disobedience : in the which ye also walked some time, when ye lived in them. But now ye also put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth ; lie not one to another, seeing that ye have put off the old man with his deeds." The word of Christ *dwelling* in the heart will work out this corruption, and make it pure ; David made use of this myrrh for this purpose—" *Thy word* have I hid in mine heart, that I might not sin against Thee." Observe this passage—" For the grace of God hath appeared unto all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." These words are full of myrrh ; use your memory, as the bag in which to carry it ; " Sanctify them through Thy truth, Thy word is truth." The Scriptures are full of this myrrh : you may find it in all the types, predictions and promises. The promises contain it. The apostle Peter thus points out the design of the promises—" Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." The promises are given to us to make us holy ; and all, who use them aright, can say, " A bundle of myrrh is my well-Beloved unto me." The Word of God contains promises suited to all ; hence all may find in them virtues, which, if drawn out by prayer, will meet their wants. " Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." They testify not only of My person, character and kingdom, but also of My preserving influences. These influences you shall find, if you seek them with your whole heart. Let us notice—

2. The *seasons* when this myrrh should be sought for. This myrrh should be sought for daily, in the closet, at the family altar, and in the use of all the means of grace. *Religious conversation* is a means of communicating this myrrh. When the disciples were journeying to Emmaus, how wretched they were, before Christ met them ! but when He entered into conversation with them, how this myrrh preserved them from despondency ! Let us communicate Scriptural knowledge by means of conversation, and we shall exert a beneficial influence on the world. " Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." When we hear the Gospel, we should desire this myrrh ; many hear the Gospel, and yet remain in their sins, because they do not put into practice what they hear. The hearer, who puts into practice what he hears, carries this myrrh about with him. The Gospel is sent to us to make us like Christ :—then all should hear it with this all-important object in view. This myrrh is to be sought for in the ordinance of the Lord's Supper—" This do in remembrance of Me." The remembrance of Christ is a great preservative against sin ; sin appears so odious in His sufferings, that the Christian is induced to loathe it ; hearken to his resolve—

" Yes, my Redeemer, they shall die ;
My heart has so decreed ;
Nor will I spare the guilty thing,
That made my Saviour bleed."

Let us notice—

3. The *means* which should be used to obtain this myrrh. There are persons, who hear the Gospel, and receive the Lord's Supper, and are blessed with the means of religious instruction, yet are without Christ. This myrrh is to be obtained, first by

a careful study of the Scriptures ; this country would soon improve in her moral condition, if every individual would *search* the Scriptures. This is the best remedy, which can be employed to renovate the world. Then meditation is another means of obtaining this myrrh ; the truth must not only be known, but frequently meditated upon, or it will not produce its proper effects. Like Mary, we must “ponder all these things in our hearts.” Then, we must visit the throne of grace, and there pray for Divine influences to sanctify our knowledge to us. Prayer draws out those latent influences which are in the truth, and causes them to operate on the inner man ; hence we invariably find, that those individuals, who have “given themselves unto prayer,” have been most Christ-like in their characters. The experience of the psalmist is the experience of all, who have lived in the same habits of devotion, “But it is good for me to draw near unto God.” Let us notice—

4. Some of the advantages, which would be enjoyed by us, if this myrrh were rightly used. This myrrh would keep us from the polluting influence of sin. Sin is a disease, with which we are all infected ; now that we may be preserved from being contaminated thereby, we should carry Christ about with us : His truth should be committed to memory—should be constantly before us—our aim should be to embody it in our lives. The *young* should always have a *bundle* of this myrrh with them : this would preserve them from licentiousness, infidelity, deceit, lying, evil companions, and all the other evils to which they are exposed. There ought to be no school, no counting-house, no shop without this myrrh ; when we find a place without it, we should carry it there. Suppose every individual upon earth had a bundle of this myrrh, oh ! how different would be our moral condition ! then “the people would be all righteous.” Again ; this myrrh would fit us for usefulness. The individual, who carries Christ with him, is a blessing wherever he goes ; when one soul is preserved from sin that one soul diffuses a holy influence among others, and thus the renovating of the world is helped forward. Andrew found this myrrh, and then carried it to Peter ; Philip found it, then carried it to Nathaniel ; Matthew found it, then carried it to the publicans, with whom he had been intimate in his carnal state. Harlan Page possessed much of this myrrh ; and how many souls were preserved from sin, through his instrumentality ! Christ was seen in his life, in his conversation, in his letters. Williams carried this myrrh into the South Sea Islands, and how astonishing have been the results ! read his missionary enterprises and see what this myrrh can do. *Knill* is carrying this myrrh into the villages, towns, and cities of our land ; lo ! what blessed effects follow. All who desire to do good in their day and generation must have a bundle of this precious myrrh. Again ; the possession of this myrrh would make us known. Surely a Christian ought to be known. There are many Christian professors, whose piety is doubtful ; but it would not be so, if they carried this myrrh with them ; this myrrh would make them so fragrant, that to be unknown would be impossible. These are some of the advantages arising from the possession of Christ : others might be mentioned, but, as our time is nearly gone, we must forbear. There is one more particular that deserves notice, viz —

5. The persons who ought ever to have a bundle of this myrrh. *Sabbath school teachers* ought to possess it. Are you one ? have you this myrrh ? What ! a sabbath school teacher, yet without Christ ! What good can you do without Christ ? Have you not observed the awful condition in which your children are ? then think of the influence they will have, as they grow up, on the world ; oh ! carry this myrrh to them. *Parents* ought to possess this treasure ; without it, can you be a blessing to your family ? Tract distributors, yea all—who profess to serve Christ, should possess this myrrh. How useless sermons must be without it ! Paul knew this ; hence his wise determination—“For I determined not to know any thing among you, save Jesus Christ, and Him crucified.” Brethren, let us all resolve to get this myrrh : there is not any thing to hinder us, but unbelief. All are welcome to Christ ; whilst, therefore, we have the opportunity to get good, and do good, let us improve it.

We will now notice—

III. *The author of this metaphor.* This was Solomon, who was inspired by the Holy Spirit to employ it ; however, the text may be regarded as the language of the Church of Christ, or of individual believers. There is an allusion here to females in eastern countries, who carry bags or purses of myrrh about their persons. Myrrh has a perfuming quality : it is of a fragrant nature : it was used to perfume garments ; Psalm xlv. 9 ; Can. iii. 6 ; Esther ii. 12. Here we would observe—

1. That a knowledge of eastern customs &c. would greatly assist us in a profitable reading of the Scriptures. There can be no doubt, that Solomon's Song would be read with deeper interest, if we were familiar with the customs, &c. to which he refers. Persons, who have the means, should procure such books, as would assist them in attaining clear views of God's Word. The Scriptures cannot be read profitably, unless we have a clear conception of their meaning. Let us study the Scriptures more, and our growth in grace will be more rapid; "then shall we know, if" in this way "we follow on to know the Lord." We observe—

2. This myrrh cannot be had without the use of means. The females in the east must go to the myrrh tree, and get the myrrh, and put it into their bosoms, before they can enjoy its perfuming virtues; merely looking at the myrrh tree, and wishing they had some of it, would not be sufficient: one must actually possess it. Hence the acknowledgment in the text implies the Christian's previous activity. Christ has put the duty before the promise. "*Ask, and ye shall receive.*" Some act as though they expected Christ would work a miracle, and thus encourage their indolence; but all such hopes are vain: the idle will remain unblessed, whilst the diligent will be rewarded abundantly. The Christian, who finds Christ as "a bundle of myrrh" to him, is one who is *zealous* in the use of divinely appointed means. This myrrh is not sought now and then, but regularly every day: fresh supplies are constantly necessary; hence the Christian does not cease to seek them, until death emancipates his spirit. This myrrh is of essential use in the valley and shadow of death. We observe—

3. The appropriating character of a believer's faith—"A bundle of myrrh is *my well-Beloved unto me.*" Perhaps not to *you*, and *you*, and *you*, but to *me*. Christ to you may not be of any use, but to *me* He is all in all. "*My beloved is mine, and I am His.*" Christ may be a bundle of myrrh to a wife, but not to her husband: to a parent, but not to his child: to a minister, but not to his hearers. May we each desire this personal interest in Christ! From this subject we learn—

(1.) The reason why the Gospel is not more successful. The Gospel is full of this myrrh, but sinners will not use it; how, then, can it do them good? Will medicine heal a man that is sick, if he refuse to take it? *No*: neither will the Gospel keep us from sin, unless we act out its principles. Christ's blood, promises, and influences must be applied, in order to answer the end for which they are promised. Seek this application.

(2.) The importance of attending the preaching of the Gospel. When Christ is preached, this myrrh drops upon believing souls; but those, who are absent, lose it. Oh, what a loss! Come to the house of God, and we will bring you the myrrh. "*Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors; for whoso findeth Me findeth life, and shall obtain favour of the Lord; but he that sinneth against Me wrongeth his own soul: all they that hate me love death.*"

(3.) The affecting condition of all in hell. There is none of this myrrh in hell. Oh! what a state they must be in! Millions upon millions all diseased; not one drop of this myrrh to preserve them. Surely the valley of Hinnom must have been a paradise to this. "*Gather not, O Lord, my soul with sinners.*" Sinner, begin immediately to seek this myrrh. The promises are full of it. This myrrh is abundant, free, unchangeable, always dropping. "*Behold! now is the accepted time, now is the day of salvation.*"

UNPUBLISHED EXTRACTS,

FROM THE SERMONS OF THE LATE DR. M'CRIE.*

Students of divinity need learn to pray as well as to preach. "Prayer is the best half of preaching," was the saying of Luther.

There is no *peer* in the kingdom of heaven, and there is no *pauper*.

There is no medium, my friends, between confession and denial. There is no class of *non-confessors*. There can be no class of *silent* persons. Silence and neutrality, in the cause of truth, are justly interpreted as hostility and treason. "*He that is not with Me, is against Me.*"

Christ declares, that He will confess them who have confessed Him. This is a reward indeed; an "exceeding great" reward! But it is a reward of *grace*, and

not of *debt*; for what proportion is there between *our* confessing *Him*, and *His* confessing *us*?

The sin of denying Christ is not irremediable. To deny Christ is a great sin; to *speak against* Christ is a greater; but there is a greater sin still—that of denying the power of the Holy Ghost. You are not to understand, that every offence against the Spirit is what we call “the sin against the Holy Ghost.” Believers *grieve* the Holy Spirit, and that very frequently; and unregenerate men *rebel* against Him; but in neither of these do we find the unpardonable sin. To constitute this, there must be some knowledge of His influence in the work of salvation; there must be despite against Him, and open reviling of Him. It was thus that the Pharisees committed it, when they ascribed to the power of the devil the works, which Christ performed before their eyes by the power of the Holy Ghost. Though called a sin against the *Holy Ghost*, it strikes against the *Saviour*; and why? because the Spirit does not speak of Himself, but “takes of the things of Christ, and shows them unto us.”

Christians, who are of a tender conscience, should not allow themselves to be discouraged by warnings necessary to be addressed to the hypocritical and the hardened. To do this, would be to tempt the minister of Christ to keep back part of the truth, instead of “declaring the whole counsel of God;” and you know in what guilt this would involve him. It would involve him in the guilt of the blood of souls!

UNPUBLISHED EXTRACTS,
FROM DR. CHALMERS AND OTHERS.

The orthodox system of Christianity disjoins our obedience from a legal *right* to heaven, but not from *heaven itself*. A Christian’s task is not to make good his *title* to heaven by his virtues; but, by his virtues, to make good his *meetness* for heaven.—*Chalmers*.

A *whole* Scripture is the best corrective of the abuses, to which the exposition of a *partial* Scripture is liable.—*Chalmers*.

Some persons take a high view of the subject of Original Sin. They think, we are to be reckoned with for Adam’s sin. And we think this view is sanctioned by Scripture. We cannot *rationalise* the doctrine; but we can acquit God of all hardness, with respect to those who have heard the Gospel; for, whatever may be the amount of guilt, Christ has made full satisfaction for all.—*Chalmers*.

The redemption by Christ did not originate the mercy of God; but the mercy of God originated the scheme of redemption.—*Chalmers*.

If God direct not the flight and the fall of every sparrow, then He does not regulate the rise and fall of nations. If He do not preside in every little chamber of the heart, where the passions and principles of men are at work, then is He divested of all supremacy in the conduct of the greatest events.—*Chalmers*.

It is on the stepping-stone of a *universal* offer, that a man reaches and recognizes his *individual* salvation. It is not a *limited*, but a *universal* offer in the Gospel, that is the instrument of every individual conversion. The “Sun of righteousness” has arisen for the behoof of human *spirits*, even as the natural sun has arisen for the behoof of human *eyes*. We can imagine men so perverse as to shut the eyes of the body, and to walk through the world in natural darkness; and we are not left to imagination, but we *see* men so perverse as to shut the eyes of the *mind*, and to walk through the world in *spiritual* darkness. For the *cause*, we must look *inwardly* to the *men*, and not *outwardly* to the *Gospel*. The Gospel is to be offered, with equal freedom, to all. The *effect within* will not be the same; but the *application without* ought to be the same. The theologian who allows his views of election to limit the offers of the Gospel, meddles with what is too high for him, and with what he had better let alone.—*Chalmers*.

Forms in religion are well in their place; but forms are but means to an end; and the same observation applies even to the preaching of the Gospel.—*Rev. Dr. Urwick*.

Number is *interminable*, but it cannot be said to be *infinite*; whatever is formed of parts is capable of augmentation or diminution. Hence no compound body can be infinite or eternal.—*Rev. Samuel Drew*.

We ought not to be ashamed of our faith; we ought to be ashamed if we have none.—*Rev. N. Rogers*.

THE PROGRESS OF POPERY.

In the last number of *Blackwood's Magazine* there is an article with this title, from which, as it has excited much attention, we subjoin the following extracts:—

"We do not purpose to enter on religious controversy, though we are deeply sensible both of its necessity and utility, nor to unveil to persons who may be already aware of them those pernicious errors, which our Protestant forefathers were wont to call "the soul-destroying heresies of Rome." Our object at present is of a different kind, though it is not, we are convinced, under existing circumstances, of inferior importance. We desire to prove that Popery, both at home and abroad, is in the possession of immense strength, and has been, and is now, marching forward with giant strides to its old ascendancy.

"In the peerage, the Roman Catholics number the Duke of Norfolk; the Earls of Shrewsbury, Fingall, and Newburgh; Lords Petre, Stonor, Stafford, Vaux, Arundel, Clifford, Dormer, and Lovat; besides, among the Scotch and Irish peers who have votes in the election of representatives in the Imperial Parliament, the Earls of Traquair and Kenmare; Viscounts Gormanston, Southwell, and Frankfort; Lords Trimlestown, Louth, Dunboyne, and Ffrench. Of these, especially of the peers of Parliament, we need scarcely add that they include some of the most wealthy, ancient, and influential noblemen in the kingdom. Among the baronets we find the following Roman Catholics, nearly all of whom may be ranked with the richest of the class to which they belong: Sir C. Throckmorton, Sir J. Gerard, Sir T. Stanley, Sir T. Haggerston, Sir E. Blount, Sir H. Hunloke, Sir C. Wolseley, Sir H. Titchborne, Sir Clifford Constable, Sir E. Mostyn, Sir P. Vincent, Sir T. Gage, Sir H. Bedingfield, Sir B. Wrey, Sir J. Lawson, Sir J. Smythe, Sir J. Swinburne, Sir E. Vavasour, &c.: and besides these, there are many baronets of Ireland and Scotland we might mention, who profess the same religion. Again, in the list of the wealthy landed gentry of England, many, very many, are Roman Catholics; and (as the following specimens will show to our readers resident in various parts of the country) some of them are among the most powerful proprietors in their respective countries. These names of opulent and ancient families are selected from a much larger catalogue now before us: Salvin, Constable, Maxwell, Mitford, Trafford, Giffard, Plowden, Weld, Silvertop, Blont, Stonar, Doughty, Charlton, Canning, Eyton, Howard of Corby, Howard of Greys'oke, Cary, Chichester, Langdale, Blundell, Standish, Dalton, Scarisbrick, Hales, Tempest, Wheble, Mornington, Lacy, Bodenham, Wright, Phillips, Digby, Best, Jones of Llawarth, Waterton, Eccleston, Stapleton, Fitzherbert, Riddell, Clavering, Aston, Talbot, Strickland, Rookwood, Walmsley, Eyre, Middleton, Scudamore, Berkley, Towneley, &c. &c. There would be no difficulty in naming several in this list and that of the baronets above, with landed property to the amount of 40,000*l.* a-year each, and a few with even larger incomes. It is therefore clear, that the Roman Catholics of England (for to these we at present confine ourselves) have at their disposal all the means necessary to secure for their party great political importance and power. Nor are these means entirely neglected. It is true that in the House of Commons the Roman Catholics number only forty, of whom no more than six are English Members; but for the smallness of this force it is very easy to account, when it is remembered that there are many Protestants, as zealous in the work of innovation as the Roman Catholics could desire; *who are less liable to suspicion*; and who, therefore, not only have better chance at an election, but also are in Parliament the best tools Popery could select. It is not difficult to understand, that the influential Roman Catholics of the West Riding are as willing to support Sir George Strickland as one of their persuasion; and it is not

very marvellous that the 'Liberal' Roman Catholics of Northumberland support Lord Howick, who declares for the annihilation of the Irish Church, as warmly as they could possibly support any one of their warmest Jesuits. If the votes of the pseudo-Protestant and of the avowed Roman Catholic are to be exactly the same in the House of Commons, common sense and policy dictate to the Papist a preference for the former; and while so many of these convenient persons are to be found, there is no necessity for crowding the House of Commons with men openly adhering to a religion, which, peradventure, may yet again become the object of popular alarm. But at court, where the required work cannot be efficaciously performed by *deputy*, we find the Roman Catholics contrive to appear in person. The Treasurer of the Household is a Roman Catholic; the Marchioness of Wellesley, Lady Bedingfield, and the Earl of Fingall, all of whom have been about the court for some time, are Roman Catholics; and several others of the same kind have been placed in minor situations. Not a few places have been filled by other individuals, quite as well pleasing to Popery; namely, individuals notoriously of no religion at all. Many very high offices in the State are now held either by Roman Catholics or persons of this class. In Ireland, it is well known that nearly every legal situation which has fallen vacant during the existence of the present Government, has been given to a Roman Catholic. As instances, we may mention that the Master of the Rolls, the Chief Baron of the Exchequer, the Chief Remembrancer, the Clerk of the Hanaper Office, the Attorney-General, and the Solicitor-General, the Lord-Lieutenant's Confidential Legal Advisers, are all Papists; and if as yet there are no more in similar stations, the reason is simply that there have unfortunately been very few legal vacancies. In the colonies the same gross mal-administration of patronage prevails. The newly-appointed Governor of New South Wales is Sir Maurice O'Connell, whose very name speaks volumes. But this is not all. Popery has been advancing, not only in wealth and influence, honour and official power; it has been progressing in every other direction, and by every other means. Its proselyting zeal has been rekindled; its Jesuitical arts have been applied; its experience has been brought to bear; it has watched every opportunity of turning the balance between contending political parties: and thus gradually it has gone forward, till its course seems plain, and its path smooth and clear. While Protestants have been quarrelling, or while they have been sleeping, Popery, with stealthy steps or by bold manœuvres, has been gaining ground, disarming some, deluding others, conquering more, and marching onward to a position, whence it can defy opposition; nay more, can in turn overbear and threaten all.

"In 1792, there were not, in the whole of Great Britain, thirty Roman Catholic chapels; there are now five hundred and nineteen, and forty-three building. In that year, there was not one single Roman Catholic College; there are now ten, and sixty seminaries of education, besides chapel schools. Very lately, Mr. Blundell, of Jace Blundell, a Roman Catholic gentleman of great wealth, in Lancashire, died, leaving 200,000*l.* to the Roman Catholic Bishop of London, doubtless for the increase of similar establishments; and by the Catholic magazines and Catholic directories, we observe some other bequests of great value—one particularly from a Miss Dempsey, who is stated to have left her whole property (which is called considerable) to her Church. There are other symptoms of extraordinary zeal and activity, and money is well known to have been received from abroad,

particularly from the Leopoldine Institution of Austria. It must be remembered, too, that the Roman Catholic population of Great Britain is now very little short of two millions; that there is, as we have shown, great wealth among their leaders; and that, when more money is wanted, all the terrors of a death-bed are now, as they ever have been, employed by the priests—with their threatnings of purgatory, and their promises of masses for the soul—to extort a parting gift or legacy to the Church. Before the Reformation, this system had been carried to such an extent, that, both in England and Scotland, the Church of Rome possessed upwards of one quarter of the whole land of the country; and now-a-days the same arts that gained that enormous property being employed—why, we ask, should they not be proportionately, or at least partially, successful? By law, devises of *land* for ecclesiastical or charitable purposes are void, by the force of Acts which first were placed on the statute-book, centuries ago, to check the Papists—which they constantly evaded then with wonderful sagacity and cunning, and which they may evade again; or if not, donations are still valid under certain circumstances, and *personal property* may be bequeathed as before. There is, therefore, every fair prospect that the *two millions* will be speedily fully provided with religious instruction; and when we consider the immense number of Protestants who are Protestants only in name, and the very large portion of such who are wholly neglected, we own we see nothing unreasonable in the expectation that Popery will gain many more victims. In Mr. Bickersteth's tract on the *Progress of Popery*, eighteen parishes are enumerated, with their population and Protestant church-room; the latter does not provide for one-tenth of the whole of that population, which exceeds one million of souls! Then, in Ireland, for years the proportion of Roman Catholics to Protestants has been gradually and steadily *increasing*, through the former laxity of the Established Church, the zeal of Popery, and the recent bitter persecutions which have tended so much to the encouragement of Protestant emigration. In that unhappy country there is a College, supported by public money, for the free education of priests; and of these there are now scarcely less than 2,500, with four archbishops, twenty-three bishops, eight colleges, besides Maynooth, several monasteries, and many convents, nunneries, societies, clubs, and private seminaries. In Scotland, also, it is unfortunately too true, that Popery has been of late rapidly advancing, particularly in the west. In Glasgow alone there are now 30,000 Roman Catholics, and even in Stirling they have recently erected a handsome chapel. In the colonies they have, under various names (as, for instance, the Bishop of Trinidad is called Bishop of Olympus), bishops at the following places:—Quebec, (with a coadjutor); Montreal (with a coadjutor); Hudson's Bay; Kingston, Upper Canada (with a coadjutor); Newfoundland; St. John's; New Brunswick; Nova Scotia; Trinidad; Ceylon; Malta; Jamaica; Mauritius; Madras; Calcutta; Australasia; Cape of Good Hope. In all these places they have extensive establishments. In Ceylon, their bishop is only lately appointed; and in the *Catholic Magazine* for September, 1838, just published, they boast of having 100,000 persons attached to their Church in that island. In India they pretend to 600,000: and though that number is questionable, still it is not denied that their converts constitute no inconsiderable portion of the southern population. In Trinidad nearly the whole people are Roman Catholics, and sixteen new missionaries have lately sailed to complete the Popish victory. From New South Wales Bishop Broughton, the excellent Protestant diocesan, wrote to the Christian Knowledge Society in January, 1836, to the following effect:—'Protestantism is much endangered in this colony; the efforts of Rome in this country are almost incredible. It is traversed by

the agents of Rome. I earnestly desire means of counteracting these machinations. The Protestant schools can be maintained no longer, and a grant is required to maintain schools in connection with the Church, and in the churches themselves.'

"But let us look at home, and scrutinize more narrowly in our own once free and blessed land the insidious and successful encroachments of Popery. In 1793, the franchise was granted to the Roman Catholics, and they were rendered admissible to corporations; in 1795, the grant was made to the College of Maynooth, and shortly after they were admitted to the bar, and to the higher ranks of the army. They then clamoured in Ireland and petitioned in England to be admitted to the Legislature, making sundry plausible professions as to their intentions and principles. These are very well known, but they cannot be too generally circulated, and therefore we will give three specimens, and three only. In 1805, a Petition was presented to Parliament, signed, among others, by Mr. O'Connell, praying for 'Emancipation.' Two clauses were inserted in the Bill, one forbidding any Roman Catholic ecclesiastic to assume the style and title of any bishop of the United Church of England and Ireland; (in defiance of which, the Roman Catholic prelates have recently assumed the title of nearly every Protestant bishop, *and have been left unprotected by the Government*;) and the other, imposing the following solemn oath on all Roman Catholic Members of Parliament:—

"I do swear, that I will defend to the utmost of my power the settlement of property within this realm as established by the laws; and I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present Church Establishment, as settled by law within this realm; and I do solemnly swear, that I never will exercise any privilege to which I am or may become entitled, to disturb or weaken the Protestant religion or Protestant Government in this kingdom; and I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatever.'

"Such were the circumstances under which the Popish Bill passed; and such was the oath, on which the friends of the Ecclesiastical Establishments and of Protestantism relied for their protection. What has been the result? We ask every reasonable man, if every year since 1829 has not seen the political power of the Roman Catholics increase? And we ask further, if so much has been done in the first nine years after emancipation, what may not the second nine years witness?

"In 1833, a Bill passed, for which the Papists in the Houses of Parliament, with a very few exceptions, voted, abolishing ten bishoprics in Ireland, abolishing church rates in that country, and taxing all benefices above 300*l.* a-year. In the same year, the grant to the Kildare Society, which had for many years carried on an extensive, and, we believe, very beneficial, and not unpopular system of Bible education, was withdrawn; and in place of it, the national system of education was established, to which fifty thousand pounds is annually granted, and which is conducted by a Board consisting of about equal proportions of Papists, Socinians, and nominal Protestants. As might have been expected, the Bible has been excluded from the schools. In lieu of it, sundry extracts (not taken from the authorized version, but translated by this 'Liberal' Board) have been substituted; and, in consequence, the Protestants have almost in a body abstained from connexion with such a system, and the Papists are therefore left in undisturbed enjoyment of the large Government grant, while the Protestants are left without one word of sympathy or encouragement, and without the assistance of a shilling from the public treasury, to which they contribute so considerable a proportion. So much for the year 1833,

the first opportunity which the public excitement about the Reform Bill had allowed for the consideration of general measures. In the following year Mr. O'Connell moved a Resolution that tithes should be appropriated to purposes of general public utility; and in 1835 came forth the celebrated appropriation clause, by the operation of which the *Protestant ministers were to be withdrawn from 850 parishes in Ireland*; and, as by that clause whenever there were less than *fifty Protestants* in a parish, the church should be shut up and the property given—given on the spot, to Popish education under the resident Popish priest, it is evident that there was a direct premium on Protestant extermination in those places where *rather more than fifty professors of the truth* were found. In 1834 and 1835, too, Mr. O'Connell and others of his party for the first time attended meetings in support of the Voluntary principle, that is, agitated for the total destruction of the Church they had solemnly sworn to uphold. Happily both this notable scheme and the spoliation clause miserably failed, and then other measures became requisite. As the Roman Catholics found that they could not grasp the whole or a large part of the Church property, they determined to introduce at least the narrow edge of the wedge, and to share something, however small, as a beginning. Accordingly, last session, when the Prisons' Bill was under discussion, Mr. Langdale introduced a clause, providing, that, whenever in any prison there shall be upwards of fifty persons of any denomination, *there shall be a chaplain of that denomination paid by the Government*. Thus, under cover of '*any denomination*,' the Roman Catholics, who were alone concerned in the success of the trick, contrived to introduce a provision for the payment of some of their clergy; and Mr. Baines, as the organ of the Dissenters, after stating, in terms which we do not hesitate to call false and disgraceful, that there were '*no Dissenters in prison*,' supported Mr. Langdale's clause, and carried it. But it was thrown out in the House of Lords, though not, it appears, to the discouragement of the parties chiefly concerned, for we observe, by the *Catholic Magazine*, that it is to be renewed next session: and, on Dr. Lingard's suggestion, with the additional provision, that it shall extend to all persons confined for *debt*, as well as those incarcerated for criminal offences.

"But this is not the only measure on the part of the Roman Catholics, that has signalized the present year. For first, on the 26th February, at a Meeting held at the Sabloniere Hotel, a Society was instituted for the "*Diffusion of Catholic Publications*," which was at once taken up by many eminent and wealthy individuals. And, secondly, at another Meeting, held more recently, at which the advice and presence of Mr. O'Connell were obtained, a formidable kind of Association was formed, to be called '*The Catholic Institute*.' Of this body the Earl of Shrewsbury is declared President; and, on the 26th July, a circular was published, which we find in the *Catholic Magazine* for August, declaring a number of Noblemen and Gentlemen as Vice-Presidents.

"The result of this has been an arrangement for the complete organization of the whole Roman Catholic population. Not only are there to be district Committees, but also there are to be parish Committees, and these again are to be subdivided. This arrangement, in all its parts, bears evidently the stamp of Mr. O'Connell's authorship. It is precisely like those organizations, which he has formed in Ireland—sometimes publicly—sometimes in secret—for the purpose of overbearing the Government. We hope, then, that this will convince the Protestants of Great Britain, if every thing else fails to excite them, that Popery is preparing for

greater movements than have hitherto been made. It seems, that now the Roman Catholics deem themselves strong enough to follow the course of their Irish brethren, and are preparing to consummate their intrigues by intimidation. Such was the policy adopted in Ireland. At first, nothing was heard but professions of loyalty, nothing but promises of peace; but when the time came to speak out, first for emancipation, then against tithes, and afterwards for repeal, all cloaks and coverings were cast aside, and the tremendous machinery so long preparing was suddenly unveiled to view. Nor let it be supposed, that those appliances and means, which, in the sister island, have given Popery such victories, are here wanted. Every element of strength in one place is enjoyed in the other. The priests are equally diligent; the public press (at least in London) is, to a very great extent, in the hands of the Roman Catholics; the Government are disposed to assist in any 'heavy blow or great discouragement to Protestantism.' These are all most important matters. The moment is propitious. *In our Church has sprung up a new school of semi-Popish divinity, recommended by the virtues and talents of its professors, eating its way to the very core of the Protestant system of theology.* Modern Liberalism, Infidelity, ultra High Church doctrines, the principles of political expediency—all these things have joined to help Popery forward in its prosperous and triumphant career. No secret is made by many of their indifference to its rise, no sufficient impediment is offered to its plans; and we regret to add, that the Non-conformists—those whose ancestors were boldest in their hostility to the then rampant heresy—are too generally either passive spectators of its progress, or active auxiliaries of its political designs. Public opinion, which formerly always evinced more or less of a Protestant spirit, now indicates no symptoms of that healthful and necessary characteristic. Bulwark after bulwark of our Constitution and of our religion has been lost through perfidy, apathy, or defeat; and now, at the present time, this nation, once renowned for the integrity of her counsellors and the Christian principles of her Parliament, is at the mercy of a profligate Demagogue, intent on the introduction of a grovelling superstition and a humiliating foreign despotism. We can no longer look for that providential care, which for ages was the guide and guardian of us as a Protestant people; we are no longer, as even in Cromwell's days, the acknowledged safeguard of the Protestants of Europe. All is changed; our power is weakened, our prosperity has decayed, and the prospects presented to our contemplation are such, as in the days of old would have aroused the population as one man, to manful exertions for the preservation of their freedom and their faith. Too long, alas! have we been deluded by the vain idea, that the enlightenment of this generation was proof against the assaults of Popery. Bitter experience now calls on every preacher to warn his people with the solemn mandate—"Let him, that thinketh he standeth, take heed lest he fall." To that warning we add our feeble counsel, and bid every man, who pretends to patriotic feelings, to look around on the portentous signs of the times, and fearlessly to do his duty to his country and himself. We all have now a common enemy thundering at the gates, and he is a traitor who refuses to repel the danger; doubly, then, is that man a foe to the land in which he now enjoys ancestral blessings, that his children may claim to have handed down unimpaired, who gives up a single post he was bound to guard, or meanly sells his birthright for honours, or places, or from base sectarian ambition."

Review of Books.

MILLENNARIANISM UNSCRIPTURAL; or, a Glance at some of the consequences of that Theory; 12mo. cloth boards, pp. 252.

Crofts, 19, Chancery Lane.

THE last twenty years have been singularly prolific in books upon the subject of the Millennium; and the religious periodicals have most of them assisted to swell the catalogue of these dissertations. The whole controversy, like two or three others of moment, is ripe for an impartial summing up—a fair unbiassed arrangement of the substance of the arguments on either side of the several branches of the matter under discussion. We should be extremely glad to see such an office ably undertaken and executed.

The work before us is not of this character; it is an argument on the Anti-millennarian side. Its design is stated to be “to show that the consequences, flowing either directly or indirectly from the Millenary theory, are opposed to certain important truths and principles distinctly recognised by Scripture, some of which are admitted by Millennarians themselves. The author is far from denying the power of the Almighty to accomplish such events, and at such times as Millennarians anticipate and allege, provided such exercise of His power be consistent with His infinite wisdom and with the Scripture; but his argument goes to show that it would be repugnant to both; therefore that it cannot be either scripturally or reasonably expected, that he will so employ His power; and consequently that the expectations of Millennarians are fallacious.”

We had not, however, proceeded far in this book, before we found much more than we could approve, of appeal to reason and conjecture, upon a subject, which is and must be a matter of pure revelation, and upon which we think the argument from analogy with other things existing or other things predicted has little weight. With much that we liked, we met with more which we doubted, and with here and there that from which we quite dissented. The larger portion of the book would be better suited to the title of “*Millennarianism improbable*,” than “*Millennarianism unscriptural*.” The author draws most of his proofs from the testimony of “enlightened reason” upon the question; we are inclined to deny even the competency of the witness, and at best to put small faith in evidence derived from this source. It is easy for reason to ask with Nicodemus, “How can these things be?”—but when we come to examine the revelation of God concerning “the things which shall be hereafter,” we soon find that reason is fitly described, not as *enlightened*, but at the best *darkened*. The resurrection, the

judgment, heaven and hell, as disclosed in the Bible, present, for admission by our faith, prospects, which seem in many respects inexplicably mysterious, if not seemingly impossible; and in reference to our future destinies it is especially true, that we have almost solely to ask “What saith the Scripture?”—and to be guided almost exclusively by “Thus saith the Lord.” Our author sees many difficulties, which have to be overcome if the Millenary doctrine be true; he wants to know how any of the living saints (not accounted worthy to rise up to meet the descending Saviour,) can possibly survive the judgment of fire that is to come upon the earth—in what kind of bodies the risen saints will appear after the expected first resurrection, and how it can be likely they will mingle with men like ourselves, when Christ has declared they shall be like the angels—and whether they will make disclosures as to the unseen world. The unsoundness of this train of argument will strike any one, who reflects, that, if this latter difficulty is to enter into this discussion, it may be equally used by any one disposed to deny that Lazarus was recalled from the separate state. Those, who expect a Millennium, expect it because passages of Scripture promise it; and it is a mere question of construction, that we have before us—a simple enquiry into the meaning of the words in those texts.

For these reasons we do not attach much weight to the chapters on the “Millennial and post Millennial composition of the earth.”

Neither do we feel satisfied, that any very decisive result is arrived at in the chapter on “the Scripture account of the resurrection and final judgment,” though this is a perfectly legitimate head of argument. The well-known passage in the book of Revelation, “Blessed and holy is he that hath part in the first resurrection,” ought in fairness to have been mentioned here; it is never alluded to through the whole work.

Finally, (to complete our list of objections,) we are by no means clear that the chapter on “Heaven the final residence of the saints, and the total dissolution of the earth,” has any thing to do with the question; nor do we think “our Lord’s own testimony,” in the words “ye see me no more,” (considering that we know also by His testimony that “every eye shall see Him,”) is intended to import more than “ye cease to see Me.”

Having delivered our judgment freely on these portions of the Book, we turn to a more pleasant duty. There are parts of the volume, which we think worthy of the

deepest attention; the chapter on "our Lord's sacerdotal office" especially contains some very important arguments, which well deserve the prayerful study of every Christian man. The Book is evidently the production of an educated mind; and while we take exception to some of its contents, we must assert that other pages of it present, in a forcible manner, views, which merit, as we trust they will receive, very careful reflection. The Millennium is a subject, which has deeply exercised the minds of great and holy men, and we hope it is not losing its interest in the eyes of the Church of God. It may well be approached in our day with fear and trembling, seeing that it has been the point at which many, who have deeply erred, have begun their wanderings. Still it must be our duty and our honour, to study all that God has revealed concerning it; and if, in approaching the contemplation, the falls of our brethren show us that we are in a slippery path, let us remember who can "hold up our goings," restrain our curiosity, direct our faith and "guide us into all all truth." "Yet a little while, and He that shall come will come and will not tarry;" "blessed is that servant, whom his Lord when He cometh shall find watching."

GARDEN MEDITATIONS. By EDWARD BURY, Minister of Great Bolas in Shropshire, A.D. 1677. cloth bds. pp. 172.

Religious Tract Society.

This is a gem. The Tract Society do great service to the church in republishing scarce and old books of this character. The volume now before us contains just such re-

flections, as would be likely to be pleasant and profitable to a Christian in contemplating the productions and the treatment of a garden. There is nothing whimsical or far-fetched; and yet the author can find—

"Sermons in stones and good in every thing."

The theology is that of the Bible; and the thoughts throughout bespeak a man, who is anxious most of all about the "one thing needful," whose feet are firmly fixed upon "the rock of ages," and whose aim is to glorify Him "whose service is perfect freedom." It is the best garden companion we have ever seen.

Brief Notices.

The Churches of London; No. 22. 8vo. price 1s. pp. 24. (Tilt.) We have this month engravings of the Church, of St. Mary-le-bow, Cheapside, and Trinity Church, Gough Square, Fleet Street, with smaller views of those of St. Martin, Outwich, Bishopsgate Street, and St. Edmund, Lombard Street.—We think the historical particulars more than ordinarily interesting in this number.—We hope the conductors of the work will be encouraged to venture beyond the walls of our ancient city, in due time.

Sacred Harmony; being a selection of Psalm and Hymn tunes, arranged for three voices (two trebles and a bass). No. 1. Price 2d. (D. Murray 179 Sloane Street; and Groombridge).—This is a novelty among the cheap productions of the press, and likely we think to be very successful. Here are eight tunes in a twopenny number, which too is well got up.

Religious Intelligence.

THE COURT.

HER Majesty is still at Windsor, and continues to attend St. George's Chapel every Sunday morning.

Date.	Preacher.	Text.
Sept. 30 ..	Rev. Mr. Proby.	Matt. vi. 33.
Oct. 7 ..	Rev. Mr. Proby }	Prov. xvi. 6.
.. 14 ..	Rev. Mr. Proby }	Luke vii. 35.
.. 21 ..	Rev. Mr. Proby	Gen. ii. 3.
.. 28 ..	Rev. Mr. Proby	

CHURCH OF ENGLAND.

NEW CHURCHES.—On Wednesday Oct. 3, Hugh Parker Esq. of Woodthorpe laid the foundation stone of a new Church, to be called Christ Church, near Gleadless, in the parish of Handsworth. On the same day Lord Stanley laid the foundation stone of one at Bray, in Lancashire. On Friday, Oct. 5,

J. W. Sherer, Esq. performed the like office at Leamington; the building to be called St. Mary's Chapel.

The Bishop of London on Monday, Aug. 27, consecrated a new Chapel at Uxbridge Moor, to be called St. John's Chapel.

The Bishop of Lichfield on Friday, Sept. 7, consecrated a new Church at Chesterfield, to be called Trinity Church.

The Archbishop of Canterbury on Friday, Sept. 25, consecrated a new Church at Milkhouse, near Cranbrook, Kent.

The Bishop of Exeter on Tuesday, Oct. 2, consecrated a Chapel of Ease at Appledore, called St. Mary's Chapel.

On the same day the Bishop of Durham consecrated a new Church at Sockburn.

The Archbishop of York, on Thursday,

Oct. 4, consecrated a new Church at Fullwood, near Sheffield, erected by the munificence of Miss Silcock, of Whiteley Wood Hall.

The Bishop of Chester, on Saturday, Oct. 6, consecrated a new Church at Runcorn, dedicated to the Holy Trinity.

SOCINIANISM COUTENANCED.—Mr. Turner of Newcastle-on-Tyne, a Socinian minister, is about to publish a volume of sermons; possibly he may refrain from speaking in them of any of the great truths of religion, and only teach what some call "morals without motives," but what *should* be called "morals on *ungodly* motives." It is painful to hear that in the list of Subscribers appear the names of Dr. Maltby, Bishop of Durham, and Dr. Stanley, Bishop of Norwich; the latter, it is said, denies that he has authorised this use of his name.

CHURCH RATES.—List of instances reported during the month, where the grant of a Church rate has been opposed;

Shoreham	Rate carried
Chesterfield	Rate carried.
Onecot, near Leek	Rate carried.
St Botolph, Bishopsgate	Rate carried.
St. George's Southwark	Rate reduced.
Whipsnade, Beds	Rate postponed one year.
St. Andrew, Hertford	Rate postponed six months.

CHURCH RATES.—The following is an extract from a charge, recently delivered to the clergy and churchwardens of the Peculiar of Allerton, by the Rev. George Townsend:—

"The church-rate is not required because the payer approves of the express form in which God is to be worshipped, but because that form is the peculiar mode which the existing Government sanctions, as the present foundation, on which it would establish the public morality of the country. You are the ministers of the existing law. If that law is altered, and God is worshipped in another form, the first duty still remains. Church-rates must be collected. Churchwardens must be appointed to fix their amount and to enforce their payment, according to the necessities of the fabric in which the people meet to worship; and a man is no more justified, therefore, in refusing to pay his rates to the public worship of God, while the public morality is upheld by the services of the church, than a bed-ridden cripple may refuse to pay a highway-rate because he never walks out—than a Quaker may refuse his payments to the army, because he never fights—than a native of an inland county, to a light-house, because he never goes to sea—or than a blind man, to pay for the gas-lights of a parish, because in his blindness he cannot avail himself of their brilliancy

and their beauty. As the rate in all these instances is not paid for the benefit of the toll-gate keepers on the highway—for the benefit of the soldiers of the army—of the keepers of the light-house by the sea—nor for the benefit of the shareholders of the gas-lights upon the land—but for the sole benefit of the community at large, and the general good of the people; so also it is that the church-rate is not paid for the benefit of the servants and builders of the fabric of the church alone. It is required (and it is your duty to urge its payment, if its payment should be resisted) for the benefit of the community, and for the upholding of the morality of the people, of which you and I are the servants, of which the Government is the general protector."

ABUSES IN THE CHURCH.—At a meeting of the Protestant Association on Friday, Oct. 5, (the Rev. Hugh Stowell in the chair,) the Rev. Hugh M'Neile in the course of his speech said—

"I never did, I never will, with my eyes open, palliate, excuse, or plausibly daub over licensed abuses in our own Church Establishment. That there are such, no honest man who values his Bible will dare to deny; and that we have been brought into the predicament we are in, that the necessity should be so laid upon us to endeavour to rekindle a Reformation spirit in England, is mainly attributable to this, that the clergy of the Reformed Church of England, in years of carelessness, supineness and prosperity, have sought their own ease rather than the salvation of others—have wasted their time in balls, in parties, in musical festivities, in preference to—(cheers drowned the rest of this sentence). Oh! if we would reform at all, let us reform altogether, and let us begin at home. I say, then, Sir, that now, at this present time, another abuse has appeared among ourselves, and that, in the unhallowed attempt at compromise, which is held forth on every side—politically it has been long rampant—we find now an attempt at compromise in the very vitals of our spiritual doctrine. And men of our own Church, who have pledged themselves before God that the doctrines of the Church of Rome are vainly invented dangerous deceits, that this idea of transubstantiating bread into the body and blood of Christ is idolatry, to be abhorred of all faithful Christians—men pledged to these and similar principles of the Church of England, are now proclaiming themselves but half disciples of the Reformation, mixing truth and falsehood in a jumble which deserves only to be tied on as a rider to the Council of Trent, spoiling both Popery and Protestantism; for they have not dared to put forth the assumption which alone gives consistency

to Popery in all its length and breadth, while they have put forth the poison, the leaven which adulterates and neutralize, Protestantism. If Protestantism be what they call it, it is not worth having. We then, Sir, to give our testimony weight, must, as all other men, be honest, and let our testimony be broad. I confess, while I feel how painful it is on every side to be obliged to say such things, and while I see clearly the unfair advantage that the enemies of our Church will take of such statements from one of her ministers—while I see all this, I am not one to be deterred by any apprehended consequences from telling the truth, and I believe, Sir, that in the long-run more damage will be done to the cause of our adversaries by such a faithful testimony as this than by any half-and-half measure, which leaves the impression of some lurking dishonesty in the speaker, and leaves it as a handle against us that we are only party men against error. Therefore, I have so far enlarged my testimony, before I invite you to co-operation."

THE REV. HENRY E. HEAD.—In our last number (p. 453) the reader will find Mr. Head's letter to the Bishop of Exeter. On Tuesday, Oct. 9, the Bishop attended to confirm at Honiton. Mr. Head was present with the children from his parish; on being examined by the Bishop, they said they had been instructed in the Ten Commandments, and their duty towards God and their neighbour, but not in any other part of the Church catechism, and not in the nature of either of the sacraments. At the conclusion of the service, the Bishop from his chair addressed the clergy. He stated, that, having received a printed copy of Mr. Head's letter, he applied to him to know whether he would avow himself the author of that document by returning it authenticated with his signature, adding, that, as his answer would be adduced against him hereafter, and as he claimed no right to demand an answer, Mr. Head would of course use his discretion in answering or not. Mr. Head had replied, that he was heartily well affected to the Church—impugned neither baptism, confirmation, nor any of her offices—would cheerfully submit to Episcopal government, though he had protested publicly against the late Episcopal circular—and that "he thought it more respectful to the Bishop to omit to return with his signature a letter, the hasty language of which he regretted." The Bishop said, that, as Mr. Head had publicly assailed him, he must make his observations upon the subject in public and not in private. His Lordship proceeded to observe, that, on coming to the diocese, he found this circular had been used by his predecessors on such occasions, and he had continued it; Mr. Head himself had often

received it before. Mr. Head had charged him with "commanding" the clergy to do certain acts; in reference to that charge, he must observe, first, that Mr. Head must have known he was writing what was not true; and secondly, that what he had requested, entreated and recommended, he might have even "commanded," for it is required by the 61st canon to be done by the clergy, the Church makes it the Bishop's duty to satisfy himself that it is done by them, and they swear to obey him in all things lawful. In fact the very things Mr. Head in his letter refused to do, he had solemnly vowed that he would do. Having shown this in detail, the Bishop proceeded thus:—

"This matter is so grave, that, if he had authenticated the letter, it would have been my duty to have dealt with it in another way. But I am not sorry that he has taken the course which he has chosen, for I hope and believe he will now deeply regret his conduct—that this exposure will recal to his mind his solemn vows and promises, which he took before God's table when he first became a minister of the Church. If he has any feeling at all, he must deeply feel the situation in which he has placed himself. But this is not all the punishment that he will experience; he must feel that he has done more to bring into contempt the holy rite of confirmation, which has been enjoined by the Church from the earliest times—he must feel that he has done more to bring this sacred rite into contempt, than any living man has done, because no other clergyman living would have dared to assail it as it is assailed in this paper. He has, too, brought a further and a very heavy punishment upon himself, for he has called down the applause and eager support of those whose co-operation in such a cause is to a minister of the Church of Christ pollution, and whose praise is ignominy. I repeat, I will not go into the whole of the letter, for it contains so many unfounded statements, that I should detain you long if I were to dilate on all of them. But there is one particular too serious for me to omit. The writer says, 'You command me to teach that men are to find salvation wholly or partly in themselves.' When, or where, I dare the slanderer to say, have I ever done this? Have I not plainly stated, that, as to final salvation, all depends upon the merits of Jesus Christ? Can any man of ordinary capacity read the circular, and make such a charge against me, without the grossest misrepresentation? Again, he says, 'You require me to instruct men that the chief part of a religious ordinance is their own.' Was it decent to pick out part of a sentence, for the purpose of distorting my

meaning, as if I were comparing man's part with God's, when the whole context shows that I referred only to what man had to do in this ordinance? In other words I was only stating, that the part the bishop has to perform in the office of confirmation was as nothing, compared with that which the young persons themselves would have to perform. There is one other particular on which I will say a few words—the sort of preparation which the young persons have received at Feniton. You have seen that the clergy are required to ascertain that the candidates, previous to confirmation, have not only acquired a knowledge of the Ten Commandments, and their duty towards God and their neighbour, but that they are able to answer other questions in the Catechism; you have also heard, from the correspondence which I have read, that the individual before alluded to has declared that he will conform to all the offices in the Liturgy, and especially that he will discharge all the duties of preparing young persons for confirmation. I have been informed, that in administering the office of baptism he has been in the habit of omitting some portions of that service; this he seems to deny, and I am not about to enter upon that question at present. But in respect to the other particular—preparing for confirmation—I considered it my duty, before the service commenced, to question some of the children of Feniton on this point, and they answered that they had been taught their catechism by the schoolmaster; they said they had been questioned in the Ten Commandments, and the duties arising out of them to God and their neighbour, by their rector; but on my asking whether any persons were here, who had been instructed by him in other parts of the catechism, especially the nature of the sacraments, the rector gave an evasive answer, and suggested that they had been taught their duty to God. In short, it appears that none of these children had been instructed in the other doctrines of the catechism. Now, I do not say that you are bound to examine every one of the children, in the whole of the questions contained in the catechism; but I do say you are bound, in the proper discharge of your duty, and in common honesty, not purposely to omit certain portions, but faithfully to instruct the young persons in the doctrinal parts; you should especially teach them the nature of the sacraments, because no one can be properly brought to the bishop to be confirmed, without having first acquired a knowledge of this most important part of our religion. I would ask the Rector of Feniton, how he has fulfilled his promise to discharge all the duties of

preparation for confirmation, when he has neglected to instruct his children in these important points?" His lordship, after some further observations, addressing Mr. Head, said, with deep emotion, 'In conclusion, I now seriously, most seriously, charge you, if you are the author of this letter, to reflect with shame on the conduct which you have pursued! You have impugned the services of the church in a way calculated to bring them into contempt—you have endeavoured to weaken all discipline, by attacking the lawful authority of your bishop, and by propagating unfounded charges against me—you have violated the engagements into which you entered at your ordination—you have refused to do what you swore you would do, and you have not done that, which, on the most solemn occasion, you promised you would do. I do not wish to wound your feelings unnecessarily; I am willing to make every allowance for you, which the case admits. I am willing to hope, that, by some unhappy infirmity, you were enabled to blind yourself to the meaning of your own language; and that you did that 'hastily,' as you express it, and under some unaccountable influence, which you have since bitterly repented of. I am glad that you have made the small acknowledgment to me contained in the letters I have received from you, but I am not the party you have chiefly offended. He in whose church, unworthy as I am, I bear this high office—He is insulted in the offence committed against that office; and if you have indeed made the misrepresentations and heavy charges against me contained in the letter, the offence is as great as a clergyman can easily be conceived capable of committing against his bishop."

WESLEYAN.

WESLEYAN NEW CHAPELS.—On Sunday, Sept. 16, a new Chapel was opened at Nickle's Hill, near Brampton, Cumberland.

On Thursday, Sept. 20, a new Chapel was opened at Morice town, near Devonport. On the following day, a new Chapel was opened at Goulsby, in the Louth Circuit.

On Thursday, Oct. 8, a new Chapel was opened at Sutton, near Dartford, Kent; and on the same day another at Hick, in the Snaith Circuit.

On Sunday, Oct. 7, a new Chapel was opened at Nechell's Green, in the Birmingham East Circuit.

On Friday, Oct. 12, a new Chapel was opened at Norwood, Surrey.

OPEN AIR PREACHING.—On Monday, Oct. 8, a student in the Wesleyan Institution at Hoxton was brought to the Police Office at Worship Street; charged with causing an obstruction on the foot and carriage-

way by preaching. It appeared, that at half-past seven on Sunday morning he was preaching to about seventy persons, from a movable pulpit placed in the street, close to Shoreditch Church—that the footway was clear, but the carriage-road was so far obstructed, that, if a carriage had come along, it could not have passed without some of the people moving, but none in fact came by—that for the last seven years the students had preached at that place at the hour in question, that few carriages then passed and room for them was always readily made, and that no inhabitant had ever complained, the present case being brought forward by the police under some general orders respecting obstructions. The magistrate said, “No inhabitant complains, and the number of people was not sufficient in fact to cause an obstruction; perhaps the party might be convicted, but under the circumstances the case may be discharged.”

MISCELLANEOUS.

NEW CHAPELS—On Tuesday, October 23, a new Independent Chapel was opened at Hamilton Square, Woodside, on the Chester side of the Mersey opposite Liverpool.

On Thursday September 27, a new Independent Chapel at Chatteris was opened; it seats about 500 persons.

A NEW SECT.—The Rev. W. H. Dorman, late minister of Islington Chapel, has left the Independent Dissenters, to unite himself with a people known as the *Plymouth Brethren*. He objected to the trust-deed of Islington Chapel, which rendered the office of deacon nominal, and committed all the financial arrangements to officers called *managers*, and allowed the seat-holders, however wicked, to vote in the choice of a pastor. He has however other reasons for leaving the Independent Dissenters; for instance he thus writes:—

“I am sure I am not misrepresenting Independency, which I desire to try by God’s Word, when I say it is based more on strong views of civil and religious liberty, than on a simple view of the believer’s duty to be wholly submissive and obedient to the will of God. Independency is reared on the lofty pedestal of “the right of private judgment” in the things of God, rather than on the lowly foundation of unqualified, unlimited, and entire obedience to the Word of God. I should be sorry to be misunderstood here; and what I would say is this: God’s Word does not represent to us “the right” we have to judge for ourselves in matters of religion, or talk to us about “liberty of conscience,” and “the inalienable right to judge for himself,” which, in the province of religion, every man possesses; but it teaches us our duty to obey God: it speaks to us of our blindness by nature, and our utter ruin; and it tells us

of God’s Word as our guide, and teaches us that there is the utmost reason that we should walk according to it, since we shall infallibly be judged by it at last.”

POLITICAL PRAYER—In the *Morning Chronicle* of Saturday September 29, a correspondent asserts (we hope untruly) that the following “grace before meat” was drawn up by a dissenting minister in Hampshire, for the use of the poor in the neighbourhood, and is daily used by them accordingly;

“Almighty God! Thy Son, the Saviour of the world, taught His followers to pray to Thee for their daily bread; and Thou, O Lord! hast filled the earth with fruits for the plentiful support of Thy creatures. But powerful and rich men in high places in this kingdom, denying Thy providence, and, not fearing to set at nought Thy mercies, contrive by cruel laws to take the bread from the mouths of Thy people, for the sake of their own worldly and unrighteous gain. To Thy care, O Lord! our only refuge, we, who have no share in the making or unmaking of the laws commit ourselves and our *starving families*, beseeching Thee in Thy goodness to turn the stony hearts of our oppressors to repentance, and no longer permit them to stand between Thy people and the righteous enjoyment of the plenty with which Thou hast blessed the earth for the equal use of all mankind. Amen.”

ROMAN CATHOLIC CHURCHES—On Monday October 15, the first stone of a new Roman Catholic Church was laid at Uttoxeter; and on Wednesday, October 17, the new Roman Catholic Church at Ipswich was consecrated.

ENGLISH MONTHLY TRACT SOCIETY.—This Society has already distributed 35,000 tracts, chiefly amongst the *Nobility and Gentry* of the metropolis, by whom, with a very few exceptions, they have been favourably received. The design of the Society is to leave with every family in the community, beginning with the rich, a religious tract every month, and to give to all a copy of the same tract. A quarterly meeting of the friends and distributors was held at the office of the Society, 20 Red Lion Square, on Wednesday the 19th of September, Edward Turst Carver, Esq. in the chair. Ten associations have been formed in London and its vicinity, and one at Brighton. In Scotland, more than 14,000 are issued monthly, and Societies have been formed lately on the same plan in France and Wales.

Dr. ROGERS on the History of Books—Dr. Rogers, whose lecture on the Mythology of the Ancients, we noticed in our number for September, (see page 414), delivered a Lecture on the History of Books, at the Western Literary and Scientific Institution, on Thursday evening, Oct. 18.



JAMES WATSON, D. D.
London

THE EVANGELICAL REGISTER.



DECEMBER, 1838.

THE UNIVERSE.

BY THE REV. JOHN PYE SMITH, D.D.

"Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created."—Revelation iv. 11.

THE first truth, which observation fixes upon our minds, is that something *exists*. Our *consciousness* assures us of the fact, and we can have no higher evidence on any point. We soon become aware, that there are other beings in existence besides ourselves, and we learn to regard ourselves as parts of a system. To this system we can discover no limits. If we *descend*, neither our senses, nor our instruments, nor our reasonings can discover an end. If we *ascend*, we can reach no point; we can find no boundary.

In prosecuting our researches, we find that one general law pervades all the variety of matter; that law is susceptibility of change. Everything around us exhibits the constant operation of a principle of alteration and decay. Adamantine rocks, the very emblems of stability, are subject to a gradual, but constant decomposition. Vegetable and animal matter, especially, makes rapid advances to dissolution. The heavenly bodies, indeed, do not exhibit signs of decay, but they are subject to a regular and perpetual series of alterations. From this we deduce, that the universe is indebted to some great First Cause for its origin, and is dependent on it for its support. The existence, then, of some great First Cause being evident, reason inquires what that Cause is. Some reply, that it lies in the universe itself; that all things were from eternity as they are now, and that they will continue to go on in the same manner for ever. The absurdity of this opinion will be quickly manifest. To suppose an *infinite* chain of *finite* existence, is to imagine what is absurd and contradictory. If the *parts* are dependent, so must be the *whole*. Such an opinion carries its own refutation along with it. It is, moreover, contrary to known facts and to observation. All nations have some remembrance of their origin, and are enabled to trace back their existence through an uninterrupted line to nearly the time when man came first into being. Besides, all the arts and comforts and conveniences of life are but of recent discovery and invention, and all combine to show that there was a time when man was not.

Others suppose, that the universe had a beginning, but that it came into existence by chance; that matter, being subject to incessant change and variety, at last arranged itself in its present form. Suppose you were crossing a desert, and were to perceive quite unexpectedly a beautiful palace, built in the highest style of architecture, finished in its minutest parts with the most consummate skill, and replete with every thing calculated to administer to the comfort and happiness of its occupant: and suppose on your inquiring the origin of this unexpected mansion, a person were to step forward and gravely tell you that it came "by chance," that the sands of the desert drifting about for many hundred years at last jumbled themselves into their present form—a magnificent palace; would you not deem such an assertion an insult to your judgment? But such folly is but a trifle, compared with the madness displayed by those, who give similar reasons for the existence of the universe.

But independently of the manifest absurdity of such opinions, the universe contains proofs of a different origin. We need not go far in order to discover them, for they are abundant.

I. The perfect adaptation of the earth to the wants, the circumstances, and the situations of all its inhabitants. Every animal, from the largest elephant to the minutest insect, has a place of residence provided for it, entirely suited to its wants and its pleasures. The seas of the frigid zone, where the cold is insupportable to man, are peopled with huge monsters; and the torrid zone, where the heat would be thought to be insufferable, is inhabited by animals, which find there a climate exactly suited to their convenience.

II. The conformity of the various members and organs of vegetables and animals to their respective uses. In the bones of animals are found holes and grooves for the passage for the nerves and important blood-vessels. Moreover no part will supply the place of another. Each has its own office to perform, and for that alone is it calculated; except, indeed, that when by some casualty a person is deprived of one of his members, God has endowed the others with a wonderful power of accommodating themselves to the necessity of the case, so that, although they cannot absolutely supply the place of the absent limb, they will considerably alleviate the inconvenience resulting from its loss.

III. All the animals of the same species have a resemblance to each other, yet there are no two individuals exactly alike. Here is general uniformity joined with incessant diversity.

IV. Every part of the great whole keeps its own proper place, and exhibits no tendency to interfere with another. Harmony is a universal law.

V. Let us take a view of the heavenly bodies. The mind is lost in the infinity of worlds. Yet they all move in a regular, precise, and unerring course, by the operation of a simple, plain, and general cause. The attraction of gravitation is that cause. It is conjoined with another force originally imparted to them by their Creator, giving them a tendency to move in a straight line. These forces combined cause them to revolve in their regular appointed course. Let us consider a few particulars respecting the heavenly bodies.

1. The magnitude of the system. It is so great, that the mind is lost in its contemplation. Let us reflect on the speed with which the planets move. The earth moves in her orbit at the rate of a million and a half miles in twenty-four hours; and this is not equal to the velocity of some of the other planets.

2. The planets all move in the same direction.

3. Their distance from each other is great; but were it less, the harmony of their motions would be destroyed. Their mutual attraction would prevent their attaining their proper course, and would introduce confusion into the system.

4. The moon, during her revolution on her axis, always keeps the same side toward the earth. This she accomplishes, by performing her revolution round the earth and that on her own axis in exactly the same time. This holds good with respect to the satellites of the other planets.

5. Although the distance of the planets from each other is so great, yet some irregularity in their course, resulting from mutual attraction, does take place. Undoubtedly this serves some important end, though to us unknown. For example

the inclination of the earth to the plane of its orbit is continually decreasing; and consequently is continually approaching to that state, in which we should have no variety of seasons. We need not, however, give ourselves any uneasiness on that account, for, long before we shall have felt any inconvenience resulting therefrom, the axis of the earth will gradually go back again to its former position, from the operation of another of the disturbing causes to which we have alluded.

6. The coincidence in effects resulting from totally different causes. In the revolution of the moon this is very observable; a coincidence being observed in effects resulting from the operation of three totally distinct causes.

VI. Our intellectual powers. Although atheism is so absurd, and so comfortless a doctrine, it is not without its advocates; and it is well to be armed against their insidious attacks.

From all these reasons, then, it appears, that matter was not from all eternity, and, moreover, that the universe was not the result or production of chance, inasmuch as every part bears testimony to the operation of Infinite wisdom and consummate skill. Let it be remembered, that God was under no *necessity* to create the universe. It was the result of His own free choice. No other reason can be given than that "it seemed good in His sight." His sovereign will was the sole cause.

Whenever we search into the works of creation, new wonders continually arise. The microscope has discovered to us animals so small, that hundreds of them could play on the point of a pin. Besides, it is conformable to the general law of nature to suppose, that, if their blood were exposed to the air for a sufficient time, other animalculæ would be produced from it. Nor is there any reason to decide, that there do not exist animaculæ, as much smaller than they, as they are than the elephant.

If we ascend in the scale, we find wonders equally overpowering. The planetary worlds around us seem to intimate the existence of other orders of beings. There are, doubtless, beings in existence, far superior to ourselves. Reason renders it more than probable; and revelation assures us of the fact. In all probability their number and variety infinitely exceed those of the animals below man.

In the heavenly bodies a boundless field of contemplation opens itself. Their number and extent overwhelm the mind, and baffle our powers of conception. Sir William Herschell made many discoveries by means of his telescope. As to the *number* of the stars, it may be mentioned, that 258,000 passed over the field of his telescope, in one minute of time. An example of their *distance* may be mentioned; Sir William Herschell singled out a speck from a nebulous spot in the heavens, and calculated that its light, moving at the rate of 2,000 miles in a second, must have taken nearly two millions of years in reaching our globe.

The contemplation of the wonders of creation is admirably calculated to impress man with a due sense of his own insignificance. All that we know on this subject just suffices to show us how much remains unknown. How astonishing is it that God, the omnipotent Creator of all these wondrous works, should condescend to become our Father and our Friend! Well may we exclaim—"Lord, what is man, that Thou art mindful of him! and the son of man, that Thou visitest him!"

THE TRIUMPH OF MISSIONS.

BY DR. CHALMERS.*

HAD the members of some school of philosophy, by dint of a skilful and laborious analysis, become profoundly conversant with the mysteries of the human spirit—had they speculated, with accuracy and effect, not merely on the progress of an individual mind from its first rude and unformed elements to the highest finish of its moral and intellectual cultivation, but also on the progress of the collective mind in society, so as to trace all the continuous footsteps, by which the transition is made from savage to civilized life—had they, on the principle of their

* In our Number for April (see page 145), we extracted from Dr. Chalmers's works an essay on the *Philosophy of Missions*. A Volume of his Works, which has just appeared (the Twelfth), enables us to complete the subject, by extracting part of an Essay on "the Necessity of uniting Prayer with Performance for the Success of Missions." The two essays, which now enrich our pages, constitute by far the most splendid pleading in behalf of Missions, that our language can furnish.

new system, devised a path of tuition, and instituted a method of discipline, and framed a book of elementary doctrine and scholarship, in virtue of which they held themselves prepared for a grand philosophic experiment on some remote island of barbarians, yet in the ferocity and primitive ignorance of nature—had they been able so to interest the public in their scheme, as to be upheld by them in all the cost of a benevolent expedition, and then set forth on the wide ocean of adventure, till they reached a far distant and solitary shore, that was peopled by an untaught tribe of idolators, where all the arts, and habits, and decencies of Europe were unknown, and where some hideous misshapen sculpture bespoke a paganism of the coarsest and most revolting character—had they, in these circumstances, offered parley with the natives, and gained their confidence, and won such an ascendancy, as that they could assemble and detain them at pleasure, for the purposes of education, and, furnished as they were by an enlightened metaphysics with the best and fittest lessons for men in the infancy of understanding, had they brought their well-weighed processes to bear upon them—had they got pupils from among all their families, and, in twenty years, wrought a change more marvellous than twenty centuries rolling over the head of many tribes and nations of our world have been able to accomplish—in a word, had they transformed this horde of cannibals into a lettered and humanised peasantry, and, instead of the cruelties of their old and haggard superstition, trained them to the peaceful charities of this world and to the rejoicing hopes of another—had they been further enabled to grace the whole of this exhibition by such pleasing and picturesque accompaniments, as those of newly-formed villages, and cultivated gardens and prosperous industry, and the whole costume of industrious and well-regulated life, and all this on the part of a people, who, but a few years before, were prowling in nakedness, and with fierce and untamed spirit could assemble in delighted multitudes around the agonies of a human sacrifice—an achievement so wonderful as this, would have been blazoned forth to the world as one of the noblest triumphs of philosophy! It would have filled and dazzled the whole of our literary republic; and her academies would have vied with each other in heaping their orders and their honorary titles on the men, who had found out that specific charm, by which to reclaim the wilds of humanity, and to quicken a hundred-fold the march and improvement of our species.

Now it is not very many years ago, since such an enterprise was set on foot by the members of a certain college, though not a college of *literati*; and they carried out with them a certain book of instructions, though not one philosopher had to do with the composition of it; and they made the very attempt which we have specified, on a territory removed, by some thousands of miles, from the outskirts of civilization; and through a severe ordeal of ridicule and of reverses did they ply their assiduous task, and have now brought their experiment to its termination; and, whatever the *steps* of their process may have been, there is many an eye-witness who can speak to the *result* of it. The island of Otaheite, which teemed with the worst abominations of savage passion and savage cruelty, was the selected arena on which they tried the virtue of their peculiar specific. And whatever the *rationale* of its operation may have been, there is no doubt as to the certainty of the operation itself. The savages have been humanised. The rude and hideous characteristics of the savage state have all disappeared. A nation of gross and grovelling idolators has become a nation of rational, and kindred, and companionable men; and furnished as they now are with a written language, and having access, by authorship and correspondence, to other minds and other countries than their own, does the light of Christendom now shine full upon their territory. And it is, indeed, a wondrous transformation—to look at their now modest attire, and their now sweet and comfortable habitations, and their village-schools, and their new-formed alphabet, and a boyhood just taught and practised like our own in the various branches of scholarship, and, (what poetry, perhaps, even though apart from religion, would most fondly seize upon of all,) the holiness of their Sabbath morn, and the chime of its worship-bell, now breaking for the first time on the ear of the delighted mariner, who hovers upon their shore, and recognized by him as a sound that was before unheard throughout the whole of that vast Pacific, in the solitude of whose mighty waters this island had

lain buried and unknown for so many ages! Yes! all this has undoubtedly been done! But then a few Gospel missionaries had the doing of it; and they tell us, that the whole charm and power of this marvellous transformation are to be found in the Bible, and its cabalistic orthodoxy; and they talk, moreover, of *prayers*, and *outpourings*, and mystic *influences from on high*, which all the science of all our universities cannot lead us to comprehend, or in any way to sympathise with! And thus, as the compound effect of this whole exhibition, there is on many spirits an incredulity and a contempt, and at the same time an astonishment, at a great moral phenomenon, the truth of which is forced upon them by the evidence of their senses; and withal (we fear) a determination to nauseate, with all their might, that peculiar evangelism, which has been the instrument of the most gigantic stride, that was ever made by barbarians on the road to civilisation and virtue. And thus in them do we perceive the most striking illustration, perhaps, that can be given of that text, "Behold ye among the heathen, and regard, and wonder marvellously; for I will work a work in your days,"—"a work which ye shall in no wise believe, though a man declare it unto you!" But what they would not *believe*, they shall be made to *behold*; though, still persisting in their contempt, it will be the beholding of "despisers," who "wonder and perish!"

One of the considerations that I would urge, for the purpose of sustaining our confidence in the future triumph and enlargement of this cause, is the efficacy of prayer. There is something in the whole temper and habit of philosophy, that leads us to distrust the virtue of this expedient. There is even something in the philanthropic activity of our age, that lures away the heart from its dependence upon God; and which makes it look to the powers of human agency alone for that, which never will be made to prosper without the hand of the Almighty being both acknowledged and implored in it. When one sees so many Societies with the skilful mechanism of their various offices and appointments and committees, and sums up the contributions that are rendered to them, and looks to the train of their auxiliaries all over the land, and hears the annual eloquence, and peruses the annual reports, which are issued forth from the fountain-head of the whole operation—and further witnesses the spirit, and agency, and busy earnestness, wherewith all their proceedings are conducted—so goodly an apparatus as this is apt to usurp the hope and the confidence, which should be placed in God alone. The instrument becomes an idol: and He, who is jealous of His honour, and who will have the power of His divinity recognised throughout every step of that process, which leads to the regeneration of the world, may choose to mortify the proud anticipations of those, who calculate on their own strength, and their own wisdom. The Christians who flourished in the days of Puritanism—that "Augustan age" of Christianity in England—were men of *prayer*, but not men of missionary *performance*; and the Christians of our present day are men of *performance*, but need perhaps to be humbled, by crosses and adversities, into men of *prayer*. It is out of the happy combination of these two habits, that the evangelising of the nations is to come. Both must go together; or no solid and enduring result will come forth of the experiment. It is by the neglect either of the one or the other of these capabilities, that we explain the languid and stationary condition of the Gospel for so many ages; and as the suggestion of some new expedient before unadverted to (like the breaking up of new ground or the opening of a tract before unexplored) raises the sinking hopes of a disappointed adventurer, so, when the *praying* disciple is taught the necessity of *labour*, and the *laborious* disciple is taught the necessity of *prayer*—when these two elements meet together, and co-operate as they did in the days of the apostles—when our men of *devotion* become men of *diligence*, and our men of *diligence* become men of *devotion*—it is from this union of humble hearts with busy hands, that we would date the commencement of a new and productive era in the history of the church; and we doubt not, that what the old missionary Elliot reported and left on record of his own experience will be found true of the collective missionary experience of all ages—that "it is in the power of *pains* and of *prayers* to do any thing!"

We are old enough to recollect the high-blown spirit of adventure, in which

the first mission to Otaheite was undertaken, and with what *eclat* the missionary-vessel went forth upon her voyage, as if the flags and ensigns of victory were already streaming in the gale, and with what eloquence were pictured forth all the chances, if not the *certainties*, of success ! We doubt not, that many were dazzled into an earthly confidence, when they looked to the complete equipment of all the human securities, that were so abundantly provided for the accomplishment of this great enterprise. And He, at whose disposal are all the elements of nature, *did* carry it in safety to the shore. But He, at whose disposal are also the elements of the *moral* world, taught its promoters, by humbling experience, that for these, too, he must be inquired after ; and a cloud of disgrace and disaster hung for years over the enterprise, and “the spirit that worketh in the children of disobedience” stood its ground among the natives, and (more woful still) the spirit of apostacy made ravages among the missionaries themselves ; and well can we remember the derision and the triumph of infidelity, upon the misgiving of this sanguine speculation. We doubt not, that many were effectually trained in habits of patience and prayer by this fatherly correction, and were led to look away from the visible apparatus to the unseen God and mover of it, and that there was a busier ascent of importunities to heaven, and a louder knocking than before at the door of the upper sanctuary. And certain it is, that, after a season of severe but salutary chastisement, an influence, far too sudden and diffusive to be interpreted by any ordinary causes, came down upon the island ; and, by a miracle as stupendous as if it had been newly summoned from the deep, do we now behold it a land of genial dwelling-places—the quiet and lovely home of a Christianised nation !

CHRIST A WITNESS, LEADER, AND COMMANDER TO HIS PEOPLE.

A Sermon

BY THE REV. W. JAY.

PREACHED AT ARGYLE CHAPEL, BATH, ON SUNDAY SEPTEMBER 23, 1838.

“Behold, I have given Him for a Witness to the people, a Leader and Commander to the people.”
—Isaiah lv. 4.

No *name* is mentioned here, but we know to whom the words are to be applied, for there is only one Being in the universe to whom they can be fully appropriate, even JESUS who delivers us from the wrath to come. Him the apostles preached : to Him gave all the prophets witness. Read the verse immediately preceding our text : “Incline your ear, and come unto Me : hear, and your soul shall live : and I will make an everlasting covenant with you, even the sure mercies of David.”

This language, you will remember, Paul and Barnabas when preaching at Antioch, expressly applied to a dying risen Saviour—“And we declare unto you glad tidings, how that the promise that was made to the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again : as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of David.”

But for whose benefit is He designed ? “Behold I have given Him for a witness to the people, a Leader and Commander to the people.” It is, therefore for the *people*. But who are the people ? *Immediately* the *Jews* : for, as Peter addressing them said, “Unto *you first*, God, having raised up His Son Jesus, sent Him to bless you, in turning away every one from his iniquities.” But the prophet *here* took in *Gentiles* as well as *Jews* ; for He was to be “a light to lighten the *Gentiles*,” as well as to be the glory of the people of Israel. And the apostle says, “Whosoever shall call on the name of the Lord shall be saved :” “For there is no difference between the Jew and the Greek : for the same Lord over all is rich unto all that call upon Him.” The *people*. He has *always* had a people for His name ; and He

has a people *now* ; and we have reason to believe their number is increasing. The Lord add to His people, whomsoever they be, a hundred fold ! The *people* comprehends all who receive Him ; He actually belongs to none but those who *have* received Him, and, if *you* have received Him by faith, you have the privilege of becoming children of God. If you have thus received Him, He is yours, and all that He has. And I wonder who amongst you all is *forbidden* to receive Him ? Who is not even *commanded* to receive Him ? This is His commandment, that we should believe on the name of His Son Jesus Christ. “ Believe on the Lord Jesus Christ, and thou shalt be saved.”

And how is He bestowed ? “ I have *given* Him.” Since we are sinners, every thing we possess and enjoy must be a *gift*, a *free* gift, derived entirely from the undeserved grace and mercy of God. And could we then *purchase* the Saviour ? Could we *deserve* the Saviour ? “ God so loved the world that He *gave* His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Yea, and so *freely* does He give Him, that He gives Him, not only without our *desert*, but even without our *desire* too. The blessing was not the offspring of our *importunity* : “ we love *Him* because He first loved *us*.”

And *when* is He bestowed ? “ I *have* given Him.” How is this ? He could use this language since His incarnation ; but when these words were spoken, that event was at the distance of many ages. It does not *only* or *principally* refer to His giving Him *actually*. He speaks like *Himself* ; with *Him* one day is as a thousand years, and a thousand years as one day ; with *Him* *purpose* and *performance* are the same ; with *Him* the *future* is as certain as the *past*. Balaam could even bear *his* testimony to this : “ God is not a man, that He should lie ; neither the Son of man that He should repent ; hath He said, and shall He not do it ? or hath He spoken, and shall He not make it good ? ” “ Heaven and earth shall pass away, but His word shall not pass away.” Therefore the believing church (and faith takes God at His word, and calls things that are not as if they were,) the believing church therefore said, “ Unto us a Child is born ; unto us a Son is given.” And, Christians, in all cases where God has made promises to you, consider the thing as *done*. *Rejoice* in *hope* of the glory of God ; this hope will never make you ashamed. Say with the first Christians, “ We are ”—not only *quickened together* with Christ, but —“ we are *raised up*, and made to sit with Him in heavenly places.”

But *what* is He, who is thus “ given,” to the subjects of Divine grace ? Rather what is He *not* ? “ Behold I have given Him for a witness to the people ; for a Leader and Commander to the people.” Paul calls Him an “ *unspeakable gift* ”—“ *the unspeakable gift* ”—as well he may. The *sun*, when God gave it to our world, was an unspeakable gift—the source of all our temporal comforts, morning and day, and spring and summer ; filling the earth with fragrance, and beauty, and plenty, and joy ; and crowning the year with His goodness. What would our world be *without* the sun ? In a much better condition than *you* are as *sinners*, without the Sun of *righteousness*. But, says the apostle, “ He is made unto us wisdom, and righteousness, and sanctification, and redemption.” “ It hath pleased the Father, that in Him all fulness should dwell : ” and “ of His fulness have all we received, and grace for grace.”

What an infinite adaptation is there in Him, to our condition ! what an adequate provision for our relief ! What do we want ? We want to know the will of God ; we want to be led in the way everlasting ; we want to be made more than conquerors over all our enemies, through Him that hath loved us. And “ behold,” says God, “ I have given Him for a *witness* to the people, for a *Leader* and *Commander* to the people.” The *first* regards us as *believers* ; the *second* regards us as *travellers* ; the third regards us as *soldiers*. Let us feed a few moments longer on this heavenly manna ; remarking—

I. That He has given Him to us as a WITNESS. This regards us as *believers* : this confirms our faith and hope ; for every thing, you know, in our world, is established by testimony, by witness. Now there is a sense, in which He may be called the “ witness ” of His people *passively*. Let me explain.

His very manifestation in the flesh is an *evidence* and a *proof* of something ; and this *something* every way concerns us ; it is all our salvation, and all our desire.

The apostle says at Athens, "He has never left himself without witness, in that He is continually doing us good, and filling our hearts with food and gladness." He calls the seasons of the year and the productions of nature *witnesses*—proofs, testimonies of the being and the bounty of God. Thus the Saviour's coming into the world was a proof and testimony of *the love* of God towards us. ["In this was manifested the love of God towards us, because that God sent His only begotten Son into the world, that we might live through Him." "Herein is love; [not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sins." He is equally a proof of the *truth* and *justice* of God; for He is a *just* God, as well as a *Saviour*. Could mercy have appeared in harmony with the claims of truth and justice, the world would have never seen the sufferings of the Son of God: but if we are delivered, He is wounded for our transgression; if the offender be pardoned, sin must be condemned, and the law must be magnified and be made honourable. He is equally a proof and witness of *our need of salvation*: for God does nothing in vain. You cannot imagine for a moment, that God would, at such an infinite expense, have provided a *Saviour* for us, unless we had been *lost*; or a *Redeemer*, unless we had been *enslaved*. You may always infer the nature and desperateness of a malady from the quality and the magnitude of the remedy employed. Equally He is a proof and testimony of the *importance* of salvation. You may treat this as a thing of nought. How wise it is that God valued your salvation more than *you*! otherwise He would never have sent His only begotten Son to become incarnate, to be "a Man of sorrows and acquainted with grief," to agonize in the garden and to die upon the cross. In a word, He is a proof and testimony of the *possibility* of our salvation. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?" And "if, while we were yet sinners Christ died for us, much more then, being now justified by His blood, we shall be saved from wrath through Him; for if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

But we may take the word *witness* in its more ordinary occupation. A witness is one, who comes forward to depose in any case in which evidence is required. Now this fully applies to Him; and therefore He said "For this end was I born, and for this cause came I into the world, that I might *bear witness* to the truth." Not *every* kind of truth, but the truth of the *Gospel*—that truth which was the subject of His personal ministry, and to which He refers when He says, "The Son of man is come to seek and to save that which was lost;" "The Son of man came to give His life a ransom for many." "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

This is the truth, for which He was born to give witness.

Now *competency* is the great thing which is looked after in a witness, especially as to the thing concerning which he deposes. Now in our Lord and Saviour are hid all the treasures of wisdom and knowledge. He could therefore well say—"We speak that We do know, and testify that We have seen; no man knoweth the Father but the Son, and he to whomsoever the Son will reveal Him." You see, therefore, how familiarly and without surprise He always speaks of God. And well He may; He was His Father. "No man hath seen God at any time but the only-begotten Son which is in the bosom of the Father, He hath declared Him." You see with what familiarity and without surprise He always talks of *heaven*. And well He may: it was His palace; it was His own residence. "No man," says He, "hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven."

Another indispensable quality in a witness is his *fidelity*. We therefore very properly swear witnesses in our courts of justice, that they should speak "the truth, the whole truth, and nothing but the truth." We very properly punish perjury. Now He is called the Amen, the *faithful and true Witness*: He is the truth *itself*. To evidence that His witness was true, He shed His blood: and how

is it possible to prove our confidence in anything we have heard, more than by our readiness to confirm it by our sufferings and death? And to show that His witness was true, He appealed to miracles: He said, "The works that I do in My Father's name, they bear witness of Me;" "Go and tell John," and any one else that asks, "what things ye see and hear; how the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them." And especially to show now that His witness is true, we have His resurrection from the dead. This is a very decisive demonstration, to which He often appealed Himself; for if He had been man, a mere creature, He could not have raised Himself; and if He had been an impostor, God would not have raised Him—for this would have been to apply a Divine sanction to falsehood and wickedness. And therefore says the apostle, He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

"Hence and for ever, from my heart,
I bid my doubts and fears depart;
And to those hands my soul resign,
Which bear credentials so Divine."

It may be necessary just to add, that, as a witness, *we have all His depositions secured to us in the New Testament*. And therefore the Gospel is expressly called the *testimony* of our Lord. All His declarations have been verifying ever since He delivered them; and they have now the evidence of nearly two thousand years. And every one who believes them has the witness in himself; and all believers thus become His witnesses, and testify for Him. Oh! let us honour His declarations: let us believe His testimonies with a faith unfeigned.

"Oh! for a strong and lasting faith
To credit what the Almighty saith!
T' embrace the message of His Son,
And call the joys of heaven our own!"

II. But you will observe, that God has also given Him for a LEADER to the people. This regards us as *travellers*.

The blind require a leader *always*. We are *naturally* blind; and to render it the more remarkable, the apostle speaks of the blindness of our *hearts*. But He undertakes to open the eyes of our understanding; to lay hold of us, and fulfil the promise, "I will bring the blind by a way that they knew not, I will lead them in paths that they have not known, I will make darkness light before them and crooked things straight; these things will I do unto them, and not forsake them."

Children need a leader. Bishop Hall observes, that, though God has a large family, not one of them is able to go alone. Well, but He "upholds them with the right hand of His righteousness." He affords them, not only direction, but assistance too. "As many as are *led* by the Spirit of God, they are the sons of God:" and this Spirit is the Spirit of Christ, for "if any man have not the Spirit of Christ, he is none of His."

Are they *sheep*? He is their leader. This He has expressed Himself: "He calleth His own sheep by name, and *leadeth* them out. And when He putteth forth His own sheep, He goeth before them, and His sheep follow Him: for they know His voice."

Thus He is their Leader, not only as to *doctrine*, but as to *example* also: and He is the Leader of His people, therefore, as His disciples. They cannot be His disciples unless they follow Him; and He goes before them in every path of duty and of suffering. Does He call you to obey? He "learned obedience by the things that He suffered." Does He require you to love God? can you complain of this, when He says, "My meat is to do the will of Him that sent Me?" He requires you to pardon offences: can you revolt at this, when you hear Him saying, "Father, forgive them for they know not what they do." Therefore, says Watts,

"Our glorious Leader claims our praise
For His own pattern given:
While the long cloud of witnesses
Show the same path to heaven."

But when He is spoken of as the *Leader* of His people, the reference is principally to them as *travellers*. Though they shall one day see the King in his beauty, the land that is to be given is, as yet, very far off. They are now only pilgrims and strangers upon earth : and what a journey have they before them, before they enter upon the rest that remaineth for the people of God ! The Jews had to travel from Egypt through the wilderness to Canaan. Moses was their leader ; God led them, it is said, “by the hand of Moses and Aaron.” But Moses felt the burden of the charge, and said unto the Lord, “See, Thou sayest unto me, Bring up this people : and Thou hast not let me know whom Thou wilt send with me.” God however, complied with his desire : God said, “Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared ; beware of him, and obey his voice ; provoke him not ; for he will not pardon your transgressions : for My name is in him.” We have every reason to believe this was not a created angel, but the angel of the covenant. He was invisibly with His people in all their travels. Moses is said to “bear the reproach of Christ ;” and the Jews are said in the wilderness to “tempt Christ.” If, however, this was not the case with *them*, blessed be God ! it is the case with *us* ; and He has given *Him* for a Leader to His people. A *wise* Leader ; one who always knows the way you are to take, and can never mistake His guidance. A *patient* Leader ; for you will always try and provoke Him ; and an angel, if he had the conducting of you, would soon abandon his charge. But *your* Leader is *merciful* and *gracious* ; He bears with your infirmities, and will never leave you, nor forsake you. A *powerful* Leader, too : such you absolutely stand in need of.

“ A thousand savage beasts of prey
Around the forest roam ;
But Judah's Lion guards the way,
And guides the traveller home.

This is not all ; for—

III. God has given Him for a *COMMANDER* to the people. This regards them not only as travellers, but as *soldiers*. They will not only have to *walk*, but to *war* ; they will need, not only the *staff*, but the *sword*. I sincerely pity those of you, who do not *feel* your religion to be a *warfare*. I am quite sure you are mistaken. All the early Christians found it to be so : and if there are any, who acknowledge that it was so with them, but who deny that it is so now, I would just take the liberty to ask, When was the change accomplished ? when was religion freed from all trials, and exertions, and sacrifices, and oppositions ? And will you tell me what it is *now* ? is it no longer necessary to mortify the deeds of the body ? is it no longer necessary to crucify the flesh, with its affections and lusts ? When was it, that the Saviour changed His voice, and ceased to say, “If any man will be My disciple, let him deny himself, and take up his cross and follow Me ?”

I turn to you, who are *Christians* indeed. You know, that, though a man may go asleep to *hell*, he can never go asleep to *heaven*. You know that it is contention every step of the way. You know how soon you are induced to exclaim, “Lord, how are they increased that trouble me ! many are they that rise up against me ; many there be which say of my soul, There is no help for him in God.” Whatever vain professors feel, you can say with Paul, “So fight I, not as one that beateth the air.” “My warfare is not an amusement, but a real conflict ; I am not like one vapouring away and brandishing his arms in the air, while the enemy is at a distance ; I have not to beat the *air*, but the *foe* ; I “wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” I feel myself in conflict with enemies, who possess every quality to render them formidable ; and my warfare, unlike every other, continues night and day, summer and winter, in sickness and in health, in public and in private. I have always something to resist, something to oppose, something to subdue, something to overcome.’

But if it be a trying warfare, Christian, take this for your comfort—it is a good warfare ; it is “the good fight of faith :” and it is so not only on account of the cause of itself, which is good, but because of provision made for your success therein and especially because you have a good Commander, called by the apostle the

"Captain of our salvation." He teaches your hands to war and your fingers to fight; He replenishes you with strength; He furnishes you with the whole armour of God; He furnishes you with supplies, for He does not require you to go to this warfare at your own charges. He is the tenderest of all commanders. It is said that Trajan rent his *robe* to bind up the wounds of one of his soldiers; but "by His *stripes we are healed*." He is infinitely skilled in this office. He is mighty to save: and therefore it is said, "These shall make war with the Lamb: but the Lamb shall overcome them: for He is Lord of lords, and King of kings." How very honourable would it be, for a commander in chief to take a soldier by the hand, and to present him to his Sovereign and his nobles with commendation! This is no more than *your* Commander will do, Christians, if you confess Him; for, says He, "Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven;" "Be thou faithful unto death, and I will give thee a crown of life."

You may remember, that Joshua saw, standing near the wall of Jericho, a man with a sword drawn in his hand. He had courage enough to go up to him, and to ask, "Art thou for us or our adversaries?" And he said, "Nay; but as captain of the host of the Lord am I come." You may imagine his greatness by what follows: "Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoes from off thy feet, for the place where thou standest is holy." No less a Being, then, than this has placed Himself at the head of His Israel, as He is leading them to glory. Let their enemies, therefore, tremble; but "let the children of Zion be joyful in their King." If they have not struck a blow, they may strike with confidence; or if they have fallen through a blow received, they may say, "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness the Lord shall be a light unto me."

"A Friend, and Helper, so Divine,
Does my weak courage raise,
He makes the glorious victory mine,
And His shall be the praise."

What a character is Christ! What a complexity of qualities have we in Him! Born in *Bethlehem*, yet, "His goings forth from old, of *everlasting!*" The Lord our *Righteousness*; and the *Lamb of God*, the *Lion of the tribe of Judah!*

In what a state of destitution are those, who are strangers of Him! You are without Christ, without all the blessedness we have been speaking of; without a teacher, without a guide, without a deliverer.

On the other hand, "*he that hath the Son hath life*." He "died for you, that, whether you sleep or wake, you may live together with Him." Who ought to be so happy as you, Christians? And who ought to be so *thankful*? Oh! take the language of your praise from the good *Zacharias*, who said, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of His holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant, the oath which He swore to our father Abraham, that He would grant unto us, that we being delivered out of the hands of our enemies might serve Him without fear in holiness and righteousness before Him all the days of our life." Or if you choose, take the more evangelical strain of *Paul*, when he says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy, and without blame before Him in love."

THE VERGE OF THE HEAVENLY HOUSE.

The soul's dark cottage, batter'd and decay'd,
Lets in new light through chinks that time has made;
Stronger by weakness, wiser men become
As they draw near to their eternal home;
Leaving the old, both worlds at once they view,
Who stand upon the threshold of the new.

THE CHARACTER AND WRITINGS OF PALEY.

BY DR. CHALMERS.

PALEY is best on the *historical* evidences of Christianity. On that subject his book is the best in this, and probably any other language.* He is not so well on the *internal* evidences; and is meagre in his remarks on prophecy. Lardner's is an excellent work. The author shows that the historical testimony to the truth of Christianity outweighs, a thousand-fold, the testimony for Cæsar's "Commentaries;" and that Tertullian alone has more quotations from the Gospels, than all the writers since Cicero have of his works. We regret Paley's "Introduction," as too revolting and metaphysical.

Paley, at setting out in his treatise, very properly pushes aside the inquiry, as to the *necessity* of a revelation. It is not for us to affirm, that it was necessary for God to send a revelation, though it is for us to inquire into the credibility of a work professing to come from him. If we establish the latter, we *infer* that a revelation was necessary, or it would not have been given. To reverse this order is unnecessarily to weaken our cause. Paley observes, that, if *Christianity* be not proved true, no *other* religion can be. The strongest argument, which atheists have for rejecting the notion of a Divine government, is that the happiness of man is not proportioned to his merits in this world; but Christianity reveals a remedy for this in another.

Miracles alone, observes Paley, can prove revelation; and miracles are only to be proved by testimony. Hume says, that miracles are contrary to our experience, but it is not contrary to our experience that testimony should be false; and that, therefore, no testimony can establish a miracle. If a person were present at the time a miracle was alleged to have been performed, and (having and using his eyes) did not see it take place—as is the case with transubstantiation—it would be "contrary to experience." But, if a miracle be alleged to have taken place two thousand years ago, it may be *not conformable* to experience, but it cannot be *contrary* to it; for we were not there to see. No testimony can surmount what is a real *contrariety* to experience, but it may a *non-conformity* to experience. But Hume brings against the *latter*, arguments which are due only to the *former*. One is only the *want* of experience; the other is contrariety to it.

The distinction between a miracle and a newly-discovered law of nature is stated to be, that in the latter the same circumstances will produce the same effects. Electricity is an example of such a law; having been unknown till about fifty years ago. Now it is true, with respect to all *external* circumstances, that they may be assembled in the case of a miracle without the effect being produced; but then the *essential* circumstance is wanting, the volition of the Deity. Thus a miracle does not really violate Sir Isaac Newton's axiom of physics, that the same effects flow from the same causes. The "course of nature" is the will of God, acting according to fixed principles—or in the same way, in the same circumstances. A miracle, then, is not an effect without a cause, for the volition of Deity is the cause. Paley remarks, that Hume has omitted all reference to this; (and Dr. Thomas Brown, notices the same fact;) but I think he does not satisfactorily meet the question. I think that miracles are capable of proof, viewed only as naked facts, independently of any theological doctrine whatever. There might be a weight of testimony so overpowering, as to overcome completely all improbability; such as of gravitation, for instance, being suspended, and a large body being seen to move upwards.

The conduct of Hume and Paley, on this subject, is strongly characteristic of their national peculiarities—Scotch metaphysics, and English plain sense. Paley is right in his conclusion. He sees directly the falsehood of Hume's *deduction*, and immediately concludes that his *process* must be wrong too; but this is different from *proving* it to be so, step by step. It is like presenting you with a theorem in geometry, with a demonstration attached to it, in the course of which demonstra-

* "A view of the Evidences of Christianity. By William Paley, D.D., Archdeacon of Carlisle." A complete Course of Lectures on this celebrated work, by Dr. Chalmers, (delivered, like the present sketch of his character and writings, in the University of Edinburgh,) has just been completed in the thirty-second and thirty-third Volumes of "The Pulpit." It may now be procured, also, in a separate pamphlet; well calculated for being bound up with the octavo editions of Dr. Paley's works; its price in this form is one shilling.

tion, you can perceive no flaw, but the conclusion of which you find to be wrong from actual measurement of the diagram. This proves the falsehood of the reasoning, but not where that falsehood lies. Paley proved Hume to be wrong, by the same decisive test ; but he did so *empirically*, and not *scientifically*. He did not meet Hume's reasoning, in the same way as that in which it was proposed. I think it capable of being so met, and shall treat of it, at a future time, in a series of Lectures.*

The fact of men passing their lives in distress, and dying in attestation of what they saw, is considered by Paley to be a positive proof of their testimony being true. Christianity must have been propagated by its authors, or by their immediate successors ; or we are driven to the absurd alternative of supposing, that, when they were silent, others took it up. Its propagators must have passed a busy life, to the enjoyment of which sincerity in the cause they espoused was indispensable. Christianity was unpalatable to the Jews, because they expected a temporal prince ; and also to their rulers, because they were charged with having killed the Messiah. The Romans adopted the policy of not interfering with the religion of the people they conquered ; for one system of Paganism did not interfere with another. The Jews, indeed, did think the Roman religion false ; but as they did not attempt to proselyte, the Romans left them alone. At first, the latter protected Christianity against the Jews, because they thought it was merely a difference about ceremonies. But when they found that Christianity aimed at a monopoly, the Romans opposed it. It was thought, that the Christians expected an *earthly* kingdom ; but Justin Martyr denied this, and urged that, if it were true, the Christians would wish to live, in order that they might share in it ; whereas they confessed their adherence to Christianity, though death was the penalty. Philosophers, among the Greeks and Romans, professed a religion different from that of the State ; but they escaped persecution, because (with the exception of Socrates) they did not attempt to proselyte.

The coincidence of the sacred narrative, with what might have been expected to happen after the death of Christ, is a strong evidence of the truth of Christianity. Thus most danger was to be expected from a burst of popular indignation, as is actually recorded to have been the case. In the disciples, we see a lingering, a slowness of belief, and a misunderstanding of the real nature of Messiah's kingdom, till after the resurrection ; and even then they asked Him, if He would " restore the kingdom to Israel ;" but after the day of Pentecost, how resolute they instantly became !

I should like you to verify all the references of Paley to the fathers ; not taking the sense of them from the report of others ; for the latter is only as a shadow to the substance, or as description in anatomy is to actual dissection. By constantly reading the works of the fathers themselves, you become acquainted with their general tone ; like the *ensemble* of a treatise or a sermon, which, to be understood, must be heard or read. Their general contents are familiar to the world, but there are many minuter things to be learned, which would make a valuable contribution to Christian literature. For instance, one of them (whose name I am ashamed to have forgotten) says that the house at which Paul preached at Athens was still standing in his day.

The Jewish rulers, observes Paley, were afraid of losing their authority, from the new kingdom which was expected to be established. Philosophers thought the Christians troublesome zealots, because they preached against their pride. Magistrates hated them, because they were afraid the State would be upset by the new kingdom.

In this first chapter, Paley gives a proof (and he afterwards gives many others) of his meagre views of practical Christianity. He thinks that the term " making a man over again," should be restricted to the conversion of Pagans, and is not applicable to the present day. We fear that an insufficient notion often prevails, of the difference between nature and grace—and between the flesh and the spirit. It is not a change of *state* that is required in regeneration, but a change of *character*.

* See "The Pulpit," No. 598, volume 23, page 334 ; and the New Edition of Dr. Chalmers' Works, Volume 3, pages 70—146. A new and masterly reply is there given to Hume's celebrated Essay on Miracles.

It is described in the Bible as a "walking by *faith*, and not by *sight*;" as a "translation from *darkness* to *light*." As great a moral and spiritual change is required *now* as *then*; and there is as wide a difference between a citizen of *earth* and a citizen of *heaven*.

There is a laxity of sentiment to be remarked, in Paley's observations about *public*, as distinguished from *private* morality. The maxim that "all is fair in politics," is grounded on this distinction. In corporate or national associations, men will do, without hesitation, what *individually* they would blush to perpetrate. It would be well if corporate and individual morality were at one. It would be well if corporations were made up of Christians, and if Christianity presided over all their deliberations and all their doings.

On the subject of "sincerity," again, we must qualify the assertions of Paley. A wrong opinion may have sprung from indifference to religion at the outset. It is quite wrong to say, that it is of no consequence what the dogma may be, if a man honestly hold to it. There is a great difference, for instance, between holding our own righteousness as the ground of hope, and trusting wholly to the righteousness of Christ. These opinions come from moral states diametrically opposite, and lead to opposite indications of character. The opinion we are combating is quite contrary to the Bible, in which salvation is so clearly connected with belief; where many are said to perish, because the "Gospel is hid to them;" where we are exhorted to "hold fast the form of sound words;" and where the apostle determines "to know nothing among men, but Jesus Christ, and Him crucified!"

Paley singles out the general resurrection, as the most important doctrine of revelation. But this opinion might have suited a mere legal economy, better than it suits the Gospel. It would not be easy to place the doctrines of Scripture in the order of their importance; but I am jealous of anything, which tends to remove into the back ground justification by faith through the blood of the Saviour, which Luther called "the article of a standing or a falling church."

Paley thinks, that, after the knowledge of a God has been acquired, all is easy. But place that knowledge alongside of conscious guilt, and, in very proportion to the clearness of our knowledge of the Deity, will be the difficulty we shall feel. Hence, in proportion to the light of Natural Theology is the difficulty of proceeding further, and the necessity of some ulterior guide.

What Paley calls "*tentative* miracles" were such as in the natural course of things might succeed, or might not; the *ancient oracles*, for instance. There are *other* miracles, which, though they really succeed, admit of a question whether they are miraculous or not; such as the balls of fire, which are said to have come out of the earth, and to have prevented Julian from rebuilding Jerusalem. Lardner discredits this account; but it was his constant practice to discredit everything, that was not supported by overwhelming evidence. I agree with Warburton in thinking that a real miracle was wrought; and on this subject I should recommend Warburton's "Julian" to your perusal.

With respect to Hume's argument on miracles, Campbell has made a better appearance than Paley. The former possessed a mind of a high order, shrewd and acute. He demolished Hume's argument, though he did not set up a true one in its place.* He was the man of largest calibre in Scotland, and was not sufficiently appreciated by the English divines. I do not understand Paley's silence and Bloomfield's contempt. They owed him a grudge, for demolishing a favourite doctrine of theirs about the clerical character. But his was the wisdom of "the letter," rather than that of "the spirit." He does not discover any peculiar attachment to the Gospel; and his ministrations, I think, shed a blight over one of the largest provinces of our land.

The observation which Paley makes, on morality not being properly an object of discovery, reminds us of the distinction we formerly drew, between the *objects* and the *ethics* of theology.* The former require a revelation; but the latter do

* "A Dissertation on Miracles. By George Campbell, D.D., Principal of Marischal College, Aberdeen."

† This distinction is fully wrought out and illustrated, in the first volume of the new edition of Dr. Chalmers's Works; Book I. chapter I.

not. We have mathematics already at hand to apply to whatever the telescopes may discover ; and whatever the *spiritual* telescope may reveal, we have sufficient natural morality to make a right application to. We know the gratitude due to an *earthly* benefactor and father ; and we can apply the same to a *heavenly* Benefactor and Father. Paley is right in his opinion, but he does not advert to the distinction between objects and ethics. He says, nothing can take place in morality, similar to the discoveries in natural philosophy. But new *powers* in mathematics may lead to new *discoveries*. We are sorry he mentions decimal arithmetic ; for although that instance agrees with his notions of discovery, he may be *mistaken* in those notions. Decimal arithmetic was a discovery of *mathematics*, and not of *observation* ; and Dr. Whately, in a chapter of his work on Logic, discriminates between these two kinds of discovery. Every truth in mathematics lies involved in premises already known : and logic elicits them ; but this is very different from the discovery of a new planet. Mathematical and moral principles are not the subjects of discovery, in the same way that weight and the other properties of bodies are. But we may have seen such an exhibition of morality among a people, as to convince us that discoveries were made, not *by* them, but *to* them. True, the propriety of the moral conduct they evince is evident on cool reflection ; but that it should exist among such a people, in such circumstances, is an argument in favour of revelation, similar to that of prophecy. It is wonderful, that man should have obtained what he was separated from by an interval, which, by his unaided powers, he would have been utterly unable to pierce ; between which and him there lay such an intermedium of passion and prejudice, as, with natural opportunities alone, he could not have overcome. As in the case of prophecy, it is “ a miracle of *knowledge*.”

Lecture II.

BY THE REV. W. HODSON.

ON THE INSTITUTION AND END OF THE SABBATH.

DELIVERED AT SION CHAPEL, WHITECHAPEL, OCTOBER 14, 1838.

“ And on the seventh day God ended his work which He had made ; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it ; because that in it He had rested from all His work which God created and made.”—Genesis ii. 2–3.

IN this text, we have declared to us the Author of the Sabbath-day, and the end for which He appointed it. The institution of such a day as this calls for gratitude from all those, who have any concern for the glory of God and the happiness of man. But whilst the appointment of such a day as this calls for gratitude to God, its great and growing desecration furnishes reason for sorrow and lamentation. To thousands it is the day of pleasure, the day of mirth, the day of festive entertainment, and not the day of calm enjoyment and holy rest. We have to direct your attention to the institution and end of the Sabbath.

I. Let us consider the REASON of its appointment. Jehovah, after he had reared the stately fabric of the universe, and introduced man, the noblest production of His hands, and placed him at the head of this lower creation, appointed a Sabbath-day ; and He blessed the Sabbath-day, and hallowed it.

1. Doubtless the first great object He had in view was the glory of His own adorable name ; for “ for His glory all things were made,” and to His glory all things were intended to conduce. Surely it will be conceded, that God has supreme right to some portion of our time. When we consider our entire dependence upon Him—that we are indebted to Him for every gift we receive, for every blessing we enjoy, for every stream of temporal and spiritual felicity, for health, and strength, and friends—we must possess a conviction that He, from whom all blessings flow, should have a portion of our time, to thank Him for that goodness that He causes to flow into the magnitude and the minutiae of our affairs. If

it be granted that God has a right to some portion of our time, then follows the necessity of having an appointed portion; and who has so much right to appoint it, as He to whom all things and all time belongs? Had it been left to man's judgment as to what part of time he would give to God for the purpose of public worship, should we have had a Sabbath-day at all? Would not all days have presented the same appearance of bustle, and business, and pleasure-taking? For we can hardly suppose, that mankind would ever have come to an agreement as to the time they should pay their homage to the great Creator. But God has placed it beyond human authority; He has allotted a certain period for the purpose already specified. He is the author of the Sabbath; and till we are brought to view it as a Divine institution, as a day which God commands to be kept holy—as invested with the sanctions and the supreme authority of the great Lawgiver—we shall have erroneous conceptions of its character. God, by an authoritative enactment, has secured to Himself one day in seven, in which the creation shall acknowledge Him as their Creator—in which intelligent beings especially should call His goodness to remembrance, and render to Him the tribute of their praise; hereby He is glorified by His creation. In six days the Lord created the heavens and the earth, and He rested the seventh day and hallowed it; and the circumstance at once defines the nature of the day, and the reason for which it is set apart. It is not for secular employment, it is not for earthly amusement; but for the worship of God's most holy name.

2. The good of His creatures was another reason of its appointment. There are some, who imagine that a cessation from manual labour is all that is required, and regard the day merely as a day of rest from bodily toil. And if man were altogether material, this would be sufficient; for it is certainly a merciful provision, that there should be one day's cessation from bodily labour, that exhausted strength might be recruited, and tired nature re-collect her energies. But man has a soul distinct from his material structure—a soul destined to live for ever; and has this day no reference to the soul? Are its destiny, its prospects, its responsibilities, to be altogether forgotten amid the rest of the material frame? Oh! no; the cessation from bodily labour is to be rendered subservient to the best interests of the soul, and to its preparation for a higher state of existence. Now it is possible that godly men might have worshipped God in secret, from conviction, and from principle, and from love—as all godly men do; for the conviction, that grace begets in every heart upon which it operates, is that God has an undoubted right to the whole of our time, and to the whole of our affection. Still the appointment of a day, in which the multitude should assemble to unite in the delightfully solemn ordinances of prayer and of praise, would have a beneficial tendency; inasmuch as the drowsy would be awakened, and the lukewarm excited, and the careless aroused, and a flame of holy fire enkindled in the bosom, which would spread until many hearts were lighted up with fire from heaven, until many bosoms glowed with ardour, and the incense of a grateful worship ascended up before God. And the worship of God on earth has reference to His worship in heaven; and if we are not fit for the worship of God on earth, we are not fit for his worship in heaven. These earthly Sabbaths are the emblems and the earnest of a better Sabbath. And the joys we realise on these earthly Sabbaths are foretastes of the bliss we shall realise, when all intervening days are past, and the week-day's labour of *life* is past.

“ If such the sweetness of the streams,
What must the fountain be ? ”

When all Sabbaths on earth are completed, then the heavenly Sabbath will commence, and prayers will be exchanged for praise; and sighs and tears will give place to rapturous joy; and the intermission of worship, which, alas! we too often experience here, will yield to constant and uninterrupted communion.

II. Let us consider the PERPETUITY of our obligation to observe the Sabbath. If God appoints a period for some special purpose, He intends that period to be observed; if He issues a command enjoining a certain duty, He intends that command to be obeyed. He has appointed a period for a special purpose, and man's obligation to observe that period has not been dissolved; He has issued a command that the Sabbath-day should be kept holy, and that command has not

He abrogated. Hence we conclude that the obligation of the Sabbath is eternal, and that man, in all ages, is responsible as to the manner of its observance. We apprehend, that the command given to the Jews in the time of Moses was but a repetition of the injunction given to Adam in paradise. There is proof that the antediluvians and the patriarchs measured their time as we do now—by weeks, and months, and years—and then, as now, a certain number of days determined the week, and the month, and the year; and they attached importance to the seventh day; and whence could this arise, but from the knowledge which they possessed, that the seventh day was the day of the Lord? Genesis viii. 10—12. But Moses, we imagine, settles the point, that the command given from Sinai was but a repetition of the injunction given to Adam; for before the law was delivered, Moses commanded the Israelites to gather, on the sixth day, as much manna as would serve them for two days; and the reason he assigned was, that the morrow was the rest of the holy Sabbath. Now when they disobeyed the voice of Moses, and left any of the manna they gathered in the day till the next morning, it stank and bred worms; but on the sixth day, they gathered as much as would last them two days, and there was a miraculous interposition to preserve this manna in its sweetness during the seventh day. And did not this miraculous interposition set a mark upon the seventh day as holy unto the Lord? God published this command in the most public manner from Sinai, in order for the more effectual maintenance of its authority, and to elevate the conceptions of the people as to its solemnity and importance; and he wrote this law with his own finger upon tables of stone, thus distinguishing it from the ceremonial law which He delivered orally; and His writing this law on stone affords at least a presumption that He intended it to be of everlasting obligation, and that its duties were not ceremonial, limited and transient, but universal and perpetual. The dedication, then, of one day for the worship of God was enjoined upon the Jews by the law of Moses; and the severest penalties were enacted for those who treated the day with contempt. And throughout the prophetic writings its obligations are enforced, its sanctions are exhibited, its blessings are predicted—not with relation to the period of the ceremonial law, but with relation to Gospel times; and this marks the perpetuity of its obligation, and the blessedness of its character. One day in seven was strictly observed by the apostles of the Saviour. It is true, under the Christian dispensation, the seventh-day Sabbath has been changed for the first day of the week; but the morality of the Sabbath and the holiness of the Sabbath are as much preserved under the Christian dispensation, as under the Mosaic; for the command did not so much mark out the specific day, as the unalterable obligation it imposed upon us to give one day in seven to the Lord. But as the seventh-day Sabbath is now become one of the ordinary days of labour, it perhaps will not be amiss to inquire, why the alteration was made.

The first Sabbath, as you have already perceived, was ordained in commemoration of the creation of this world; for on that day the Lord rested from His labour. The alteration took place in commemoration, if we may so speak, of the rest of the great God, even our Saviour, who, on the first day of the week, rose from the dead, and demonstrated that man's redemption was completed. When the natural creation was completed, the morning stars sang together, and the sons of God shouted for joy. But the redemption of this world from the misery of its fall—its rescue from sinking into the blackness of darkness for ever—involves more glorious consequences than its creation. For when the Saviour rose from the dead, Hell was confounded, Heaven was filled with rejoicing, and a foundation laid, upon which man might hope for pardon and peace and eternal life. And when He went up on high, it was amid the charm of angelic voices, and the subject of their song was the victory of the Son of God; and He entered into heaven, and He took possession of the throne which had been prepared for Him in heaven, amid the lifting up of the same voices, in the celebration of the same chorus—a chorus, which made the canopies of heaven quiver with sympathetic joy:—"The Lord of Hosts, the Lord strong and mighty, the Lord mighty in battle; He is the King of Glory." We have only to peruse the New Testa-

ment to satisfy ourselves, that the immediate disciples of our Lord and the primitive Christians observed the first day of the week as the Sabbath-day. It was on the first day of the week, that the disciples were together with one accord, waiting for the promise of the Father. It was on the first day of the week, that the disciples came together to break bread. It was on the first day of the week, that St. Paul preached unto them, and continued his speech until midnight. The same inspired apostle also directed, that collections should be made for the saints on the first day of the week; evidently intimating, that the disciples met on that day for the purpose of public worship. These facts amount to demonstration, that the first Christians kept, not the seventh day, but the first; but they kept it beneath a sense of its everlasting obligation, and from the conviction that God demanded a seventh portion of their time. Hence the phrase "the Lord's-day" seems peculiarly adapted to the first day of the week. The term "Sunday," is a heathenish term; the term "Sabbath" belonged more especially to the seventh day—the Sabbath of the Jews; but the phrase "the Lord's-day" very appropriately designates that day, on which the Saviour rose from the dead, as a mighty and an all-glorious conqueror.

And this was the name, which the immediate followers of the Saviour attached to it. John, in the Isle of Patmos, "was in the Spirit on the Lord's-day." That day, sacred to the memory of the Saviour's resurrection, and dear to the affections as affording constant evidence of the truth of the Gospel—as bestowing opportunities for social worship—as lightening the cares of earth by the bright anticipations of heaven—was denominated the Lord's-day. And as this day has been uniformly observed, from the period of the Saviour's resurrection to the present moment, it comes to us invested with all the authority of the primitive command, and with all the weight of its primitive obligation.

And God has abundantly blessed this day. It was on this Sabbath, that St. Peter's preaching was blessed to the conversion of 3,000 souls. It was on this Sabbath, that St. John was favoured with visions of predictive inspiration. And it is on this Sabbath, that God blesses the assemblies of His saints, and that His power and His glory are seen in His sanctuary. It is here, in His earthly sanctuary, that He pays the visits of His love; it is here that He communes with His spiritual worshippers; it is here that the heart is eased of its heavy burden; it is here that the skies is anticipated; it is here that celestial odours descend upon us; it is here that we catch the faint echoes of the songs of heaven, and long for the moment to arrive, which will unite us to its joys and to its company.

III. Let us consider the MANNER in which it ought to be observed.

1. If possible, some part should be devoted to secret prayer and meditation. I say, *if possible*; because I know, that many are engaged in Sabbath school instructions, or in visiting the sick, or in administering to the benighted and the careless the elements of their moral renovation, or in ministerial engagements, so as to preclude the possibility of devoting much time to the purposes specified. But this by no means applies to the great bulk of real Christians.

There is, then, meditation. The subjects of meditation are manifold. Passing by those presented to our view in creation and providence, redemption exhibits subjects, the sublimest that the mind can possibly contemplate; and subjects, in which man has a deep and experimental interest. Is there not, in the steps that marked the Saviour's progress from the manger to the grave—in the tremendous sufferings he endured in Gethsemane—in the death He accomplished at Jerusalem—in the success of His enterprise—in the triumphs of His mediatorship—in the glories of His kingdom, as that kingdom progresses towards the ultimatum of its glory—everything to concentrate our thoughts, and to abstract our attention from the low and the grovelling pursuits of the world? Can we behold the Saviour retrieving the ruin of the fall, and vanquishing the powers of hell, and breaking open the prison-house of the grave, and ascending to heaven, to fulfil His intentions and to secure the salvation of the ransomed, without emotion? We must have insensible minds, and flinty hearts, and a feeling dead to all that is generous and holy, if we can. We are told, that into these things the angels desired to look. And surely if angels bent the gaze of their sympathy upon this fallen

world, and watched, with intense and eager and curious interest, the development of the plan which involved our salvation, we should be concerned to emulate them. To meditation should be united prayer—secret prayer. A personal interest in the great blessings of redemption is a subject of rousing importance. It is by prayer, that we obtain the knowledge of our interest in them; it is by prayer, that we identify ourselves with them; it is by prayer, that we embrace them; it is by prayer, that we profit by the word preached, and become more Godlike, more Christlike, and more meet for that world, which is the dwelling-place of all that is holy, and happy, and lasting.

2. There should be especial regard paid to family religion. I do not mean to intimate, that this should be the only day in which regard is to be paid to family religion, that it is to be the only day in which the voice of prayer is to be heard beneath the domestic roof. Many, I am afraid, have family prayer on the Sabbath-day, but not on any day of the week beside. Now it is right to have family-prayer on the Sabbath; but it is wrong to neglect it all the week beside. This they should do, but not leave the other undone. The exercise of religion in the family will prepare for the exercise of religion in the sanctuary. We should have better Sabbaths, more fruitful Sabbaths, more holy happy Sabbaths, Sabbaths of calmer rest and brighter anticipation, if our congregations were composed of families who would come from conversing from God at home to conversing with God in His house. Is it not to be feared, that the importance of this subject is not sufficiently felt? It would be well, if it were felt by all whom it concerns. Many a thoughtless wanderer has been restored to Immanuel's fold through the instrumentality of family prayer. Many a careless sinner has been hardened in his crimes through the neglect of professing Christians to this plain and important duty. Oh! as you would not have the blood of souls on the skirts of your garments, as you would not have the curses of murdered souls pressing you deeper and deeper into the bottomless pit, be diligent in the discharge of the personal and the relative duties of life. You are professors of Christ; and surely they who live with you should sometimes hear of Christ. You are professors of a holy Gospel; surely they who live with you should be furnished with inducements to faith and to love and to heavenly-mindedness, and not to contempt of God's Word and commandments. God said of Abraham, "I know him, that he will command his family and his household after him;" and David returned to bless his family and household; and the blessed Redeemer frequently sought refuge from the toils, the cares and the persecutions of public life, in retirement with His disciples. Sometimes He would visit the little family at Bethany, and would pray with them, and instruct them in matters concerning the kingdom: and thus the practice of family worship has been sanctioned and sanctified by the hallowed example of the Son of God. And if family prayer be binding upon us on the week day, it is more especially so on the Sabbath-day.

3. We should conscientiously attend upon the ordinances of religion. Now great importance was attached to the ordinances of religion under the Mosaic economy. Sacrifices were offered and incense was burnt, and the law read and expounded, both in the temple at Jerusalem and the synagogues throughout the land. And in primitive times, believers met to celebrate the wonders of redemption, and to perform the acts of social worship. And ought not Christians now to meet in union in the sanctuary? The assemblies of the saints, meeting together for prayer and for praise, make Jehovah glorious in the eyes of the world. Every vestige of morality and good order would soon be swept from the world, were it not for the ordinances of the Gospel. And where would be the spirituality and the fruitfulness of the Christian without Divine ordinances? Would not his piety languish, and his soul become lukewarm and his affections earthly, and all good impressions be overwhelmed in ruin, were it not for Divine ordinances? They are as pastures of Gilead and Bashan, where the flock of the Saviour may feed. They are as refuges, where the weary and the tempted may be succoured. They are as houses of entertainment, where the tired pilgrim may for a season repose from the toils of his journey, and gather strength to pursue his way. They are as mountains affording a delightful prospect of the heavenly land. It is here that faith is strength-

ened, that love is increased, that zeal is influenced, and that all the graces of the Spirit are kept in lively and vigorous exercise. And if Divine ordinances involve so much good, ought not the believer to make much of them, and to prove by his conduct that he really loves them, and that the house of his God is the place, in which his affections centre, and that reminds him of his God and his heaven.

(1.) The subject suggests warning to the sabbath breaker.

To how many is the sabbath a weariness, because it imposes restraints which for decency's sake they cannot break through, because it allows, not the pursuit of their usual occupations, and they are ready to exclaim, When will the sabbath be over, that we may buy and sell and get gain? But the great bulk of Sabbath breakers are not of this class. They are those who break through all restraint, who burst asunder every tie of moral obligation, and walk in the ways of their heart and in the sight of their eyes and dare Jehovah to take vengeance. It is not in a covert clandestine way that the Sabbath is broken, but openly and undisguisedly; the multitude delight in the publicity of their transgressions, and in the wretched celebrity they acquire for themselves by their firm daring in sin. If the apostle could say in the day in which he lived, There are many "of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, whose glory is in their shame, who mind earthly things;" surely such language is applicable to the present day—a day in which iniquity abounds, and in which the love of many is waxing cold. Are there Sabbath-breakers here to-night? I ask you not, how you break the Sabbath; but do you break it? Are you happy? Does conscience say you are happy? do your present feelings accord with the voice of conscience? Have you no misgivings that all is not right? no fearful looking for of judgment and of fiery indignation. We would attempt to save you. Oh! that God would make us the instrument of saving you. Will you despise the attempt? Would the drowning man despise the hand, that was stretched out to save him? Would the mariner despise the benevolence, which erected the light-house upon shore to mark the place of danger? Would the man surrounded with flames despise the successful effort to rescue him from a death so fearfully awful? And will you despise the warning voice and the helping hand and the compassionate heart, which have but one object in view—your deliverance from the bitter pangs of eternal death? Oh! if God commanded the man to be stoned to death who broke the Sabbath under the law, how much more tremendous a punishment awaits those, who with superior light and superior privileges disregard the Christian Sabbath and the wonders of redeeming love! Turn ye, turn ye, to Jesus Christ; and He will receive you and pardon you and save you with an everlasting salvation.

(2.) The subject suggests a word of advice and encouragement to the saint. Be thankful to God, that He has given you grace to keep holy the Sabbath-day, and to serve Him with perfect hearts and willing minds. Let it be your concern to account the Sabbath a delight, the holy of the Lord, honourable; and honour Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words; and God will cause you to dwell upon the high places of the earth, and feed you upon the heritage of Jacob your father; for the mouth of the Lord God hath spoken it. Oh! that thus we may live till our battle is fought, till our race is ended, till our pilgrimage is completed; and then, through infinite mercy, we shall meet in that better world where sin and sorrow never come, where storms and tempests never rage, where afflictions and death never enter.

In that world—

"Adieus and farewells are a sound unknown."

We shall see God, and be like God, and enjoy God, and celebrate the praises of Him who will for ever appear as the Lamb slain in the midst of the throne. May God in infinite mercy grant, that, if we never meet again in this world, we may meet in that. Amen.

UNPUBLISHED EXTRACTS FROM THE SERMONS OF THE REV. DR. PYE SMITH.

REVELATION.

DEPENDENCE necessarily implies obligation. Nature cries within us, "Where is God my Maker?" We are anxious to find some revelation of His will, that we may know the extent of our obligations, and what are the requirements of His law concerning us. A volume is placed in our hands, purporting to have come from God, and to contain a statement of the duties which He requires at our hands. It is highly important, therefore, to ascertain the truth of this communication.

There is at Rome a remarkable arch, called "The Arch of Titus." On it are sculptured representations of the spoils taken out of the temple at Jerusalem—the table of the shew-bread, the candlesticks, the ark, the trumpets, and various utensils belonging to the temple. This, together with the account given by the historian Tacitus, and also by the historian Josephus, are proofs of the fact that about one thousand seven-hundred and fifty years ago Jerusalem was destroyed by Titus. This was the destruction of the Jewish nation, of whose history a great portion of the book referred to consists. The account given in it carries with it internal evidence of truth; and is also corroborated by every part of profane history that has reached us.

Going back from the destruction of Jerusalem, three hundred and fifty years conduct us to the Babylonish captivity. Before that, five hundred years carry us to the commencement of regal government among the Jews. Backward from this period, four hundred years conduct us to the entrance of the Israelites into Palestine.

That the Jewish nation was not deceived by having a forged work palmed upon it, will be evident from many considerations.

1. Every family had a genealogical register, tracked back for many generations. These registers would have enabled them to detect any forgery, which artful men might have attempted to palm upon them.

2. It would have been vain for any one to have given them a narrative of events said to have happened many years before, unless they really had happened, because every one would have been aware, from his own knowledge of history, that they could not have happened.

3. Traditional memory corroborated, if true—and exploded, if false—any account which might be given of past events. Where books are not used, traditional memory is a very sure guide.

4. They had certain little pieces of national poetry, which went to prove the truth of the statements which the book contained. Every one conversant with these subjects knows, that, in the early history of a country, national poetry is much to be depended on.

5. This book contained prophecies respecting a person, who was to appear a thousand years afterwards. These predictions were verified by the appearance of the Person, at the time appointed.

SODOM AND GOMORRAH.

The wickedness of the five cities of the plain had reached so great a height, that God determined to destroy them. This was effected in the most awful manner. The situation in which they stood was very low, and the place abounds with bitumen and naphtha—substances readily inflammable. The catastrophe, by which these cities were overwhelmed, appears to have been by lightning setting on fire this bitumen and naphtha, which burn with great fury. Most probably too, there were caverns beneath the surface of the earth, which surface this violent convulsion rendered incapable of supporting the superincumbent weight. The roof of these caverns, therefore, fell in; causing a great sinking of the surface of the plain. The river Jordan and other streams sent in their waters, and formed a lake.

This lake still remains, and has been an object of attention and curiosity to every traveller. Its waters are strongly impregnated with salt, and a mephitic vapour is said to be continually emitted. It is called the Asphaltic Lake, or Dead or Salt Sea. It is mentioned by ancient writers. Strabo, a Greek author, who lived about the time of our Lord, says that the inhabitants of the adjacent country relate, that the site of the lake was once occupied by thirteen cities; that five of them were

swallowed up by earthquakes, and by caverns in the earth, and were consumed by burning bitumen and brimstone. He mentions, too, some rocks on the borders of the lake, which appear to have been burned in some vast conflagration. Tacitus, the Roman historian, who lived about sixty years afterward, likewise says, that cities had formerly occupied the place of the lake, but were destroyed by thunderbolts from heaven. He mentions that a great quantity of ashes lay on the borders of the lake, that nothing would grow near it, and that the vapour arising from it was intolerable. He gives it as his opinion, that the fire had deprived the soil of its fertility, and had poisoned the air.

The judgment, which came upon Lot's wife, is expressed in very general terms. It is not surprising, therefore, that it should have occasioned much discussion. Many have supposed, that she was actually changed into a statue of salt; and Josephus says, that the statue was still remaining in his day. This, however, cannot be correct, for a mass of salt would soon be washed away by successive rains. The interpretation, which, after diligent study, I am inclined to give of the passage, is that she went back a few steps, and was suffocated by the vapours arising from the plain.

THE OFFERING OF ISAAC.

"And it came to pass, that God did tempt Abraham."—Genesis xxii. 1.

The word here translated "*tempt*" is in many places rendered "*prove*." The Omniscient certainly had no need of an experiment, to ascertain the strength of Abraham's faith and obedience; but it is an essential part of God's dealings with His people, to bring them into circumstances of difficulty and trial, in order that their faith may be strengthened, and that God's name may be glorified by their conduct. Think too of the bright example, which this obedience of the "father of the faithful" has been to the people of God in all ages.

It may be asked, why God should put Abraham to a trial of such extraordinary difficulty. To this we reply, that it is by no means imperative on God to give a reason for His dealings, nor have we a right to complain if we cannot fathom His purposes. But if we may be allowed to suggest a reason, we might observe, that it was customary, in those heathen countries, to offer their children, in token of obedience to their deities. Perhaps, therefore, God might design to show them, that Abraham was not deficient in devotion to *his* God; and then to shew His superiority to the false gods, by the wonderful deliverance which He should work out for His servant.

Moriah was a chain of mountains, on which Jerusalem was afterwards built. The temple of Solomon afterwards stood on the spot, to which Abraham was directed by God on this occasion. Isaac, at this time, was probably ten or twelve years of age, although this point cannot be precisely determined. In this transaction, a knowledge of the resurrection of the dead was communicated to Abraham.

THE BOW IN THE CLOUD.

A Sermon

BY THE REV. H. HOLLIS;

PREACHED AT FRAMLINGTON, SUFFOLK, OCTOBER 21, 1838.

"The bow shall be seen in the cloud."—Gen. ix. 14.

ONE of the most remarkable events recorded in Scripture is the *deluge*—that universal flood, which happened in the time of Noah, and from which there were but eight persons saved. The world had arrived at an awful pitch of wickedness; the single restraint of universal corruption was lost in the guilty marriages of the chosen race, the sons of God with the descendants of Cain. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually; and it repented the Lord that He had made man on the earth, and it grieved Him at His heart." The purification of

the earth, by the death of these incorrigible rebels, was now the Divine resolve : accordingly the Lord revealed to Noah, that He would destroy guilty man from the earth, with all the animal tribes and all the vegetable riches and all the works of men, and so change the state of the earth as to render the whole one universal desolation. “ And God said unto Noah, The end of all flesh is come before Me ; for the earth is filled with violence through them ; and, behold, I will destroy them with the earth.” But though this moral ruin was so widely extended, yet there was one happy exception ; this individual was one, who walked with God and found grace in his eyes. The Ruler of the universe did not forget Lot in Sodom, nor Joseph in Egypt, nor Job in the land of Uz ; neither would he overlook *Noah*, who was a jewel in the midst of the rubbish. “ And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven ; and every thing that is in the earth shall die ; but with thee will I establish My covenant ; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons’ wives with thee.” This is the first place, in which the word *covenant* occurs ; and it relates to the gracious assurance which God gave Noah, that the earth should not be destroyed by a second deluge. The word rendered “ covenant ” sometimes means a mutual engagement between two or more parties, and at other times a positive engagement made by one party without any stipulation being required of the other ; that established with Noah was of the latter sort. “ And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you ; and with every living creature that is with you, of the fowl, and of the cattle, and of every beast of the earth with you ; from all that go out of the ark, and to every beast of the earth. And I will establish My covenant with you : neither shall all flesh be cut off any more by the waters of a flood ; neither shall there any more be a flood to destroy the earth.” Articles of agreement among men are sealed, that the contracts may be the more solemn, and the performance of them the more sure to mutual satisfaction. God, entering into a covenant with us, has added seals to it for the confirmation of it ; not to bind himself more strongly, as if it had been possible that He should retract, but to give a pledge of the performance of the promises, which should be satisfactory to us because conformable to our usages. God has entered into covenant with His people at various times, and to these has annexed different seals. When God entered into covenant with Adam upon His creation, in virtue of which he was constituted the federal head of the human race, God affixed a seal to it, which was *the tree of life*. The covenant, which God made with Abraham and his posterity, was confirmed by *circumcision* ; this was the seal. And after the flood, God entered into covenant with the human family, when He promised that water should not again cover the earth ; of this covenant, the *rainbow* was the sign, or seal, or sacrament—for these words mean the same thing. Genesis ix. 12—14. There is no doubt, that, if there were clouds before the deluge, there must have been rainbows, unless they had been prevented by a miracle. The rainbow might have existed before the flood ; but while it was then only a natural phenomenon, it was henceforth appropriated to a sacred use, and acquired a new signification. When we see it in the heavens, we ought to remember, that it ratifies the ancient promise that mankind should not again suffer the punishment, which was inflicted upon the inhabitants of the antediluvian world. The text, however, has a typical signification. God himself, in the fifty-fourth of Isaiah, warrants us, as we think, to consider it as typical of the covenant of grace. “ For a small moment have I forsaken thee, but with great mercies will I gather thee ; in a little wrath I hid My face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto Me ; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee ; for the mountains shall depart, and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee.” From these verses, we think we are right in viewing God’s covenant with Noah as typical of God’s covenant with His people, in which He has promised never to de-

luge them with His wrath, but to remember them in mercy. "The bow shall be seen in the cloud." Let us notice—

I. **THE CLOUD.** The Scriptures speak of several clouds, all of which, if it were not for God's bow, would keep His people in constant alarm. Clouds are a thick and moist vapour, drawn up from the earth by the heat of the sun to the middle region of the air, and by the coldness of that heavenly country further condensed, congealed, and thickened, and so hanging in the air like a huge mountain. Now this figure of a cloud is employed in Scripture to represent the afflictions of the righteous—the mysteriousness of providential dispensations—the frailty of human life—the nature of sin—and the threatenings denounced against the wicked.

First, clouds may be viewed as an emblem of affliction. The prophet Jeremiah, speaking of the calamities which befel the Jews, employs this figure. "How hath the Lord covered the daughter of Zion with a *cloud* in His anger!" The day of affliction is a cloudy day; but in this cloud God has set His bow. This declaration is to the eye of faith a token for good. "All things work together for good to them that love God, to them who are the called according to His purpose."

Again, painful providences are compared to clouds. This is the case in the book of Job, the twenty-sixth chapter and ninth verse—"He holdeth back the face of His throne, and spreadeth His cloud upon it." When God hides from us the *reason* of His dealings with us, then the cloud is spread upon His throne. But rejoice, ye righteous, for God has also set a bow in this cloud; this promise is the bow—"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight; these things will I do unto them, and not forsake them."

Thirdly, the cloud is an emblem of man's frailty. "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." Man is but as a cloud, a vapour, a puff of wind; like them, he soon passes away. Yet God's bow may often be seen in this cloud. When we are satisfied that our departed friends are with Christ, the Sun of righteousness, this is the bow in the cloud. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him; for this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord; wherefore comfort one another with these words."

Again, *sins* are compared to a cloud. Clouds are numerous, and so are our sins; "Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head; therefore my heart faileth me." Clouds are obscurations—hide the sun from us. Sin is also a thick cloud, which intercepts the light of God's countenance; "Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Clouds are portentous—prognosticate a storm; and so do your sins. "Upon the wicked He shall rain snares, fire and brimstone and an horrible tempest; this shall be the portion of their cup." Sins are thick clouds, that hang before the throne of the Blessed; but His promises are a bow in the cloud. "O Israel, thou shalt not be forgotten of Me; I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee."

Once more, the awful threatenings in the Scriptures, which contain floods of wrath that shall overtake all impenitent sinners, are as a cloud. But those who trust in the merits of the Mediator have nothing to fear; Christ's merits are a bow in this cloud. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Let us notice—

II. **THE BOW.** The rainbow is a meteor in the form of a semicircle, exhibited in a rainy sky, opposite to the sun, and is caused by the refraction of his rays in

the drops of falling rain. The rainbow is a mere natural effect of a natural cause. It is never seen but in showery weather, nor then unless the sun shines; it never appears in any part of the heavens, but in that opposite to the sun; it never appears greater than a semicircle, but often much less; it is always double, there being what is termed the superior and inferior, or primary and secondary rainbows; they always exhibit the seven prismatic colours, viz: the red, orange, yellow, green, blue, indigo, and violet. "My bow shall be seen in the cloud." The rainbow we regard as typical of the covenant of grace. The covenant of grace means, that agreement between God and sinners, in which God on His part declares His free good will concerning eternal salvation, and every thing relative thereto, freely to be given to those, who comply with the terms of the covenant, by and for the sake of the Mediator. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest: for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." We observe—

First, The rainbow is typical of the covenant in its *source*. The rainbow, as to its natural being, might have been before the flood, but, as to its mystical use, it was not before the flood; until after the flood, God had never caused the bow to shine as a covenant token. And that precious covenant, which shines in all the clouds of our trials, must be traced to God as its Author. God first loved men, and then proceeded to provide a Saviour, and to settle the plan by which the design of His mission should be accomplished. The covenant of grace, in which God promises all spiritual blessings to those who receive Christ, the Surety, by faith, *originated* in His infinite love, was carried into execution by His Almighty power, and develops His unsearchable wisdom, spotless purity, and inexhaustible riches. When, therefore, you see the bow in the cloud, raise your minds on high, and meditate on His precious covenant in its Divine Author. And remember, that the Author of this plan of mercy is that glorious Being, whose laws you have violated, whose perfections you have practically denied, and against whom you have transgressed times without number. Though you have acted the part of a traitor, yet the King Eternal, Immortal, Invisible, has not only borne with your offences, but also provided a way, in which He can receive you again into favour, pardon all your sins, and place on your head a crown of life. His way too is as honourable to Himself as advantageous to you. Oh! what depths of love and wisdom and power are brought to view here! Satan raised the cloud, but God has set in it the bow of mercy, and thus has triumphed over this apostate spirit. When Satan tempted our first parents to sin, he hoped to raise a cloud before the throne of God, as lasting as their existence; but no sooner had he succeeded in his hellish plot, than the bow appeared in the cloud, and thus his hopes were blasted; Genesis iii. 14. 15.

Secondly, The rainbow is typical of the covenant in its *cause*. The rainbow is never seen but when the sun shines, and is formed by a refraction of his rays upon drops of water falling from the clouds. Hence it is obvious, there could be no rainbow were there no sun; and there could be no covenant of grace without Jesus Christ. The covenant of grace is a refraction of the glory of the Sun of Righteousness. Without this Sun, the clouds which sin has raised would deluge our souls; but this glorious orb in the spiritual system causes a bow, and this inspires hope. "But unto you that fear My name, shall the Sun of Righteousness arise with healing in His wings." Then if Christ—the atonement, promises, and intercession of Christ—is the only bow in the cloud, which hangs before the throne of the just God—will you despise Him? What! despise Him, without whom the soul is destined to endless despair? What! would you extinguish the light of the world? What! will you turn your back against the bow in the cloud, and expose your heart to the arrows of the Almighty's wrath? Stop, sinner! and be not so bent on thy ruin; that God of love, against whom you sin with so much pleasure, has commanded me to point you to Jesus, the Sun which causes the bow in the cloud of your sins. "Behold the Lamb of God, which taketh away the sin of the world."

Thirdly, The rainbow is typical of the covenant of grace in its *variety*. The beauty of the rainbow consists in its various and well disposed colours. And oh! what a grand variety of blessings is there in this covenant. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with *all spiritual blessings* in heavenly places in Christ." But though these blessings are so various, yet, like the rainbow, they melt into each other, and make one astonishing whole. The cross of our Lord and Saviour Jesus Christ is the centre in which they all meet.

The first blessing to which Paul directs our attention, in the first of Ephesians is, *election to salvation*. This is in Christ. Hearken! "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love."

The second is *adoption*. This is in Christ. Hearken! "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will."

The third is *acceptance with God*. This is in Christ. Hearken! "According to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved."

The fourth is *redemption*. This is in Christ. Hearken! "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

The fifth is *Christian union*. This is in Christ. Hearken! "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."

The last we can mention is (time will not allow us to enumerate all) the *heavenly inheritance*. This also is in Christ. "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will: that we should be to the praise of His glory, who first trusted in Christ." When you look at the rainbow, oh! think of this variety of blessings contained in the Gospel, all of which centre in Jesus; and bless God that He has raised you up such a Friend. "Bless the Lord, O my soul, and forget not all His benefits."

Fourthly, The rainbow is typical of the covenant of grace in its *extent*. The rainbow is sometimes a semicircle, extends from one side of the horizon to the other, encompassing one half of our hemisphere, consequently including within its span persons of different nations. But here the figure is defective, for the Lord Jesus Christ, God's bow in the cloud, is the light of the *world*. There is no spot on the ponderous ball, which we inhabit, that is out of the span of this wonderful bow. Hearken to the words of the apostle John, which contain in them rivers of delight. "Now He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." God has not placed this bow in the cloud for the consolation of a few—for a few of a certain sect; no, this bow is set in the cloud to encourage the hope of all, to whom the Gospel is preached. The Christian Minister is to go to China, and, having exposed to them the ruin in which sin has involved them, he, as the herald of salvation, is to point them to Jesus, the Bow in the cloud. Another is to visit Africa, another New Holland, another the Islands of the Southern Seas—yea, to sinners wherever found, the ambassadors of the cross are commissioned to go, and in the name of Him, at whose Word the universe rose into being, say—"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And oh! how delightful this work! Unto every sinner with whom I come in contact, it is my privilege, as well as my duty, to open up the fulness of the world's Redeemer, and show him that it is there for his use, and that according to his faith so shall his joys abound. "Go ye into all the world and preach the Gospel to *every* creature." This is the commission. And oh! ye ministers, ye Sabbath-school teachers, ye tract distributors, ye visitors of the sick, ye parents, what glad tidings are contained in this commission! The Gospel is a "bow in the cloud" for every creature. Hence here is an antidote for all the temptations of the devil; the devil will sometimes tell a poor sinner that he is an exception—there is no Gospel for him; but be it known to each of you, that the rainbow of God's covenant includes all, and affords all a ground of hope, who do not exclude themselves by perseverance in unbelief. For the Scripture saith, "*Whosoever* believeth on Him shall not be ashamed."

Fifthly, The rainbow is typical of the covenant of grace in its *appearance*. The

bow is bended upwards towards heaven, and does not stand bent towards the earth. "He that would shoot," observes an old writer, "has the bottom of the bow in his hand, and the string is towards himself; but God, that He might show He does not intend to shoot that arrow any more, holds the string of the bow downwards, which no man does that has a mind to shoot. The Lord, having shot the arrows of immoderate rain from the regions of the air for the sin of man, seems to return to heaven with His bow reversed, as a token of peace." The string of God's bow is downwards; besides it has no arrow. The Lord Jesus Christ has turned away the arrows of Divine wrath from all who hide themselves in the covert of His atonement, having suffered for them in His own body on the tree. "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit." The apostle Peter tells us in the same epistle, that Christ is precious to them that believe; and well He may be, since by His own blood He has shielded them from all those arrows, which otherwise would have stuck in their consciences. When, therefore, we look at the rainbow, we ought to view it as an emblem of the believer's peace with God, which peace is the fruit of His sufferings, who is the Prince of Peace. "And came, and preached peace to you which are afar off, and to them which were nigh; for through him we both have access by one Spirit unto the Father."

Again; The rainbow is typical of the covenant of grace in its *duration*. "And the bow shall be in the cloud, and I will look upon it, that I may remember the *everlasting* covenant between God, and every living creature of all flesh that is upon the earth." The covenant of grace also, of which this is a type, is an everlasting covenant. The fulness, freeness, and glory of this precious covenant knows no change; mountains may be hurled from their deep foundations, and the perpetual hills be levelled with the plains, and the sun be stopped in his majestic course, but this covenant shall endure for ever. The throne of the Mediator, encircled with a rainbow of the colour of an emerald, is not more stable. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec."

Finally; The rainbow is typical of the covenant of grace in its *design*. The signs which God has annexed to His covenant are assurances on His part that the blessings promised shall be enjoyed. The design of the rainbow, therefore, as to its mystical use was to confirm our faith. That your faith, therefore, may be strong, often look to the Lord Jesus Christ; look at Him as your complete Saviour; and this view of the bow in the cloud will draw strength into this feeble grace. The reason our faith is so weak is we look so much to ourselves—to creatures—to the law; then look, O ye [of little faith; more to Christ; fix the eye of faith continually on the *bow*, and you will be a giant instead of an infant. "Jesus saith, I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." We will now notice—

III. THE PROMISE. "My bow shall be in the cloud." Here we would show, 1. The *means* by which God fulfils this promise.

First—God has given us the Holy Scriptures, in which His bow is seen. The Scriptures unveil to us human depravity, declare that through much tribulation we must enter into the kingdom of heaven; they tell us that God's way is in the sea, and His footsteps are not known; thus they shew us the cloud. But they do not leave us here—no, they point us to the bow. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." Of the Holy Scriptures, Christ is the substance, therefore, in almost every page you find this bow. Oh! then value the Scriptures, and in all your trials resort to them for consolation. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

Secondly—this bow is seen in a preached Gospel. The minister of God has first to direct the eye of your mind to the cloud, which portends a dreadful storm. This

is his commission; "Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins." But God's minister is not to leave you here; no, he has also to preach Christ to you; and when Christ is seen in sermons, the bow in the cloud is seen. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Thirdly—the Lord has instituted His supper that this bow may be visible. This ordinance, it is true, sets forth our sins but it also exhibits Christ. This Sun of Righteousness causes a bow, a sight of which is salvation to the soul; Matthew xxvi. 26—28. Notice,

2. The *seasons* when this promise is honoured. This bow is seen, by the eye of faith, in conversion. When the sins of the penitent rise before his mind like clouds that threaten a dreadful storm, his soul is fearfully agitated; but his fears subside when the fulness of Jesus is revealed. The promise of this complete Saviour is—"Him that cometh unto Me, I will in no wise cast out;" this is seen as the bow in the cloud.

Again—the afflicted saint sees this bow in the cloud in his afflictions. Sometimes it is true, they scarcely see anything before them but clouds of sorrow daily gathering, and are expecting every moment they will burst upon them; but when they discover the bow, oh! how exhilarating! "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." The bow in the cloud is also seen in death. When the pilgrim first enters the valley, he feels timid; but presently the bow is clearly seen; now he becomes peaceful, and with his eye fixed on Jesus he expires. "Lord! now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people—a light to lighten the Gentiles, and the glory of Thy people Israel."

3. The *effects* which the fulfilment of this promise should produce. The sight of God's bow should produce *humility*. This bow in the cloud reminds us of our sins, which made this token for God necessary; hence, every time you see it, you see you are a sinner. "Humble yourselves, therefore, in the sight of the Lord, and He shall lift you up." The sight of God's bow should excite *gratitude*. The insulted Ruler of the universe might have left us immersed in these clouds, and have never cheered us with His mercy. Thus He dealt with the fallen angels. But He hath not dealt with us after our sins, neither has He rewarded us according to our iniquities. This bow discovers to us the condescension, forbearance, power, goodness, and faithfulness of Him, who delighteth in mercy. The sight of God's bow should inspire *joy*. When you turn away from the cross, you see a flood of wrath suspended over your head; but when you keep your eye fixed there, you see an ocean of blessedness ready for you. Therefore, "be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart." Learn from this subject—

1. After troubles and storms, the righteous may hope for comfort. Clouds are dark things; but while the cloud shows rain, God's light in the cloud shows fair weather. Perhaps this sermon may be heard by some, before whom these clouds hang: unto all such we would say, never forget to go to the Scriptures that you may see the sign of mercy. "Light is sown for the righteous, and gladness for all that are upright in heart."

2. The miserable condition of all in hell, to whom this bow never appears. Hell is full of dark clouds, but there is no bow in any of them; there the Sun of Righteousness never rises. "Lord! gather not my soul with these sinners."

3. The blessedness of the ransomed in heaven. On earth they saw many a cloud, which terrified their spirits; unbelief obscured the light; but now they are landed in a *cloudless* world.

4. The importance of an immediate flight to Christ. The bow of mercy is now to be seen in *every* cloud, but soon it will disappear. Then be diligent in seeking thy soul's salvation. "Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light."

5. Since God has been so mindful of us, let us see to it that we are mindful of Him. This bow sets before us the care of God over us, in its nature, in its extent, and in its perpetuity. God's care of His people is merciful in its *nature*. The Lord does not watch over them as a judge over a criminal, that he may give them the punishment they deserve; but as a father over a child, that he may promote their spiritual interest. See, Christian, in this bow the tenderness of thy Father's care; He loves thee, and so He has set this bow in the cloud to assure thee of it. God's care of His people is wide in its *extent*. The span of this bow includes them all, the infant as well as the fullgrown man. The care of God over us is perpetual in its *duration*. This bow may be seen in every place, in every age, and at any time. Then trust, ye people, in the Lord. And oh! never forget that Hand, which has given thee all this encouragement. "Beware, lest thou *forget* the Lord thy God." Think of this thy Friend continually; and love Him, praise Him, glorify Him. Glorify Him by making Him known to others. Millions upon millions have never seen this bow in the cloud. Think, then, of the wants of the world, and devote your talents to God's service. Happy will be the era, when every one of Adam's sons shall have seen this bow, and fixed their hope on the world's Saviour, and surrendered themselves to the Triune Jehovah. May *each* of us do something towards its acceleration. The character of the Promiser—the nature of the promise—our individual responsibility—these, and such like considerations, should arouse us into action. "My bow shall be seen in the cloud."

UNPUBLISHED LETTERS OF THE REV. JOHN NEWTON.

Addressed to the Rev. Thomas Robinson, late Vicar of St. Mary's, Leicester.

XIX.

MY DEAR FRIEND—I must try to send you a line by way of remembrance; and as Mrs. Robinson will tell you how it is with us in general, I need say the less. We were glad of an opportunity of seeing her again at Olney, and hope the Lord will guide her and our friends home to Leicester in peace, and give you a comfortable meeting again.

St. Mary's, it seems is still in suspense; but the event when made known will be certainly right. It is a comfort to be sure of this beforehand. I am inclined to think the Great Lord of all will incline the Lord Chancellor to give it you. If it should be so I shall rejoice and congratulate you, because I shall have no doubt but your presentation to it comes from on High. If it shall prove otherwise, I shall endeavour not to sigh and say, 'What a pity!' because in that case I shall have as little doubt, that it was upon the whole better for you to miss it. I can reason and judge pretty well, in the affairs of other believers, and rest satisfied, that, if they love and serve the Lord, all their concerns, even to the number of their hairs, are admirably adjusted by Infinite Wisdom and love to their best advantage. The application of my own principles to my own concerns is quite a different thing. Often I find myself sadly awkward at it. But I can do it, when the Lord enables me. If I could do it always alike, I should perhaps forget that the power was wholly His, and dream of some sufficiency in myself. Therefore it is a mercy, that I am at times left to feel my own weakness. For I should never believe, that I am half so vile or so weak as I am, merely by being told it, or by reading my character in the Scripture, if I did not actually find it so by experience. The Lord, who knows my frame, graciously deals with me accordingly. He will not lay a load for a giant on a child's shoulders. Therefore my trials are comparatively small, if I had more faith, perhaps He would appoint me greater. But small as they are, under the smallest of them I should faint without His supporting hand.]

I feel some desire to visit Leicester, and have some thoughts of asking His leave to come to you, if we all live to the Spring. But why should I look so far forward? How many unforeseen events will take place, before the cheerful Spring returns! He knows them all, though I do not. And if it be His will to lead me to Leicester, He will appoint the time and prepare my way. To Him I wish to commit, resign and entrust all. How lightly should we travel, if we could cast all our cares upon

Him ! I preach enough upon this subject to others to make me ashamed of myself, and, if He were strict to mark what is amiss, to condemn me out of my own mouth.

I shall hope to hear from you before long, and then I shall be a letter in your debt. Dinner is coming ; business of that importance you know often makes us suddenly shut up our books and lay by our papers ; it now constrains me in much haste to subscribe myself,—Dear Sir, your affectionate friend and servant,

Olney, October 22, 1778.

JOHN NEWTON.

XX.

MY DEAR FRIEND—When there is a willing mind, the intention I hope will be accepted, if ability should be wanting. The time of my long proposed emigration is at hand ; and if the Lord please, we set out for Bedford on Monday morning ; from thence we move to Newport on Friday, to Olney on Saturday next. I have a hundred times over annexed to the idea of this journey the pleasing thought of pushing on to Leicester, a thought too pleasing for me to give it up quite ; yet it appears, now the time draws near, attended with so many difficulties, as to be almost an uncertainty whether it can take place. My time will be short, and the situation of things at Olney such, as will, in all likelihood, require my stay with the people there, as much as possible. This I ought to have considered, before I too much indulged myself in anticipating the pleasure I proposed in seeing Leicester again. In brief, the purport of this is to tell you, that, if I can come I will ; but I suspect it will not be in my power to do it. But I think you shall hear farther from me, when I am at my head quarters.

I have gone on upon the whole comfortably, and am still favoured with my usual health : Mrs. Newton is sometimes pretty well, and sometimes but poorly. If she should be indisposed while abroad, that circumstance alone would be a sufficient embargo ; for she is not able to bear much hurrying about, nor could I leave her behind me.

I know not what I write, being in the midst of company, and frequently upon the point of penning down what I am speaking or hearing, which would make a strange medley in a letter to you. This I can and will say, that I love you dearly, and my other friends in Leicester, and do certainly long to see you, whether my longing be gratified or not.

It is a mercy that all our movements are under a superior direction, and that, if we can resign ourselves to be guided by Him, He will so forward or overrule our purposes, by the secret influence of His providence, as to be where He, to whom all events and consequences are known, sees it best upon the whole we should be. If He has any thing for me to do or to receive at Leicester, He will open my way thither ; if duty appoints otherwise, I must pray for grace to say, “Not my will but Thine be done.”

There is no doubt, but the first servants and followers of our Lord loved each other dearly, and would have been glad to have spent much of their time together ; but His service, which was dearer and more important to them than their own personal gratification, would not admit of it. I suppose, after the apostles went forth upon their public work, they seldom saw each other : they were dispersed East, West, North and South. But He was equally near and with them all. And if they met not upon earth, they soon met in heaven, and have been happy ever since. There *we* likewise hope to be united with each other ; with them and with Him, in a manner unspeakably better than any thing we can form a conception of. I shall try to comfort myself with this thought, if I should be prevented visiting you.

My visit to Bedford cannot be put off, principally because Mrs. Barham is ill of an illness which will undoubtedly terminate in her death. And if we see her not soon, we cannot expect to see her at all in this world. It would add to my trial, if your journey to London should take place while we are abroad : but we still ought to hope and believe, that all things are nigh. But we still ought to hope and believe that all things are right. I must be in London by the end of June ; my supplies will be for no longer, and if they could be procured, I ought not to be longer from Mary Woolnoth. With our sincere love to Mrs. Robinson,

I remain, very sincerely, your affectionate friend and servant,

Charles Square, Hoxton, June 2, 1781.

JOHN NEWTON.

MEETINGS FOR THE REVIVAL OF RELIGION AT SURREY CHAPEL.

During the past month, a series of services intended to promote a revival of religion has been held at Surrey Chapel; occasion being taken of the visit to this country of the Rev. E. N. Kirk, of Albany, in the State of New York.

MONDAY, NOVEMBER 5.

A Prayer-meeting was held at nine o'clock this morning. Several ministers addressed the assembly—among them the Rev. E. N. Kirk, who explained the principle on which the Revival Meetings in America have been conducted.

In the evening a Missionary Prayer-meeting was held, at which the Rev. E. N. Kirk detailed the origin and success of the efforts, which Christians in America are making for the conversion of the heathen world.

TUESDAY, NOVEMBER 6.

At nine o'clock this morning, a special Prayer-meeting for the outpouring of the Holy Spirit was held. Several ministers delivered addresses; among them the Rev. E. N. Kirk, who spoke on God's controversy with His people.

In the evening the Rev. E. N. Kirk preached to young men, from Amos iii. 3—"How can two walk together except they be agreed?"

WEDNESDAY, NOVEMBER 7.

At nine o'clock this morning, the Rev. E. N. Kirk preached on the duty of Christians, to exercise compassion to souls in their immediate neighbourhood. His text was Luke xvi. 26—"Between us and you there is a great gulf fixed."

THURSDAY, NOVEMBER 8.

At noon this day, a meeting to promote revival in the Churches of Christ was held. After prayer by the Rev. Thomas Binney, the Rev. Caleb Morris read and expounded Acts ii—pointing out, that, in all the recorded instances of the outpouring of the Spirit, it had been in answer to prayer. The Rev. J. Stevenson addressed the assembly, and engaged in prayer. The Rev. James Sherman next spoke, observing in his address—"Oh! my dear Christian friends, if I may judge of you by myself, I am sure it is high time to awake, it is high time to have the Gospel in our hearts in its power and its boldness; and I pray you to go away to-day, not with satisfaction from having been here, but with a solemn determination before God, that Jesus Christ shall have your hearts and shall have your lives also. And let us all begin with ourselves. If we can only get the holy fire to burn every one in his own heart, the work is done; but all revivals *must* be personal, We must not look to our cold brother, or to our deadsister—but to our cold hearts. to our dead selves."

At this meeting the Rev. E. N. Kirk next addressed the assembly on the desire, ableness of the coming of the Holy Ghost. In speaking of the effect of the descent of the Spirit in making the Word of God all-powerful, and especially in giving weight to single sentences often heard carelessly before, he narrated the case of a young man in a country settlement in America, whose father and mother and two sisters went to chapel, leaving him at home as he had refused to accompany them, for he had a great contempt for religion. "He tried to amuse himself for some time in the house, but felt a dreadful vacancy" Whilst he was going listlessly about, "there came this passage upon his mind—'*Come now and let us reason together.*'" He said it was just as if his Maker had stooped to him, and said, 'Poor guilty worm! *come*—if you have any excuse to plead, *come—come now* and let us reason together! is it little reasonable, that you bow before Jesus Christ? is it little reasonable, that you give up sin? *come now* and let us reason together?' It occurred to him wherever he went about the house; every where there was this secret whispering to his soul—'*Come, young man! come; stop in your thoughtless career; come now and let us reason together; come, debate with your Maker; you will stand before Him at the judgment-seat, you had better begin now, come let us reason together.*' He says it so weighed upon his mind, that at last he rushed into his room, fell upon his knees, and cried out, '*My God! I have no reason! I am an unreasonable sinner.*' And he hastened to the meeting, after his father and mother and sisters, and he found his Saviour there. My brethren, a great many such things would occur in London, if the Spirit of God came down."

The service was concluded with prayer.

FRIDAY, NOVEMBER 9.

At eleven o'clock, the Rev. E. N. Kirk preached on the nature and influence of Maternal Societies. This Sermon will be found in *The Pulpit*, No. 849. After it, the ordinance of baptism was administered to the infant child of the Rev. James Sherman, and to several other children; a full report of this interesting part of the service is in our possession, but we are compelled to postpone it.

Sacred Melodies.

THE ALARM.

Time with rapid wing is flying ;
We are hastening to the tomb ;
Ev'ry moment souls are dying,
Hurrying to receive their doom.

Wake we, then, from slothful dreaming ;
Spread Immanuel's grace abroad ;
Till salvation's rills are streaming
O'er the universe of God ;

Until ev'ry vale and mountain
Glitters with the beams of day ;
And, from mercy's crystal fountain,
Streams of life unnumbered play.

Lord of light, and King of glory !
Sun of righteousness and joy !
Rise ; chase ev'ry cloud before Thee,
And the reign of night destroy !

REV. W. H. COOPER.

LIFE AND DEATH.

"To live is Christ," when the soul, serene
As the azure sky of a summer's ev'n,
Reflects the brightness of glories unseen,
And sheds upon earth an effulgence of heav'n.

"To die is gain," when the soul, anew
In holiness moulded, and wing'd with love,
Stands ready to bid earth's pleasures adieu,
And soar to the realms of glory above.

Thus waiting in patience our Master's will,
For living and dying alike prepared,
May we, while on earth, be found faithful
still ;
And receive, in heav'n, the promised re-
ward.

P. D. HARDY.

CONQUERING AND TO CONQUER.

Lord ! assembled round Thy throne,
Thee we praise, and Thee alone.
Here Thy promises we plead ;
May Thy conquests widely spread.
Thee, Immanuel, we adore !
Thou shalt reign for evermore !

King of kings ! ascend Thy car ;
Lead Thine armies to the war ;
Let Thy banners be unfurled ;
Send Thy heralds round the world.
Thee, Immanuel, we adore !
Thou shalt reign for evermore !

Sons of thunder may they be ;
Mighty to win souls to Thee ;
Men who through the world will go,
None but Christ resolved to know.
Thee, Immanuel, we adore !
Thou shalt reign for evermore !

Bid the dying look to Thee ;
Bid the captives, Lord ! be free ;
Bid the weary be at rest ;
Bid the mourning souls be blest ;
Thee, Immanuel, we adore !
Thou shalt reign for evermore !

Lord ! assembled round Thy throne,
Thee we praise, and Thee alone.
Here Thy promises we plead ;
May Thy conquests widely spread.
Thee, Immanuel, we adore !
Thou shalt reign for evermore !

REV. W. H. COOPER.

THE CAMERONIAN'S MIDNIGHT HYMN.

O Thou that dwell'st in the heavens high,
Above yon stars, and within yon sky !
Where the dazzling fields never needed light
Of the sun by day, or the moon by night !

Though shining millions around Thee stand,
For the sake of One at Thy right hand,
Oh ! think of those that have cost Thee dear,
Still chain'd in doubt and darkness here.

Our night is dreary, and dim our day,
And, if Thou turn'st Thy face away,
We are sinful, feeble, and helpless dust,
And have none to look to—none to trust !

The powers of darkness are all abroad ;
They know no Saviour, they fear no God ;
And we are trembling in dumb dismay ;—
Oh ! turn not Thou Thy face away.

Thine aid, O mighty One ! we crave ;
Not shortened is Thine arm to save ;
Afar from Thee we now sojourn :
Return to us, O God ! return.

ANON.

Review of Books.

VICTORIA, QUEEN OF BRITAIN; OR, a little child over a great nation. A Sermon by B. S. HOLLIS, Minister of St. John's Chapel, Edmonton. pp. 32. Baynes, 28, Paternoster row; and Painter, 342, Strand.

It may be doubted whether the ministers of religion have sufficiently called attention to the circumstances of our youthful Sovereign, and the Christian duty of especial prayer on her behalf. It is represented in Scripture as one of God's judgments upon a nation, that the ruler shall be a child. The sermon before us enumerates six kings of Israel, who ascended the throne when they were between the ages of twelve and twenty-five years; five of them "did evil in the sight of the Lord,"—and one—only one—"walked in the ways of David his father." It would be no unrewarded work, if the ministers of Christ would not now content themselves with the customary prayer for the monarch, but would lay before their people the peculiar duty cast on them by the elevation of one to the throne, in the season of thoughtlessness and levity. Christians are not to occupy themselves solely with their individual advance in the ways of God and the interests of His church, but to make supplication "for those in authority over them."

We are glad to see Mr. Hollis betaking himself to this part of his work; and we think he has touched judiciously upon several interesting topics. But we shall let the reader judge for himself.

Having cited, in proof of his having "an understanding heart" when he was but a stripling, Solomon's judgment on the claim of the two mothers to the living child, Mr Hollis remarks;—

"And now, though the office of government differs so materially from that in which Solomon was placed—*now* are there cases, when the same promptness, discernment, and impartiality, are required; and particularly so at the present time. Strong party-feeling, on various subjects, now discovers itself; each faction, as in the case of these women, imagines itself to possess the strongest claim. Both want the living child! And so strong and even may the opposition run, that monarchical discretion only may be re-

quisite to say *whose* it shall be! O! that the *sincerity* of the claimants may be detected, and equity bring in the verdict! But who, in such a case, would envy the proud distinction of a crown and a throne? What feeling, what Christian mind will not, in the anticipation of such a crisis, whatever its own particular views, implore for our youthful Queen, that she, like Solomon, may discover the same discerning, impartial and correct judgment? Who will not pray—"O give thy servant an understanding heart."

In the passage we next quote, a distinction is properly made, which some parliamentary opposers of the Lord's Day Bill would do well to consider. It is singular that intelligent men should think it decisive of the fate of that Bill, to cry out on its annual presentation to them, "Oh! you cannot make men religious by Act of Parliament." No one pretends to do so; but an Act of Parliament *can* keep men from a particular open sin—the public profanation of the Sabbath—at least in a vast multitude of instances; and the simple question is, whether, as that *can* be done, it *ought* to be done. Mr. Hollis says:—

"And knowing, as we do, the difference of opinion which is entertained upon the manner in which any Ruler should interfere in the promotion of Religion, we forbear to say much. It were enough for our purpose to say, that a Ruler, with "an understanding heart," will ever be concerned chiefly for the glory of God, and the best interests of "pure and undefiled religion"—will give to the cause of God prayer, example, and prudent influence. There is no religion in *compulsion*.—Neither is there in *indifference*. Every protection should, surely, be given to Religious Liberty; and every facility to Religious Improvement. We may not attempt to *bind* conscience; but neither ought we to neglect the provision of means, by which it may be *enlightened*. We cannot *force* a man to observe the Sabbath *acceptably* to God; but if, by well-digested laws, a government such as ours, can remove the various hindrances which now exist to its observance, by those who would gladly leave their worldly callings, and attend the house of prayer, were it not that by so doing they must lose employment altogether—surely, every Christian mind will rejoice in the attempt."

We must add one more extract;

"What we want, and value, above religious legislation, is the *religious example* of those who move in "the high places of the earth." We speak respectfully, as British subjects, but faithfully as Christians; for religion bleeds and languishes in a vast region from the wound. Who, we ask, can estimate the mischief resulting from the permission, and sanction, afforded the public, to walk upon the Castle terrace, under the very gaze of royalty, and amused by the bands of our military, upon a Sabbath afternoon? O! that such and similar evils may be remedied, and that early!—that our Queen may so "know th Scriptures" from her youth, as to sacrifice the applause of a few worldly individuals, for the ordinances and honour of God! Surely, if thoroughly alive to the value of her own soul, she will better employ her sabbath than by a terrace-parade; and be anxious that others should follow her example. O! that she may *not* out the Protestantism of English royalty! O! that she may be the patroness and the pattern of all that is holy—of all that is adapted to bless her own nation, and the world! May it be her concern, from spiritual motives, and in every Scriptural way, to promote, and surpass the wish of her venerable grandsire—"May every child in my kingdom have a Bible!" What we desire, and all we desire, for her Majesty, in these respects, is comprehended in the prayer of Solomon—"O give thy servant an understanding heart!"

We hope this sermon will be widely circulated, for we believe it to be "a word in season" and "fitly spoken."

THE GATHERED LILY; a brief Memoir of Lydia Gauntlett. By CATHERINE T. GAUNTLETT, pp. 144.

THE FLOWER GATHERED; or the History of Henry Packman Smith. pp. 64.

Religious Tract Society.

THESE are two little biographies, that will be deeply interesting to the youthful reader. The first relates the life of a daughter of the late Rev. Henry Gauntlett, the friend of Legh Richmond, and himself not unknown to the Church of Christ; she died in her twenty-first year, but ripe, fully ripe for the garner of God. The second is the memoir of a younger "lamb of the flock"—one that Janeway would have loved to tell of; he died in his eighth year; we give one extract from his "short but simple annals:"—

"At the end of three weeks from this period, the youthful pilgrim was overtaken by disease, which soon terminated his brief earthly course. Death was a subject on which the mind of Henry frequently dwelt, with the feelings of one who desired to depart, that he might be with Christ. There were seasons, however, when he was much depressed with the fear that he might not at last enter 'the desired haven.' On retiring to his chamber one evening, he remarked to his mother—

H. I cannot be happy, mamma: I can not go to sleep.

M. Why not, my dear child?

H. Because I fear I shall never go to heaven, I feel myself to be such a sinner.

M. If you are sorry for your sins, and beg the dear Saviour to forgive you, He will do so, and give you a heart to love Him. He has said that He will cast none out that come to Him.

H. Oh, but I am afraid I cannot come to Him.

M. If you offend me, you ask my forgiveness, and you mean what you say: you beg from your heart, really desiring me to forgive you, do you not?

H. Oh! yes, mamma.

M. Then from your heart, meaning what you say, beg the dear Saviour to forgive you, and remember that 'He is more ready to hear than we are to pray.'

H. Oh, yes.

"Jesus ready stands to save us,
Full of pity, joined with power.
He is able,
He is willing; doubt no more."

Now, I go to sleep happy."

CONVERSATIONS ON SIN AND SALVATION. By FELIX NEFF Pastor of the High Alps. With a Sketch of his Life. Translated from the German. pp. 160.

REASONS OF REPOSE; a morning conversation with a Christian under temporary alarms respecting the truth of the Scriptures. By the late REV. RICHARD CECIL, M.A. pp. 64.

Religious Tract Society.

THESE are the works of authors, too well known to British Christians to need a syllable of description, when we say that ("speaking after the manner of men") they are worthy of the names they bear. They are cheap and very neat editions.

TRACT SOCIETY'S ALMANACKS for 1839.

"The Christian's Almanack" (price eightpence) is full of valuable informa-

tion, of almost every description usually admitted in almanacks; it contains also a short text for every day in the year. There is also a very neat sheet almanack, (one penny,) which contains the daily texts in addition to the usual information, tables, &c. Or this latter may be had (also for a penny) stitched and with a cover, pocket size. These publications ought to be encouraged; the daily text, placed so that no one can look for information respecting any day of the year, without his eye catching also half a dozen words from the Book

of books, seems to us a most admirable way of "teaching diligently" God's Word to every one we present with the almost universal *vade mecum*—an almanack.

THE MARINER'S CHURCH TEMPERANCE SOLDIERS' AND SAILORS' MAGAZINE. pp: 42, price 6d.

T. A. Smith, Wellclose Square.

We said a word in favour of this periodical in September; we have seen the November number, and repeat our recommendation.

Religious Intelligence.

THE COURT.

The Queen, continuing at Windsor, has attended St. George's Chapel every Sunday morning during the past month.

Date	Preacher.	Text.
Nov. 4,	Rev. R. Musgrave	
.. 11,	Rev. R. Musgrave ..	Rom. vii. 24. 25.
.. 18,	Rev. R. Musgrave ..	Luke xvi. 9.
.. 25,	Rev. R. Musgrave ..	Titus ii. 11—14.

CHURCH OF ENGLAND.

BISHOPRIC OF MANCHESTER.—In the Gazette of Tuesday October 23, appears an order in Council, pursuant to recommendations of the Ecclesiastical Commissioners, that the sees and dioceses of St. Asaph and Bangor, on the next vacancy in either see, shall be united, the surviving bishop of either see to be confirmed in the new bishopric: either see to be exempt from the payment of first fruits, &c., on that occasion. The new bishop to receive an income of £5,200. Arrangements are also made for newly apportioning the bishops of St. Asaph, St. David's, and Llandaff, who are to receive, respectively, a yearly income of £4,500, and £4,200. Also, that when the union of the sees of St. Asaph and Bangor shall take effect, the Collegiate Church of Manchester shall forthwith become a Cathedral Church, and seat of a bishop within the province of York; the wardens and fellows thenceforth to be called Dean and Canons, to be the Dean and Chapter of the said church; the county of Lancaster, except the Deanery of Ferns, to be detached from

the diocese of Chester, and to constitute the diocese of Manchester; the new bishop to receive an average annual income of £4,500 and to be provided with an episcopal residence. The order appears in the *Gazette* of the same day on which the charter for incorporating Manchester is dated.

NEW CHURCHES.—On Friday October 26, the foundation stones of two new Churches in Dudley were laid.

The Bishop of Llandaff, on the 18th of September, consecrated a new Chapel at Devauden.

The Bishop of Bath and Wells, on the 21st of September, consecrated Trinity Church, Frome, almost wholly intended for the poor. And in October last his Lordship consecrated a new church at Burrowbridge (to hold 350 persons), and a new Chapel at East Harrington, near Wells.

The Bishop of Chester, on Wednesday October 10, consecrated a new Church at Eccleston, near Prescot, which will accommodate 600 persons; it has been built at the expence of Samuel Taylor Esq. of Eccleston Hall. By the same Prelate, a new Church at Walkden Moor, near Worsley, (erected and endowed by Lord Francis Egerton,) was consecrated on Thursday October 18.

On Sunday October 21st a Chapel at Hart's Hill, near Dudley, lately purchased from the Independents, was opened according to the rites and ceremonies of the Church of England, under

a license from the bishop of the diocese.

The Bishop of Litchfield and Coventry in October last consecrated a new church at Smethwick.

The Bishop of Winchester, on Saturday November 2, consecrated a new Church near Egham, called Christ Church; it will hold 450 persons, and has cost £2,000, the Queen contributing £200; the patronage is vested in trustees, one of whom (Miss Irvine) gave £2,000 as an endowment. Also on Tuesday November 6, the same Prelate consecrated a new Church at Rotherhithe, situate near the Commercial Docks, and called Trinity Church; it will hold 1,000 persons, and has cost £3,800, besides £2,000 for endowment for the minister.

The Bishop of Ripon on Monday October 22, consecrated a new Church at Lothersdale. On Wednesday October 24, the same Prelate consecrated one at Stoneyhurst, near the Roman Catholic College. On Friday October 26, his Lordship consecrated a Church at Settle; on Monday October 29, a new Chapel at Howgill; on Tuesday October 30, a new Chapel at Cowgill; and on Wednesday November 7, St. George's Church, Mount Pleasant, Leeds.

The Bishop of Worcester on Tuesday November 13, consecrated the new Church at Birmingham, called Bishop Ryder's Church.

The Bishop of London, on Saturday November 17, consecrated the new Chapel of St. Paul, Lisson Grove, which will seat 1,100 persons.

SOCINIANISM COUNTEANANCED.—In our last number, we stated that the Bishops of Durham and Norwich were named in the list of subscribers to a forth-coming volume of sermons by Mr. Turner, of Newcastle-upon-Tyne, a Socinian minister. Each of these prelates was appealed to on the subject, the former by Archdeacon Thorp and the latter by the Rev. C. N. Wodehouse. We subjoin their answers:—

“Palace, Norwich, Nov. 1, 1838.

“My dear Mr. Wodehouse,—I am quite of your opinion that, however unbecoming it would have been in me to notice the misrepresentations and calumnies of anonymous writers, and the malignity of the public press, a full explanation is due to the clergy, who may very naturally wish

for information respecting the charges so industriously circulated against the character of their diocesan. I annex, therefore, with great pleasure, a statement of facts, of which you are at liberty to make any use you please.

“For many years the character of Mr. Turner had been well known to me, through a common friend, as an individual of considerable talents and acquirements, and of a peculiarly amiable, peaceable, and uncontroversial disposition, full of works of charity and benevolence, and holding a high place in the esteem and regard of all around him. I became personally acquainted with him in an accidental Meeting at the British Association, at Cambridge, and found him then, and in the few subsequent opportunities of discourse I have had, exactly what he had been represented to me.

“About two months ago he sent me a prospectus of a volume of sermons, about to be published at the request of those whom he had served for fifty-seven years. As a personal compliment to an old man of eighty, whom I had every reason to respect, I readily consented to take a copy, but with a distinct request that my name should not be inserted in his list of subscribers, for the obvious reason that, by those who did not know the circumstances of the case, my motives might be misrepresented, and my respect for the individual construed into an approval of his doctrines.

“The moment my attention was called to the statement in the *Times*, I wrote to Mr. Turner to express my regret and surprise. In reply he informed me that my name had been inserted in one of the lists, contrary to my express desire, and without his knowledge, by an oversight; and that, on being made aware of the fact, he had it immediately erased.

“To the clergy, to whom the principles I hold have been so recently given in my late charge, it can scarcely be necessary for me to repeat my steadfast belief and earnest persuasion of those essential doctrines of Christianity, so utterly at variance with the fundamental errors of the Unitarian creed. To that charge, and to that parish in which my ministerial life has been passed, I refer for what I have believed myself, and what I have preached to others; but I do not conceive that there is any inconsistency in being, at the same time, sensibly alive to the merits of an individual, in whose persevering devotion to the happiness and welfare of all within his sphere of action I could not but recognise the practical working of the Gospel of peace and goodwill to man,

however defective and erroneous the view of that Gospel.

"With this impression, I confess that the propriety of refusing the act of courtesy did not occur to me, nor yet the possibility of such a construction as my anonymous accusers have put upon it. If it had, I need hardly say that I should not willingly have given pain or needless cause of offence to any real Christian.

"It only remains for me to thank you and the many clergy, who have taken so lively an interest in ascertaining the real facts of the case. Trusting that this explanation will be perfectly satisfactory to every candid mind,

"I remain, yours faithfully,

Rev. C. N. Wodehouse. E. NORWICH."

—
"Auckland Castle, Oct. 25.

"Dear Mr. Archdeacon.—I feel obliged to you for the letter which I received this morning, and for the manner in which you have called my attention to the paragraphs which have been circulated in the newspapers, as well as to the information that a strong feeling has been excited among the clergy of the archdeaconry, on account of my subscribing to a volume of sermons about to be published by Mr. Turner.

"I beg you to understand that I gave my name on this occasion in courtesy to an eminent person, for whom, setting aside his religious views, I had been taught to entertain much respect. I had also his assurance, that the topics which would be handled in the sermons were of a practical, not controversial, nature; and I could not but know that a Dissenting minister, how much soever he differs from the church, might find ample matter in the illustration of evidence—in the examination of critical points unconnected with articles of faith—and in enforcing the practice of morality, without touching upon interpretations and opinions peculiar to his sect.

"Nevertheless, I have no hesitation in assuring you, although I feel perfectly justified in my own mind, yet, if I could have foreseen that it would give offence to my brethren, or that it would have been considered in the light of giving sanction to error, I would have abstained from subscribing. I acceded to the wish expressed by Mr. Turner as a personal compliment to him, but nothing could be further from my mind than conveying approbation of his opinions.

"I never have intentionally countenanced any doctrine which is at variance with those of our church; still less could I have thought of countenancing errors so grievous as I hold those of the Unitarians to

be. Yet this feeling, as to the extent of their error, ought not to prevent us from showing all possible charity to their persons; and that, I again assure you, was all that I contemplated by this act of courtesy, which has drawn upon me, I cannot help thinking, much unmerited censure.

"I need scarcely remind you that Dr. Lardner's works, edited by Dr. Kippis, also an Unitarian, were published by subscription, and that almost all the bishops of that day, with the leading men of the church, were subscribers. Yet Dr. Lardner's works contained not merely his masterly labours on the Credibility, but various sermons and tracts, including his celebrated, but heterodox, letter on the Logos. Now I am not aware, and certainly I do not expect, that either you or I shall find any offensive matter in the forthcoming volume of Mr. Turner. Surely, then, I am at least as much justified in subscribing to it, as the bishop and divines of our church were in 1788 in prefixing their names to the works of Dr. Lardner, which contained the avowal and defence of all his erroneous opinions.

"I do hope, Mr. Archdeacon, that what I have written, however hastily, may appear to you and our brethren a reasonable and satisfactory explanation.

"You are at liberty to give any publicity to this letter which may be necessary, and I beg you will believe me,

"Dear Mr. Archdeacon,

"Your faithful friend and brother,
"E. DUNELM."

CHURCH RATES.—List of disputed cases during the past month:—

Darlington.....	Rate carried.
Aston, Worcestershire	Rate carried.
Halsted	Rate refused.

REV. HENRY E. HEAD—Having said what we have of this gentleman (see pp. 453, 498,) we are bound to add, that his parishioners have sent him an address declaring their approbation of his conduct and ministry in very strong terms, and that he has addressed the following letter to the Bishop of Exeter;

"Rectory, Feniton, 25th Oct., 1838.

"My Lord.—Feeling that I wished not to impugn, but rather to aim at the correction of the baptismal office and catechism, and that a cold affirmative to your lordship's question, "did I in my pamphlet impugn, &c." would ill have expressed the fervour of my attachment to the communion in which I was born and bred, and would rather have implied a degree of hardness and hostility, and a kind of parricidal principle, which I

quite disown—and waiting till closer questioning should have drawn from me a fuller explanation of my sentiments—I answered “no,” observing at the same time, that these offices were not free from human imperfections, or of equal authority with Scripture; a remark not irrelevant to the subject. For there are churchmen, my lord, whose minds are well furnished and enlarged, and whose principles are directed to what is holy and just, but who yet hamper themselves with the opinions of men, in points of doctrine, and struggle to set them on a level with Holy Writ, from an unconscious prepossession of their infallibility—and who, sheltering themselves in the stronghold of popular opinion, undertake to defend things indefensible (on scriptural grounds), not scrupling to obscure the clear doctrine of Scripture, in order to attach dignity to the dogmas of men.

Permit me, my lord, to offer a further explanation of my sentiments. The word “regenerate,” in the baptismal office, is one of those “imperfections” to which I alluded. It is a word, which causes many exemplary Christians to secede from the church, and which still keeps many such from its pale; a word which gives a handle of accusation to our enemies, and which gives rise to the most discordant theories amongst ourselves, of which permit me to give a few specimens.

One of the evils resulting from the position of this word in our ritual, is, that from it, some churchmen teach that infants are really regenerated by outward baptism. Now “regenerate,” according to the etymology of the word, means “born again.” The individual who is born again is quickened, Eph. ii. 1; not with an extinguishable, but with an eternal life, John x. 28; is made partaker of the Divine nature of Christ, 2nd Peter i. 4; and (which is coincident therewith, as St. Paul teaches Eph. ii. 12.) becomes a subject of the covenant of grace; partakes of the Divine inward and spiritual baptism mentioned in Col. ii. and Acts xi. 15—18: is delivered from the dominion of death and Satan and becomes one of the Israel of God; all which is the result of the free purpose of God, according to the 17th Acts. To declare this of infants indiscriminately, is manifestly unscriptural.

Other churchmen, seeing the absurdity of such a doctrine, teach that the word “regenerate” in our ritual means “a covenant” (of their own invention), an initiatory, imperfect state of grace. This also is manifestly opposed to Scripture. For the great charter of our salvation, the promise made to Abraham and his seed, not only does not countenance any such imperfect state of grace, but stands directly opposed to it in every point. For according to that promise, so far from partly saving His people, or putting them merely into a pro-

bationary state, God promises to put His fear in their hearts, that they shall not depart from Him—to give them faith, to take all care of their salvation upon Himself, and to work in them all graces necessary thereto. God did not say to Abraham (according to popular doctrine), “Now Abraham, remember that you are circumcised, and that My free grace is, as affecting yourself, conditional; and that, according as the prescribed condition is fulfilled or not, Christ will or will not profit you. No! on the contrary, He swore by himself, saying, Surely, blessing I will bless thee!—and this promise is, as St. Paul teaches, (Rom. iv., Heb. vi. 17—19,) as sure to all the seed as it was to Abraham himself. God does not promise in the Abrahamic covenant, or the covenant of grace, Jer. xxxi. 31, “I will begin to put my laws in their hearts; I will take away their original sin by baptism, and then leave them to their own strength or to conditional supplies of grace.” No! He exhibits a principle quite contrary to this.

Other Churchmen teach that the word “regenerate,” in our ritual, does not mean regenerate in the true sense of the word, but only an introduction into the visible church. These, indeed, come near to the truth, but their interpretation is inadmissible; 1st, because it offers violence to the plain grammatical sense of the word; 2ndly, because the parties who support this doctrine at the same time support the contrary proposition, that baptism is a “means whereby we receive” spiritual grace.

So did not our Lord and His holy apostles teach. Scripture neither teaches that baptism is a means whereby we receive spiritual grace, nor places it in the foreground of the plan of our salvation, nor attaches to it the power of regeneration, nor makes it a cloud to obscure the lustre of that covenant of which God says, “My covenant I will not break, nor alter the thing that is gone out of My lips,” Psalm lxxxix.; of which covenant St. Paul intimates, (Gal. iii. 15,) that no man, not even the Son of God himself, disannuls or adds to it. Baptism is outwardly a “sign of profession,” and “an instrument whereby we are engrafted into the visible and fallible church,” which a comparison of the 27th with the 19th article will show; and inwardly it serves to help the faith of the fainting, desponding believer, on the great point of non-imputation of sin to him, Acts xxii. 16; which non-imputation of sin is one of the parts of the covenant of grace, Heb. x. 16—18.

Other theories there are, contradictory to themselves, and grounded for the most part on this word “regenerate,” by such as are determined to justify its position in our ritual at all events. I will not mention them now, but humbly represent to your lordship, that

I, for my part, as a minister of the Gospel, consider myself forbidden, not only to read in my church exhortations founded on such theories, but also in any way to predicate the regeneration of baptized infants.

It will be said, "have I not bound myself by oath to adhere to all our rituals to the very letter?" If a clergyman asks me this, I ask him in return, if he uses the form 'I absolve thee from thy sins,' in the visitation of the sick. If he does not, he is exactly in the predicament which I am in—if he does, he is in a worse, for he ascribes to himself that which is the prerogative of the Almighty alone. But if the question be asked me by a layman, I answer—I made no oath which I intended to break! I break none, which (with my sentiments) is not worse than perjury to keep! I assert moreover, that the Church of England does not teach the doctrine of baptismal regeneration—such doctrine being nowhere to be found in her articles, the article on baptism merely teaching that we are thereby grafted into the visible church—and I will even go so far as to say, that our church explodes the doctrine above mentioned, on the principle of the great Protestant article (the 6th) which declares, that "whatever is not read in Scripture, or can be proved thereby, is not required of any man that it should be believed." Whether what I have said be hostile or friendly to the interests of our church, let every true churchman judge.

The holy king Josiah, my lord, "turned aside neither to the right hand nor to the left." If we accuse those of turning to the left hand, who aim at the demolition of our church, surely those also turn too much to the right, and are righteous over much, who overlooking the great Protestant principle, just mentioned, insist too much upon a compliance with the letter in human and therefore imperfect rituals.

Oh! that our prelates had long since carried these things to the foot of the throne! Oh! that they would summon a convocation, expunge from our rituals a few words merely, which offend true Christians, or abate the rigour of the oaths of conformity.

In the mean time, my lord Bishop, I most humbly entreat your lordship to bear with me, if I yield a filial, rather than an implicit observance to the catechism and baptismal service.

May the Almighty guide, protect and bless you.

I have the honour to be, my Lord, your Lordship's most humble servant,

HENRY E. HEAD."

The Right Rev. the Lord Bishop of Exeter.

WESLEYAN.

NEW CHAPELS.—In October last a small chapel, recently erected at Ladford, near Market Raisin, was opened; and another in the Groves, York, being the fourth belonging to the Wesleyans in that city.

On Tuesday, October 24, a new chapel was opened at Ravenstone, Leicestershire.

On Friday, October 26, the chapel at Oakworth was reopened, after being enlarged to nearly three times its former size.

On Friday, November 2, a new chapel at Barnet was opened.

On Friday, November 16, a new chapel was opened at Newbury, Berks.

A new chapel at Newcastle-upon-Tyne was also opened last month: it will accommodate 1000 persons, and has cost £3000; there are 300 free sittings.

On Wednesday, November 23, a new chapel was opened at Bridport, Dorset.

CENTENARY.—The formation of the Wesleyan Methodist Society in 1739 will be celebrated next year, by solemn public services throughout the kingdom on Friday, Oct. 25th. It has also been proposed to raise £80,000 to erect a theological Institution for the education of ministers, a Missionary Society House, a Missionary Ship, and provide a fund to relieve chapels and school-houses from debt. Within a fortnight of the first meeting to promote this object, the sum of £45,000 has been raised, some persons subscribing £1,000 each.

MISCELLANEOUS.

NEW CHAPELS.—On Tuesday, Sept. 25, a new chapel was opened in Brick Lane, Old Street—and on Wednesday, Oct. 3 a new chapel at Risely, Bedfordshire—both for the use of the Particular Baptists.

On Wednesday, Oct. 17, a new Independent Chapel was opened at King's Lynn, Norfolk.

REV JOHN HARRIS, of Epsom.—The College at Amherst has conferred the degree of DD. upon this reverend gentleman.

A QUAKER LLD.—The degree of LLD. has been conferred on Joseph John Gurney, (the Quaker minister,) by Brown University, in the United States.

GENERAL UNION.—A society, which has attracted much attention, has just been formed, under the title of "A General Union for the promotion of religious equality." We subjoin its own account of itself:—

"Fundamental Resolutions."

I. That it is the paramount duty, and therefore the inalienable right, of every man, to worship his Creator and Redeemer according to his religious convictions of the Divine Will as expressed in the Holy Scriptures, the only authoritative rule of faith.

II. That to compel any one to contribute to the support of religious rites of which he disapproves, or of the ministers of a church from which he conscientiously dissents, is manifestly unjust, and at variance with the spirit and principles of Christianity.

III. That State establishments, by which any particular church or sect is selected as an object of political favour and patronage, and its clergy are invested with exclusive rights and secular pre-eminence, involve a violation of equity towards other denominations, create serious impediments to the propagation of the Gospel, render the religious union of Protestants impracticable, and are the occasion of inevitable social discord.

General Objects.

1st, To secure an efficient co-operation between the friends of Religious liberty in the British Empire, in defence of their common rights and privileges.

2nd, To provide and maintain an effective agency for watching the progress of legislation in its bearings upon the interests of religious liberty; and for opposing, by all legitimate means, the passing of bills, or clauses of bills, infringing upon the rights of conscience; as well as for procuring the introduction and support of such bills as may be necessary to remedy existing grievances.

3rd, To obtain and diffuse information, especially among Members of Parliament, relating to any pending question involving religious considerations; to undertake the publication, when necessary, of papers or tracts explaining or vindicating the fundamental principles of this union; to promote, in case of any urgent occasion, petitioning

to Parliament; and to facilitate any general demonstration of public opinion in favour of such principles.

4th, To collect, arrange and preserve Statistical returns, Parliamentary papers, and other documents bearing upon religious liberties of the community; and to provide a Depository for records of the same description, as well as a Registry of legal cases and decisions affecting such interests.

5th, To afford legal advice and aid to any parties exposed to injustice and persecution on account of their asserting the rights of conscience.

6th, To correspond with Missionaries and others in the British Colonies, whose circumstances may require the interposition at Home, or of the Imperial Parliament.

7, To co-operate, by information or advice, in promoting the return to Parliament of suitable representatives attached to the principles of religious liberty, and entitled to the confidence of the religious public.

8th, To aid in promoting the extension of religious liberty throughout the world."

ROMAN CATHOLIC CHURCH.—On Wednesday October 24, a new Catholic Church was opened at Leeds, called St. Ann's Church; it will hold 1,000 persons.

NUNNERIES.—The Rev. M. A. Gathercole, having been indicted for a libel on the Nuns in Scorton and Darlington Nunneries, and found guilty, was brought up for judgment on Saturday November 24, in the Court of Queen's Bench. His counsel submitted to the Court, in mitigation of punishment, that he only intended to assert that secret licentiousness was the natural result of the monastic vow, and not to charge it upon these particular nuns. The Court said, that, whatever he meant, he had by his published interrogatories respecting these individual nuns, conveyed a direct charge against them; and as he now stated himself to be unable to pay any large fine, he must be imprisoned in the Queen's Bench for three calendar months.

END OF VOLUME X.



